

Systematic Theology

Joseph M. Holden
All rights reserved 2007

Table of Contents

Prolegomena	4
Bibliology	16
Theology Proper	68
Christology	97
Pneumatology	126
Angelology	139
Anthropology and Hamartology	145
Soteriology	154
Ecclesiology	169
Eschatology	180

*“And this is eternal life, that they may know You,
the only true God, and Jesus Christ whom You have sent”*

~ John 17:3

Prolegomena

Prolegomena (lit. *before I speak*) is the first topic in systematic theology to be studied since it lays the preparatory *foundation* for theological study by addressing *introductory matters* such as definitions, methodology, and justifying the possibility of conducting theological research.

I. Definition of Systematic Theology?

- A. The term **theology** comes from the Greek word ***theos*** (God) and ***logos*** (word or discourse). Theology is the study, speaking, thinking or discoursing about God.¹
- B. The word “theology” does not appear in Scripture, however, its idea is ever present. Originally, the word (*theologia*) was used in Greek culture to refer to the philosophers’ discussions about divine matters.²
 - 1. Plato referred to the poets’ stories about the gods as “theologies.”
 - 2. Aristotle regarded theology as the “study of God,” which was the greatest of sciences because God is considered the highest reality.
- C. The word ***systematic*** comes from the Greek verb ***sunistano*** (to organized or to stand together).³ Therefore, *systematic theology emphasizes the collection and organization of Christian doctrine.*

D. What is Systematic Theology?

Augustine defines theology to be the “rational discussion respecting the deity,”⁴

Aquinas asserts that “sacred doctrine” is “partly speculative and partly practical, it transcends all others speculative and practical. . . .In both these respects this science surpasses other speculative sciences; in point of greater certitude, because other sciences derive their certitude from the natural light of human reason, which can err; whereas this derives its certitude from the light of the divine knowledge, which cannot be misled.”⁵

Lewis Sperry Chafer says “Systematic Theology may be defined as the collecting, scientifically arranging, comparing, exhibiting, and defending of all facts from any and every source concerning God and His works.”⁶

¹ Henry C. Thiessen, *Lectures in Systematic Theology*, revised edition (Grand Rapids: Eerdmans, 1979), 1-2.

² Walter Elwell, *Evangelical Dictionary of Theology* (Grand Rapids: Baker, 1984), 1064.

³ Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), 147.

⁴ Augustine, *City of God* VIII.i.

⁵ Aquinas, *Summa Theologica*, Bk I.Q1.Art5

⁶ Lewis Sperry Chafer, *Systematic Theology* (Dallas: Dallas Theological Seminary, 1947), 1:6.

W.G.T. Shedd said “Theology is the science of God. The Supreme being is the object and theme of theological investigation.”⁷

Millard Erickson defines theology as “that discipline which strives to give a coherent statement of the doctrines of the Christian faith, based primarily upon the Scriptures, placed in context of culture in general, worded in a contemporary idiom, and related to issues of life.”⁸

Charles Ryrie says systematic theology “correlates the data of biblical revelation as a whole in order to exhibit systematically the total picture of God’s self-revelation.”⁹

Gerald Bray of Oak Hill College in London describes systematic theology as “the development which has organized specific theological principles and beliefs into a coherent whole, in which each part is shown to have direct bearing on and relevance to the others.”¹⁰

Wayne Grudem of Phoenix Seminary in Scottsdale, AZ, “Systematic theology is any study that answers the question, ‘What does the whole Bible teach us today?’ about any given topic. This definition indicates that systematic theology involves the collecting and understanding all the relevant passages in the Bible on various topics and then summarizing their teachings clearly so that we know what to believe about each topic.”¹¹

E. Varieties of Theology

Biblical Theology – Studies theology using Bible alone (John or Paul etc.)

Theology Proper – Is a section within systematic theology that studies the nature and existence of God. The word “proper” distinguishes the study of God *specifically* from the study of theology in *general*.

Historical Theology – Studies the past unfolding and development of theology through the ages (stresses process of doctrine *with* chronology).

Dogmatic Theology – Study of theology within a creedal system (Calvinistic, Arminian, Catholic, Dispensational, etc.)

Natural Theology – Is the attempt to gain understanding about God without appealing to Bible or Christ. Emphasis is on *nature* (general revelation) and *reason*, rather than Scripture (special revelation).

⁷ W.G.T. Shedd, *Dogmatic Theology*, Vol I, rpt. edition (Grand Rapids: Zondervan, n.d.), 17.

⁸ Millard J. Erickson, *Christian Theology*, 3 Vols, (Grand Rapids: Baker, 1983), 1:17-149.

⁹ Charles C. Ryrie, *Basic Theology* (Chicago: Moody Press, 1986, 1999), 15.

¹⁰ Gerald L. Bray, “Systematic Theology” in Sinclair B. Ferguson, David F. Wright, and J.I. Packer, eds., *New Dictionary of Theology* (Downers Grove: InterVarsity Press, 1988), 671.

¹¹ Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 21.

Systematic Theology – Organizes essential Christian doctrines using the entire Bible, church fathers, history, philosophy, creeds, to discover truth in order to form a coherent doctrinal system.

Topics within systematic theology:

Prolegomena: introduction, definitions and justification of theology

Bibliology: study of the nature and character of the Bible, including its inspiration, canonization, transmission, translation and reliability

Theology Proper: study of the person and nature of God

Christology: study of the person, natures and work of Christ

Pneumatology: study of the person, nature, and work of the Holy Spirit

Angelology: study of the origin, nature, and ministry of angels

Anthropology: study of the origin, nature, destiny, and condition of man

Hamartology: study of the origin, effect, extent, defeat and consequences of sin

Soteriology: study of the nature, method, and application of salvation

Ecclesiology: study of the origin, nature, mission and destiny of the church

Eschatology: study of end times

II. Why Systematic Theology?

- A. It fulfills one major part of the **great commission** (Mt 28:19-20; teaching)
- B. It **clarifies, defines** and **organizes** the fundamental doctrines of the Christian Faith. Confusion is diminished or altogether eliminated.

1 Timothy 6:20 – Avoid the godless chatter and contradictions of what is falsely called knowledge, for by professing it some have missed the mark as regards the faith.

- C. It helps **defend the Faith** (apologetics). It is essential to make proper theological **distinctions** when speaking to unbelievers, cults, and antagonists. Error is not known by its *similarities* to the truth, but by its *differences*.

2 Timothy 2:24-25 – And the Lord's servant must not be quarrelsome but kindly to every one, and apt teacher, forbearing, correcting his opponents with gentleness.

D. It helps **mature the believer** with truth and protect against error. The Apostle Paul often builds a doctrinal foundation on which to exhort believers to godly living (Ephesians 1-3; 4-6 Romans 1-8; 9-11; 12-16).

E. Truth is **protective, liberating, and maturing**

Psalms 91:4 – His truth shall be your shield and buckler

John 8:32 – Jesus said, you shall know the truth and the truth shall set you free

Ephesians 5:25-26 – Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleans her by the washing of water by the word

Ephesians 6:14 – Stand therefore, having girded your waist with the truth.

F. It helps the believer **fulfill the greatest commandment** by worshipping the Lord “with all our mind”

G. It helps the believer **understand how various passages relate to each other** and other doctrines expressed in Scripture

Acts 20:27 - For I have not shunned to declare to you the whole counsel of God.

Hebrews 10:7 – Behold, I have come – In the volume of the book it is written of me- To do your will, O God

III. Objections to Theology

A. “Since theology is man’s system of organizing doctrine it must be false”

1. The Apostles were all human, humans do not err all the time, only sometime
2. God gave the church gifted human “teachers” (Eph 4:11; 1 Cor 12:28-29)
3. Even verse-by-verse exposition calls for a human interpretive element
4. It is self-defeating: If this objection is true, then we should reject it since it’s a statement given by humans

B. “We don’t need theology, only the Bible”

1. This statement is a *theological* statement
2. We use, and accept, theological words such as *Trinity, incarnation, deity of Christ*, which are not in the Bible
3. Those who reject theology actually do theology without knowing it:
 - a. What does the Bible say about prayer and salvation?
 - b. What does God say about morality?
 - c. What does the Bible say about Creation?

4. We can tell the one searching for answers “to keep reading and you’ll find it” or direct them to relevant passages and summarize the teachings. (this guards against discouragement & saves time)
5. The Bible *is* necessary for theology. It is our final authority and provides the content of theology

C. “Theologians are all *head* and no *heart*”

1. Often this is true, however, it ought not be that way.

1 Tim 6:3 Paul speaks of “teaching that accords with godliness”

Titus 1:1 Paul describes his work as an apostle is “to further the faith of God’s elect and their knowledge of the truth which accords with godliness”

1 Peter 5:5 Clothe yourselves, all of you, with humility toward one another, for ‘God opposes the proud, but gives grace to the humble”

2. The head and heart go together (Mt 22:37-38; Isa 1:18)

- a. *We have a reasonable faith founded by God and supported by evidence*
- b. We can *distinguish* but not totally *separate* the factual from the spiritual (Jn 3:12; Rom 4:25)

3. Some Christian are all *heart* and no head, does this mean we should eliminate humility, love and concern? No, neither should we eliminate theology.

Five Key Ingredients to Theology

1. Theology is Biblical

*The Bible alone is our final standard for truth

*The Bible takes precedence when there are conflicts with other ideas accepted as truth

2. Theology is Systematic

*Doctrines should be presented in a deliberate and orderly manner

3. Theology is Comprehensive

*Theology must address the significant topics

*It must not be partial and selective leaving major unaddressed issues since this would be unsatisfying and offer no comfort

*It must offer the best explanation of the available data of reality

4. Theology is Contemporary

*It must offer proper application to the present Christian life

*It must be demonstrated that Christian theology is relevant

5. Theology is Practical

*Theological knowledge should lead to proper Christian practice/action

*Practice moves theological knowledge from *theoretical* to the *actual* thus making theology “real” and life-changing

IV. Our Approach to Theology (methodology)

A. Use of Philosophy

1. Your Philosophical *assumptions* will determine your *theological Conclusions*!

To know a man's philosophy is, therefore, to get possession of the key to understanding him and also to dealing with him (Acts 14:17; 17:22-31). But the Christian must recognize that philosophy will never bring a person to Christ.¹²

~ Henry Thiessen, *Lectures in Systematic Theology*

2. If you do not believe in miracles, your theology will be naturalistic

Important to ask yourself what you believe concerning:

God? If there is no God, your conclusions will be atheistic
Reality? If there is no real world, then your conclusions will be illusion
Miracles? If there are no miracles, then your conclusions will be naturalistic
Afterlife? If there is no afterlife, then your conclusions will be this-worldly
Morality? If there are no absolute morals, your conclusions will be relativistic
Meaning? If language doesn't have meaning, then conclusions are insignificant
Knowledge? If there is no way to know reality, then your conclusions will be agnostic

3. Proper role of philosophy:

- a. What is it?

- 1) *Phileo* means "love" and *sophia* means "wisdom"
- 2) Philosophy is the love of wisdom, knowledge and truth
- 3) Philosophy examines the foundational elements of any discipline and helps one think correctly according to the rules of thought (laws of logic)

- b. Why do it?

- 1) Self-defeating to say "philosophy has no role in theology" since it is a philosophical statement about theology. Second, it is essentially the philosophy of non-philosophy, which is absurd
- 2) Cannot do theology without philosophy (e.g. Does God exist? Is there a real world? Are morals absolute or relative? Does language have meaning?)
- 3) Everyone has a philosophy of life (worldview, we use it everyday even without knowing it), so be sure you have a true and godly philosophy and not humanistic philosophy

¹² Thiessen, *Systematic Theology*, 3.

4. How do we study philosophy
 - a. Objectively, like a doctor studies disease
 - b. From detached perspective
 - c. Understand the underlying core assumption of a philosophy without devotionally reading or submerging yourself totally into it, then refute it
5. Beware of philosophy (Colossians 2:6-8)
 - a. Paul is not speaking of eliminating all philosophy, rather he is referring to the kind of philosophy that follows the traditions of men and the principles of the world, and not according to Christ
 - b. The definite article (*tas*, the) is used (the philosophy) in the Greek grammar, thus making it highly unlikely Paul is referring to all philosophy. It is referring to a particular philosophy (perhaps Gnosticism, legalism, mysticism, asceticism) which would follow the context of Colossians.
 - c. We must be *aware* of philosophy in order to “beware” of it

“Good philosophy must exist if for no other reason than to refute bad philosophy”
 ~ C.S. Lewis, *Weight of Glory*

B. Be Scientific

1. Collect the facts/truths wherever they are found, including Bible, science, history, philosophy, etc...(Phil 4:6). Truth will never disagree with Scripture, though the *interpretations* of fact may disagree.
2. Be inductive
3. Be aware of the limitations of knowledge (whole vs. in part; Dt 29:29; 1 Cor 13:9, 12)
4. Form biblical conclusions as a result of your investigation

C. Our Method of Interpretation (hermeneutics)

1. Allegorical method is not preferred

a. Definition

The method of interpreting a literary text that regards the literal sense as the vehicle for a secondary, more spiritual and profound sense.¹³

Allegorizing is searching for a *hidden* or a *secret* meaning underlying but remote from and unrelated in reality to the more obvious meaning of a text. In other words, the literal reading is a sort of code, which needs to be deciphered to determine the more significant and hidden meaning.¹⁴

¹³ Bernard Ramm, *Protestant Hermeneutics*, 21.

¹⁴ Roy Zuck *Basic Bible Interpretation* (Wheaton: Victor Books, 1991), 29.

b. Problems with the allegorical method

- 1) If there is no connection between the *historical* (e.g events) and the *spiritual* (e.g forgiveness) most Christian doctrine would be eliminated since their spiritual significance is directly related, and based in, real historical events. (e.g. the historical death of Jesus on the cross is necessary for their to be forgiveness of sin, to undermine the historical event is to undermine the spiritual benefit) (Mt 12:40; Jn 3:12; 1 Tim 2:12-13;).
- 2) Implies the “spiritual world” is the *more real* than the physical/material world (Plato). However, there really are no degrees of reality. Something is either real or it is not. The allegorical approach can lead to:
 - Social neglect*: cease feeding the poor since the body will die anyways
 - Temptation to suicide*: get out of the material body, opting for spirit
 - Monasticism*: separate from the physical sinful world
 - Deprecation of the physical body*: material body is sinful, liability
 - Overemphasis on mystical intuition*: sensory perception is of no value
- 3) It fails to interpret the Scriptures
- 4) The authority of the interpretation is removed from the Scripture and placed in the *mind* of the interpreter (speculation).
- 5) No objective *testing* of one’s interpretation, or *verification*, is possible.
Every mystical interpretation is equally valid. How do we know this is what the passage means?

2. Some endorse allegorical method using Galatians 4:21-30

No, Paul is simply *explaining the literal meaning of the passage* (v 21-23) through the means of an allegory. He is not using the allegorical method to *interpret*. In other words, Paul is adding to what has already been said, not a *replacement* of what has been said. See chart below for differences in Paul’s use of allegory and the allegorical interpretive method.

Paul's Allegory

Allegorical Interpretation

Historical meaning is true and significant	Historical meaning is insignificant (if ever true)
Paul didn't say his allegory is an <i>exposition</i> of Genesis 16	The <i>deeper</i> meaning is the exposition
Paul <i>said</i> he was going to allegorize	Everything may be allegorized
Meaning is found <i>in</i> the text	Meaning found <i>under</i> or <i>beyond</i> the text

3. Literal grammatical-historical method is preferred

a. Definition:

The literal method of interpretation gives to each word the same exact basic meaning it would have in normal, ordinary, customary usage, whether employed in writing, speaking or thinking.¹⁵ This is not a “wooden literal” approach, one must consider and allow for a variety of genre, figures of speech, and anthropomorphisms, being informed by historical and grammatical considerations.

b. Philosophical foundations of literal hermeneutics

Within a proper hermeneutic there exist several philosophical presuppositions. Each of these presuppositions occupies a crucial part in understanding the text. If there are incorrect belief systems behind any one of these categories below, error will most likely result at the interpretive level. The chart below illustrates their respective priority and dependency.

¹⁵ Bernard Ramm, *Protestant Biblical Interpretation*, 1; see Dwight Pentecost, *Things to Come* (Grand Rapids: Zondervan & Copyright by Dunham Publishing Co. 1958), 9; Henry Virkler *Principles and Process of Biblical Interpretation* (Grand Rapids: Baker, 1981).

Philosophical Foundations of Literal Hermeneutics¹⁶

Accurate Interpretation!

Semantics: How do we *interpret*
communication about what you know about reality
(meaning is in the text)

Linguistics: How do we *communicate*
what you know about reality? (language has meaning)

Epistemology: How do we *know* reality?
(empiricism)

Metaphysics: What is *reality*? (that which is)

¹⁶ See Roy B. Zuck, "The Role of the Holy Spirit in Hermeneutics" in *Bibliotheca Sacra* vol 141 No. 562 April/June 1984, 120-130; Henry A. Virkler, *Hermeneutics: Principles and Processes of Biblical Interpretation* (Grand Rapids: Baker Books, 1981).

4. Literal hermeneutic principles described by acronym L-I-G-H-T-S¹⁷

L (Literal hermeneutic)

I (Illumination by the Holy Spirit)

G (Grammatical research)

H (Historical context)

T (Teachers are gifts to the Church)

S (Scripture is best interpreter of Scripture)

¹⁷ Acronym developed by Christian Research Institute, Hank Hanegraaff.

Bibliology

I. The Doctrine of Scripture

Bibliology is the study of the nature and character of Scripture, including its inspiration, canonization, transmission, translation, and reliability.

A. God has given us a “revelation” (Heb 1:1-4)

1. Greek: *Apocalupto* (Rev 1:1, used 25 times, used as laying open, take off cover, or unveiling)
2. Latin: *revelo* (Rev 1:1, used by Jerome in Latin Vulgate)
3. Hebrew: *Gal’a* (Dt 29:29, used 200 times, to uncover [a sarcaphugus, ear, nakedness], to make known what is normally concealed) determine vs. discover)
4. Used in Jn 12:38; Rom 8:18; 2 Thess 2:3, 6, 8; 1 Pet 1:5; 5:1
5. God reveals his word (Mt 11:25; 16:13-17; Gal 1:11-12; 1 Cor 2:6-8)

II. Why we are dependent on God for revelation

A. His Transcendence

B. Our sinfulness (Isa 59:2; 1 Cor 2:14)

III. Types of revelation

A. In *general revelation* (broad and general in scope and substance since it is given to all people; no specific details). God reveal Himself in three ways:

1. In nature (Ps 19:1-6; Rom 1:19-21; Mt 6:25-34)
2. In providence (Benevolence Mt 5:45; Food Acts 14:15-17; control/sovereignty Dan 2:21)
3. In conscience (moral sensibilities Rom 2:13-16; differs from relativism)

B. In *special revelation* (narrow and particular in scope and substance since it is given to believers, ex: burning bush). God reveals Himself in four ways:

1. In Scripture (written and spoken/propositional)
2. In personal encounter (Paul in Acts 9 and 2 Cor 12; Joseph’s dream and John’s apocalypse). Usually for unique purpose to benefit God’s people as a whole.
3. Power encounter (miracles tell us about God’s control, power, goodness)
4. In Christ (all previous types found in Christ, Jn 1:14-18; Heb 1:1-3;)

The Word of God: Similarities and differences

<u>Living Word</u>	<u>Written Word</u>
No sin	No error
Worshipped	Not Worshipped (bibliolatry)
Person	Propositions (words)
Has Physical Body	Physical Book
Can Save	Can communicate way to salvation
Gives Direction	Gives Direction
Same yesterday and forever	Cannot be broken
Theanthropic person	Theanthropic Book
Human Nature	Human writers
Divine nature	Divine book (Word of God is inspirated)

IV. Descriptions/Characteristics of the Scriptures

- A. Wholesome words (1 Tim 6:3)
- B. Lofty (Ps 138:1-2)
- C. Light (Ps 119:105; Prov 6:23)
- D. Pure (Ps 119:140)
- E. Truth (Jn 17:17; Ps 119:142)
- F. Testimony (Jn 5:39)
- G. Authority/Final (Mt 4:4, 7, 10)
- H. Alive/Effective/Discerner/Penetrating (Heb 4:12)
- I. Strong (Jn 10:35)
- J. Goad/Nails (Eccl 12:11)
- K. Hammer (Jer 23:29)
- L. Fire (Jer 20:9; 23:29)
- M. Honey (Ps 119:103)
- N. Medicine (Ps 119:11)
- O. Food (Job 23:12)
- P. Milk (1 Cor 3:1-2; 1 Pet 2:2)

Q. Seed (Isa 55:10-11; Jas 1:18; 1 Pet 1:23; Lk 8:5-15)

R. Salvific Message (Jms 1:21)

S. Meat (Heb 5:12-14)

T. Water (Eph 5:26)

U. Counselor (Rom 15:4)

V. Forecaster (2 Pet 1:19)

V. The Effect of Scripture

A. Scripture conveys wisdom (2 Tim 3:14-15)

B. Scripture changes lives (Jn 17:17; Augustine)

C. Scripture is a powerful communicator of salvation (Rom 1:16)

D. Scripture gives direction (2 Tim 3:16-17) and moral discernment (Heb 5:12-14)

VI. Inspiration of Scripture

A. Suggested Definition of Inspiration

2 Timothy 3:16-17 - “inspired” - Gk: *Theopneustos*

Inspiration is the supernatural operation of the Holy Spirit who, through the different personalities and literary styles of the chosen human writers, invested the very words of the original 66 books of Holy Scripture, alone and in their entirety, as the very Word of God without error in all that they teach, affirm, imply, or entail (including matters of history and science). The authoritative result of inspiration was the written scripture (*graphe*)

John 14:26; 16:13; 2 Peter 1:20-21, “moved” passive verb cf. Acts 27:15, 17)

God directed the writers so that what was written was what God intended to say (accuracy), while at the same time preserving the personality traits of the writers.

Note: The doctrine of inspiration depends on God’s existence and the person of Christ. For if God does not exist, there can be no God-breathed Scripture. And if there is no Son of God, there cannot be a revelation about Him.

B. Five false theories of Inspiration

1. Mechanical Dictation (robots, no personality of human writer)
2. Natural Inspiration (no supernatural element, comes from natural order, e.g. Trees, mountains, streams, etc...)
3. Ordinary Inspiration (human genius, Shakespeare)
4. Degree Inspiration (some parts are more inspired than others)
5. Moral Inspiration (only in spiritual matters, not science, history, math)

C. Christian view of Inspiration is “Wholistic”

1. Wholistic inspiration is supernatural, plenary [full], uses personality of writer, and extends not only to the very words but to the teaching, meaning, and implications of the Scripture.
2. Though it is true that the inspiration of Scripture extends to the very words, it is also true that these individual words are inspired *only as they are part of a whole unit of meaning* (i.e. a sentence). This will prevent one from rearranging the words of Scripture to communicate a meaning that is false. Therefore, we reject “Atomistic” inspiration.

D. Positive and Negative aspects of inspiration

Positive

1. Inerrancy is a **byproduct** of inspiration
2. Inerrancy means **wholly true** and **without error**
3. Inerrancy applies to all that the Bible **affirms, records, teaches, and implies**.
4. Inerrancy applies to matters of **science, history, math**, etc. (Jn 3:12)

Negative

1. Inspiration **does not** mean that **everything said** in the Bible is true rather than only what is **taught** (Gen 3:4)
2. Inspiration **does not** mean everything **recorded** in the Bible is **approved** by God (e.g. David’s sin - 2 Sam 11)
3. Inspiration **does not** mean that *all* statements about God are **purely literal** (Heb 4:13; Job 38:7; Jn 10:7 - “I am the door”)
 - a. Anthropomorphisms – describing God with physical appearances (e.g eyes)
 - b. Anthropopathisms – describing God with human feelings/emotions
 - c. Anthropoieses – describing God with human actions (e.g walking, sorry)

4. Inspiration **does not** mean that factual assertions are **technically precise** (Bible uses round numbers)
5. Inspiration **does not** mean that all Scriptural citations of the OT be the **exact words** (verbatim) (get the meaning, *vox* vs. *verba*) (Ps 40:6-8 cf. Heb 1)
6. Inspiration **does not** mean that citations from secular literature affirms the **whole source** (Tit 1:12; Acts 17:28)
7. Inspiration **does not** mean that statements about the universe must be in modern **astronomical language** rather than from an **observational language** (Josh 10:12)
8. Inspiration **does not** mean that some portions of Scripture are **more inspired** than others
9. Inspiration **does not** mean that **grammar** will always be customary rather than adequate to convey meaning. Language is descriptive of reality, not prescriptive as in Witchcraft and Faith Movement)
10. Inspiration **does not** mean that *descriptive* passages are to be made **prescriptive** (Acts 4:32-37). What *did* happen should not be taught as what *must* happen.¹⁸

VII. The Importance of Inerrancy

Inerrancy is directly connected to God's nature

God Cannot Err (Heb 6:18; Tit 1:2)
 The Bible is the Word of God (2 Tim 3:16; Rom 9:6)
 Therefore, the Bible cannot err (John 10:35)

VIII. What did Jesus affirm about Scripture?

A. Old Testament

1. Divine Inspiration (Matt 22:43) -
2. Reliability Matt 26:54)
3. Finality (Matt 4:4,7,10)
4. Unity (Luke 24:27,44)
5. Historicity (Matt 12:40; Matt 19; Matt 24:37; John 3:12)
6. Inerrancy (John 17:17; Matt 22:29)
7. Indestructible (Matt 5:17,18; Jn 10:35)
8. Scientific Accuracy (Matt 19:2-5)

¹⁸ Adapted from Norman L. Geisler, *Systematic Theology*: Vol 1 (Minneapolis: Bethany House, 2002), 237-38.

B. New Testament

1. Jesus **confirmed** the Old Testament (Jonah-Mt 12, Noah Mt 24, Abraham Mt 22, Isaac, Jacob, Moses, Daniel Mt 24, creation Mt 19) but **promised** the New Testament. He promised to guide the apostles into “all truth” by the Holy Spirit (Jn 14:26; 16:13).
2. The apostles **recognized** the New Testament as “Scripture” (1 Tim 5:18; 2 Pet 3:16)

Note: Only 2 Peter, Jude, Hebrews, and the apostle John’s writings had not been penned yet. The Gospel of Luke (c. 60 AD) was written only about 3 years before 1 Timothy (c. 63 AD), yet Paul does not hesitate to put Luke’s gospel on the same level as OT Scripture (1 Tim 5:18 cf. Deut 25:4; Luke 10:7).

IX. The Message of the Bible¹⁹

The unifying *message* of Scripture attests to its divine authorship. The Bible is all about *Jesus Christ* and God’s *redemptive plan* for mankind.

A. Jesus said it was about Himself

Matthew 5:17

Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.

Luke 24:27

And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

Luke 24:44

These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the prophets and the Psalms concerning Me.

John 5:39

You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

Hebrews 10:7

Behold, I have come - In the volume of the book it is written of Me – To do your will, O God.

¹⁹ Adapted from Norman L. Geisler audio lecture “Christ: The Theme of the Bible”; see Norman L. Geisler and William E. Nix, *A General Introduction to the Bible*, Revised and Expanded (Chicago: Moody Press, 1968, 1986), 26-29.

B. Thematic Attestation

The Bible says that Jesus occupies the *threefold position* of prophet, priest, and king.

Jesus is the *prophet* in the *Gospels*

Deuteronomy 18:15-19

The Lord your God will raise up for you a **Prophet** like me from your midst, from your brethren. Him you shall hear . . .

I will raise up for them a **Prophet** like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.

John 1:45

Philip found Nathanael and said to him, “We have found Him of whom Moses in the law, and also the prophets, wrote – Jesus of Nazareth . . .”

John 6:14

“This is truly the **Prophet** who is to come into the world.”

John 7:40

Many from the crowd . . . said “Truly this is the **Prophet**.”

Luke 24:19

And He (Jesus) said to them “What things?” So they said to Him, “The things concerning Jesus of Nazareth, who was a **Prophet** mighty in deed and word before God and all the people, . . .”

Acts 3:19-23

Repent and be converted, that your sins may be blotted out, . . .

And that He [God] may send Jesus Christ, who was preached to you before, . . .

For Moses truly said to the fathers, ‘*The Lord your God will raise up for you a Prophet like me from your brethren . . .*’

C. He is the *Priest* in the epistles (Ps 110:14; Heb 3:1; Genesis 14:18ff. cf. Hebrews 2:17; 4:14; 5:6; 7:2, 21; 9:11)

1 Timothy 2:5 – one mediator [function of priest] between God and man.

D. In the Book of *Revelation* He is the *King* of His people

Revelation 19:11-16

And He has on his robe and on his thigh a name written:

KING OF KINGS AND LORD OF LORDS.

E. Jesus is the theme of the Old and New Testaments

Augustine said: “The Old Testament is revealed in the New, the New is veiled in the Old.”²⁰

Graham Scroggie said: “The New is in the Old contained, and the Old is in the New explained.”²¹

Jesus as Portrayed in Old and New Testament	
Old Testament	New Testament
Concealed (Gen 22)	Revealed (Heb 11:13)
Type	Truth (Jn 14:6)
Shadow	Substance (Col 2:16-17)
Enfolded (Isa 6:1-3; Ps 45:6-7)	Unfolded (Jn 12:38-41; Heb 1:8-9)
Potential/picture	Actual/person
Prophesied	Present
Implicit Deity (Isa 9:6; Mic 5:2)	Explicit Deity (Jn 8:58; Jn 1:1)
Contained	Explained (Lk 24:27, 44)
Coming	Arrived
Budding	In Full Bloom
Latent	Patent
Pre-incarnate	incarnate (Jn 1:14; Phil 2:6-12)

F. Each of the eight sections speak of Jesus

1. Four sections in the OT	Direction	Emphasis
Law (Gen-Deut)	Down	Moral life of Israel
History (Joshua-Esther)	Outward	National life of Israel
Poetical (Job-Song of Solomon)	Upward	Spiritual life of Israel
Prophetical (Isaiah-Malachi)	Forward	Future of Israel
2. Four sections in the NT	Direction	Emphasis
Gospels (Mt-John)	Down	God's gift to Israel, world
Acts	Outward	God's message to Israel
Epistles (Romans-Jude)	Upward	Interpretation of God's gift
Revelation	Forward	Consequences and victory

²⁰ Augustine, *Exposition on the Book of Psalms*, Ps 106:31 in Philip Schaff.

²¹ Scroggie, *Know Your Bible*, 1:12.

G. Each of the eight sections have a thematic structure which contribute to the overall message of Jesus

Old Testament:

1. The **Law** lays the **Foundation** for Christ.

How?

- a. **In Genesis** shows God's *election* of a nation from which Christ would come forth.
- b. **In Exodus** God's *redemption* of His people.
- c. **In Leviticus** God's *sanctification* of the Children of Israel is of primary focus.
- d. **In Numbers**, God *guides* his people through the wilderness.
- e. **In Deuteronomy**, God focuses on the *instruction* of his people.

Foundation was laid in three ways:

- 1. **Historically – ethnically (Ps 147:19-20)**
- 2. **Theologically – principles of Christian life (Gen-Dt)**
- 3. **Soteriologically – book + body (Gen 3:15; Deut 18:15)**

2. The **Historical books** makes **Preparation** for Christ.

How?

God make *preparation* to settle the holy people into the Holy Land in order to bring forth the Holy One (Jesus)

- a. Joshua - victorious
- b. Judges - unsettled
- c. Ruth - the lineage of the savior was established
- d. I Samuel - nation established
- e. II Samuel - nations is growing
- f. I Kings - nation is divided and declining
- g. II Kings - nation is deported
- h. Esther the nation is protected and preserved
- i. Ezra the nation is re-established and returned to the land
- j. Nehemiah the nation is rebuilt

3. The **Poetical books** show the **Aspiration** for Christ.

Job - mediator (9:32-33; 19:25)

Psalms – communion, prayer, praise

Proverbs – wisdom (1:7; 8:11)

Ecclesiastes - greatest good in life (12:13)

Song of Solomon - intimate union between lover and the loved one (5:10)

4. The **Prophetical books** look forward in **Expectation** for Christ.

Each prophet expected Christ in their own unique way:

Isaiah (suffering Messiah)

Jeremiah (Weeping Prophet)

Lamentations (Man of Sorrow)

Ezekiel (Restorer of God's Glory)

Daniel (Great Rock hewn out of the mountain without hands)

Hosea (Healer of the Backslider)

Joel (One of Hope)

Amos (The Husbandman)

Obadiah (Savior)

Jonah (Resurrected One)

Micah (Everlasting One)

Nahum (Witness)

Habakkuk (Holy One)

Zephaniah (The Judge)

Haggai (Desire of Nations)

Zechariah (Righteous Branch)

Malachi (Sun of Righteousness with healing in His wings)

In fullness of time God sent His Son Galatians 4:4

New Testament:

5. The **Gospels** show the historic **Manifestation** of Christ.

He was *manifested* as:

Theme	Portrait of Christ
a. King to the Jews in Matthew	Sovereignty
b. Servant to the Romans in Mark	Humility
c. Perfect man to the Greeks in Luke	Humanity
d. Son of God to the whole world in John	Deity

6. **Acts** records the world wide **Propagation** of Christ.

Acts 1:8 ...you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.

7. The **Epistles** gives us the **Interpretation** of Christ.

Pauline Doctrinal Epistles (emphasizes *interpretation* with some application):

- a. Romans – Redemption in Christ
- b. I Corinthians – Sanctification in Christ
- c. II Corinthians – Sufficiency in Christ
- d. Galatians – Liberty and emancipation in Christ
- e. Ephesians – Exaltation in Christ
- f. Philippians – Exultation in Christ
- g. Colossians – Preeminence of Christ
- h. I Thessalonians – Expectation of Christ
- i. II Thessalonians – Glorification of Christ

General Epistles (emphasizes *application* with some interpretation):

- a. Hebrews – Superiority of Christ – to Moses, Aaron, levites
- b. James – Conduct and actions in Christ
- c. Peter – Hope and perseverance in Christ
- d. 1,2,3 John – Love and truth in Christ
- e. Jude – Purity in Christ

8. **Revelation** looks forward to the **Consumation** in Christ.

Paradise lost in Genesis becomes paradise gained in Revelation when the King of Kings and Lord of Lords, Alpha and Omega, First and the Last returns in glory

X. Canon of Scripture

A. Definition of Canon:

The word “Canon” in **Greek** is ***kanon*** which can be translated **measuring rod, rule, staff, or norm** (Galatians 6:16)

The **Hebrew** word for canon is ***qaneh*** (Eze 40:3; 42:16) which is used to mean **measuring rod**. The Hebrews did not use the word *canon* to refer to their body of Scripture

Theologically, the word officially was applied in the fourth-century by **Athanasius** (367 AD) to refer to the Bible as the standard, rule or norm

B. What makes a book canonical: Negative theories

1. “If the book is **old** it should be canonical”
 - a. What about old books that are not in the canon? (Jasher cf. Josh 10:13)
 - b. The Hindu Mahabarrata would be considered the word of God
 - c. Many young books were added to the canon (Torah cf. Duet 31:24)
 - d. Daniel had accepted Jeremiah’s book as canonical (Dan 9:2 cf. Jer 25:11)
 - e. Though recent, Peter called Paul’s letters “Scripture” (2 Pet 3:16)
 - f. Paul called Luke’s gospel “Scripture” (1 Tim 5:18 cf. Lk 10:7)
2. “If it is written in the **native language**”
 - a. What about some apocryphal books? (Tobit and Jubilee)
 - b. Some canonical books were not written exclusively in Hebrew (Daniel & Ezra)
 - c. The same meaning can be conveyed in other languages (English, Latin, Greek LXX, etc..)
3. “**Value** determines which books are canonical”
 - a. Then Koran, Vedas, and Triptaka (Buddhist scriptures) should be canonical since they are valued by those religions
 - b. Value is subjective, some people change there minds later regarding the value of books
4. “The **community** determines canonicity”
 - a. The Islamic community determined the Koran to be the Word of God, should we include it in the canon of Scripture?
 - b. A book is not the Word of God because the community accepts it as such, it is accepted by the community because it is the Word.

C. Positive criteria (tests) for Canonicity

Though these “tests” were the working logical assumptions of the church when attempting to discover which books should be considered the Word of God, they were not implemented in a wooden fashion (except “Past Truth” test). This process was indeed mysterious and providential.

7 P’s of Canonicity:

P (Propheticity: does the text claim to be the word of God?)

P (Patristics: did the early church fathers recognize the text as scripture?)

P (Past truth: does the text agree with previous known truth?)

P (People of God: did the people of God receive the text as scripture?)

P (Power: does the text have the power to change lives? Ring of authority?)

P (Pauline Principle: Paul confirmed Gospels, 1 Tim 5:18 cf. Lk 10:7)

P (Petrine Principle: Peter confirms Paul’s epistles, 2 Peter 3:15-16)

D. Some Books Accepted and Some Rejected

1. Old Testament Homologoumena (34 of the 39 books of OT accepted)

5 Books had problems (called antilegomena):

Song of Solomon (erotic)

Ecclesiastes (too fleshy)

Esther (no name of God)

Ezekiel (anti-Mosaical content)

Proverbs (illogical 26:4-5, advice didn’t always work)

2. New Testament Homologoumena (20 of the 27 NT books were accepted)

7 Books had problems (called antilegomena):

Hebrews (no author?)

James (justification by works 2:24 cf. Rom 4:2-5)

2 Peter (Authorship → different writing style in 1st vs. 2nd Epistle: Nice vs.

Crude, compare 1 Pet 5:13 & 2 Peter 1:1)

2 & 3 John (private circulation)

Jude (quoted Book of Enoch, but Paul did same thing in Acts 17)

Revelation (revolved around the millennium, found it was more due to interpretive problem & doctrinal bias rather than its genuine character = authorship)

3. Apocrypha - 14 books (written in intertestamental period 250 BC to 1st cent AD)

(1st & 2nd Esdras, Tobit, Judith, Additions to Esther, Wisdom of Solomon, Ecclesiasticus, Baruch, Letter of Jeremiah, The Prayer of Azariah and the Song of the Three Young Men, Susanna, Bel and the Dragon, the prayer of Manasseh, 1st & 2nd Maccabees)

Why Protestant do not accept Apocrypha:²²

- a. **Roman Catholics** (Rejected apocrypha through reformation, then accepted it at Council of Trent 1540-1546)
- b. **St. Augustine** (accepted it because of their mention of extreme and wonderful suffering of the martyrs.” However, Jerome, who was better at languages rejected them. Origin, Athanasius, and Cyril of Jerusalem rejected them as well.)
- c. **1 Macc 9:27; 2 Maccabees 2:23; 15:38** not inspired, no miracles, no predictive prophecy, and no prophet.
- d. **Jewish Scholars** in Jamnia AD 90 did not recognize it, but did the OT books.
- e. **Jesus and the disciples** never quoted from Apocrypha, but they did the OT – Matthew has 130 allusions and citations alone!!!

²² Though the Apocrypha was part of the Septuagint (LXX : Greek translation of the Hebrew Scriptures), it was never considered Scripture by Jews, they appreciated the Jewish history and lore that it contained. In addition, Jerome did not want the Apocrypha appended to his Latin Vulgate translation, thus he reluctantly translated a portion of it, only after his death was the Apocrypha added.

f. **Luther** and Reformers rejected Apocrypha

g. **There are historical errors:**

- 1) That Sennacherib was the son of Shalmaneser instead of Sargon II (Tobit 1:15).
- 2) Ninevah had been captured by Nebuchadnezzar and Ahaserus (Tobit 14:5) instead of Nabopolassar and Cyaxares.
- 3) In Judith 1:1, Holofernes is said to be Nebuchadnezzar's general, but was actually a Persian General and not Babylonian

h. **There are doctrinal errors.**

- 1) Works atone for sin (Ecclesiasticus or Sirach 3:2-4, 30; 20:28; 35:1-4; 45:16 cf. Romans 4:1-5; Ephesians 2:8-9)
- 2) Worship of angels (Tobit 12:12-16 cf. Col 2:18)
- 3) Angels (Raphael) can mediate prayer (Tobit 12:15)
- 4) World was created out of pre-existing matter (Wisdom of Solomon cf. Genesis 1:1; Psalms 33:9)
- 5) The Mass (2 Maccabees 12:42-45 cf. Hebrews 7:27)
- 6) Salvation of souls after death and purgatory (2 Maccabees 12:42-45 cf. Hebrews 9:27)

Summary of reasons for rejecting the Apocrypha:

Not part of Jesus' Bible nor of the early church
Never quoted in the Bible
Church fathers separated it from the received canon
Late acceptance, not until Council of Trent (c. 1546 AD)
Historical and geographical inaccuracies
Lack of prophetic inspiration

D. Formulation of New Testament Canon was progressive (late 4th cent AD)

1. Marcion (140 AD)

Marcion (85-160 AD), a Gnostic, appears to be the first individual who attempted to form an official canon. He rejected the entire Old Testament, Apocrypha, gospels (except Luke), opting instead for the Pauline epistles (except pastoral epistles). His early attempt at a canon motivated orthodox church leaders to be decisive regarding the extent of Scripture.

2. Muratorian Canon (200 AD)

L.A. Muratori discovered an 8th century Latin manuscript at the Milan Library which contained a listing of Scripture dating to about 200 AD. It includes the synoptic gospels, Pauline epistles (except Philemon), 1 and 2 John, Jude, Revelation, Wisdom of Solomon and the Revelation of Peter.

3. By c. 150 AD the apostolic fathers cited as authoritative every book of the NT canon (Clement of Rome, Polycarp, Didache, Pseudo-Barnabas, Justin Martyr, Ignatius, Irenaeus)

4. Apostolic Canon (early 4th century)

Of 85 canons (decrees) attributed to the apostles, the final Latin version accepts all books of the OT and NT except Revelation:

Canon 85. Let the following books be esteemed venerable and holy by all of you, both clergy and laity. [A list of books of the Old Testament ...] And our sacred books, that is, of the New Testament, are the four Gospels, of Matthew, Mark, Luke, John; the fourteen Epistles of Paul; two Epistles of Peter; three of John; one of James; one of Jude; two Epistles of Clement; and the Constitutions dedicated to you, the bishops, by me, Clement, in eight books, which is not appropriate to make public before all, because of the mysteries contained in them; and the Acts of us, the Apostles.

5. Eusebius (325 AD)

Eusebius was a Christian church historian close to Constantine. His list of Bible books contain all the gospels, Pauline epistle (except Philemon), 1 Peter, 1 John, and Revelation of John.

6. Cheltenham Canon (mid 4th century)

German scholar, Theodor Mommsen, discovered a 10th century Latin list that describes all but six NT books. Most likely the list originated in 4th century North Africa. Mommsen subsequently published the manuscript in 1886.

7. Athanasius (367 AD)

Athanasius (293-373 AD), Bishop of Alexandria and opponent of Arius, *lists all 27 books of the New Testament* in his Paschal [or Festal] letter of 367 AD. This appears to be the earliest complete list of the New Testament.

8. Synod of Rome (382 AD)

This synod gave final acceptance of the 27 books in the Western church

9. Synod of Carthage (397 AD)

Under the influence of Augustine, this synod (along with Synod of Hippo) gave final acceptance for the whole church. The canon is now complete. Though the canon took 350 years to be complete, this was only the *official*, *legal*, and *ecumenical* confirmation. The New Testament had always been accepted by the church at large as evidenced by the nearly 36,289 church father quotes of scripture prior to 400 AD.

XI. Transmission of Scripture

Transmission refers to the process of **copying** by hand the biblical text into the *same* language. It also refers to the **reproduction** of the text in order to preserve it for posterity

A. Why use written language?

God could have used:

1. **Angels** (Gen. 18-19,22; Ex. 3; Rev 22:8-9)(not permanent, efficiency, man's lack of memory)
2. **Prophets spoken word** (Heb. 1) (appearance often time sway our bias, short memory, distortion)
3. **Visions and dreams** (Dan 7:1; Gen. 41) (subjective and personal rather than objective and universal, impact could wear off or be forgotten)
4. **Moral law** in the heart (Rom 2:15) (limited and subject to corruption, sufficient for condemnation - not salvation)
5. **Creation** (Rom. 1:19-21) (corruption and limited in message)
6. **Voices** (1 Sam. 3; Jud 6:40) (personal and spoke to individual circumstances, lacks empirical verifiability)
7. **Urim and Thummim and Lots** (Ex 28:30; Prov. 16:33; Acts 1:26) (seems to be limited to yes and no answers)

God used written language because:

Propagation

1. Grammatically for the whole bilingual world (koine Greek)
2. Repetition for memory
3. Comprehension for consistency in presentation of message to unbeliever

Precision

1. More precise transfer of the record than orally(accuracy)
2. Limits the number of embellishments and misinterpretations
3. Invention of printing press (1400's)
4. More impressing effect on the mind (separates from story telling)

Permanence

1. longevity of the record (e.g. Dead Sea Scrolls)
2. matter of fact in court system
3. more practical than oral tradition
4. easy to transport

B. Why Greek and Hebrew?

Semitic languages used in OT:

1. Hebrew (pre-Babylon)
2. Aramaic (post-Babylon) (Mt 27:46)

Indo-European Languages used in NT:

1. Greek (Homeric, Attic, Koine, Byzantine, and Modern)
2. Latin (centurion, tribute, legion)

Five reasons why Hebrew and Greek:

1. They were the primary languages spoken by the common person
2. Latin was the military and political language of the Roman empire (Palestine)
3. Hebrew is a *pictorial* language suited to display to mankind an illustration to future generations (1 Cor 10:11).
4. Hebrew is a *personal* language. Heart and emotions are targeted, not only the mind. Great for a biographical revelation.
5. Greek fits with evangelism (expression and propagation):
 - a. intellectual (philosophy)
 - b. technical precision (grammar)
 - c. makes clear theological truths (depth)
 - d. was a universal language (OT restricted to one nation Ps 147:19, whereas, NT given to all nations-Lk 24:47)

C. Manuscript Transmission

Since we do not have the autographs (originals), the main question is whether or not the Bible we possess today is *genuine* and *authentic*:

Genuineness (author): Is the author who he says he is?

Authenticity (facts): Is what the author reporting true?

D. Two Old Testament Periods of Transmission

1. Talmudic Scribes (5th century BC to 5th century AD)
 - a. Sopherim (counters/Scribes) 5th cent BC to 3rd Cent. BC
 - b. Zugoth (pairs) 3rd cent BC to 1st cent. BC
 - c. Tannaim (teachers) 1st cent AD to 3rd cent. AD

***Ten ritualistic rules of the OT Scribe:** 1) Bathing before writing the name of God 2) No copying from memory 3) Letters and columns counted 4) Scrolls must have equal amount of columns in text 5) Space of a hair in between letters 6) Scroll must be completely lined or scroll is worthless 7) Each column must extend 30 letters across 8) Each column must extend downward 48 to 60 lines 9) Scribe must be dressed in full Jewish clothing and 10) Must ignore king or dignitary if they address you while writing the name of God

During the *Talmudic* period there were two kinds of copies:

Sacred Copies (for public meeting)²³

- **Torah** was on one roll (Torah) – Genesis, Exodus, Leviticus, Numbers, Deuteronomy (roll was up to 150 ft. long)
- **Prophets** on one roll (Nevi'im) – Former (Joshua, Judges, Samuel, Kings) and Latter prophets (Isaiah, Jer, Eze, the 12)
- **Writings** on two rolls (Kethuvim) – Poetical (psalms, Job, Proverbs) and historical books (Daniel, Chronicles, Ezra/Nehemiah)
- **Megilloth** (i.e. five rolls) (Kethuvim) – Ruth, Song of Solomon, Lament, Ecclesiastes and Esther

Common Copies (not used in public meetings)

- Used more as commentaries with notes
- Ornamented
- Different ink colors were used

2. Masoretic Scribes (traditions) 5th cent. AD to 1000 AD

- a. Extremely careful and reverent copiers
- b. Ritualistic, with rules and techniques (bathing, no copying from memory, letters and columns counted, space of a hair in between letters)
- c. Added punctuation and vowel points during early middle ages

E. Dead Sea Scrolls (DSS): Old Testament

1. Discovered by Arab shepherd boy in 1947 (Muhammad adh-Dhib)

- a. Excavated eleven caves from March 1947 to 1956
- b. 7.5 miles southwest of Jericho and one mile west of the Dead Sea
- c. Thought to be an Essene community in Judean desert near Qumran

2. Cave I (excavated between 2-15-49 and 3-9-49) = 7 complete rolls and some fragments

- a. **Isaiah A** – earliest known complete copy of any book of the Bible (95% like our Bible, 5% was slip of the pen spelling and word order)
- b. **Manual of Discipline**, rules and regulation of the sect

²³ The designations “Torah,” “Nevi'im” and “Kethuvim” are known collectively as the “TaNaK.” See Luke 24:27, 44, for these designations. The 24 books of the Hebrew Bible are identical to the 39 books of the English Bible we possess today. The differences in total number count are accounted for due to the separation of certain books such as Kings into 1 and 2 Kings, etc...

- c. **Commentary on the book of Habakuk** – contains first two chapters of Habakuk with interpretation
- d. **Genesis Apocryphon** – contains apocryphal record of patriarchs of Genesis
- e. **Isaiah B** – incomplete copy
- f. **War Scroll** – gives account of end time war between the sect and their enemies
- g. **Thanksgiving Hymns** – much like Psalms

*Also yielded fragments of Genesis, Leviticus, Deuteronomy, Judges, Samuel, Isaiah, Ezekiel, Psalms, and some non-biblical works

3. Cave II (excavated 3-10-52 to 3-29-52)
 - a. Fragment of about 100 mss.
 - b. Exodus, Leviticus, Deut., Numbers, Jer., Job, Psalms, Ruth
4. Cave III (3-14-52)
 - a. Found scroll containing directions to several other sites that contain treasure around Jerusalem area
 - b. No treasure found, crank
5. Cave IV (Sept. 1952)
 - a. Was ransacked by Bedouins, yet most fruitful of all excavated caves
 - b. Thousands of fragments were recovered by archaeologists or purchase from Bedouins
 - c. The fragment of Samuel, thought to be the oldest piece of biblical Hebrew, c. 300 BC
 - d. Hundreds of copies of OT books, except Esther
 - e. Whole library found, Deuteronomy, Isaiah, Psalms, the Minor prophets, and Jeremiah – in that order
 - f. An interesting Daniel fragment found where Aramaic changed back to Hebrew (7:28, 8:1)
6. Cave V (Sept. 1952)
 - a. Fragments of Tobit
 - b. Some biblical books found – all deteriorating
7. Cave VI (Sept. 27, 1952)
 - a. Papyrus found, no leather
 - b. Fragments of Daniel, I Kings, II Kings discovered

8. Cave VII – XI (2-2-55 to 2/56)
 - a. Various archaeological finds
 - b. Well preserved copy of the Psalms
 - c. Psalms 93 to 150 & apocryphal psalm 151
 - d. Good partial scroll of Leviticus

9. Dating of DSS (prior to the discovery of the DSS, earliest copy of OT was dated 900 AD)
 - a. **Carbon 14** dating by Dr. W.F. Libby of Univ. of Chicago, 1950.
1,917 yrs old with 200 yr. variant. 168 BC to 233 AD
 - b. They found **self-dated scrolls** to help date other non-dated scrolls
 - c. **Paleography** (writing forms) and **Orthography** (spelling) date
some scrolls before 100 BC
 - d. **Archaeology** helps the dating process by providing pottery, coins and ruins
dating around 163 BC to 100 AD

10. **Accuracy of Dead Sea Scrolls (OT Manuscripts)**
 - a. Very few Variants in the text (compare 1000 AD Masoretic text with Dead Sea Scrolls)
 - b. Extreme reverence for the Scripture (ritual)
 - c. Systematic destruction of old copies when new ones were made
 - d. Archaeology confirms names, places, events, and rulers
 - e. Before, there was only the Nash Papyrus (fragment of the 10 commandments and Shema, Deut. 6:4-9) which dated between 150 BC and 100 AD. Now we have LXX (200 BC), Dead Sea Scrolls (163 BC to 233 AD), Maoretic Text (1000 AD), present Bible (2000 AD) match with only minor variations of spelling or word order

F. Old Testament Manuscripts

Old Testament Manuscripts			
Name/Title	Original Date of Composition	Date of Earliest Copy	Books
Dead Sea Scrolls	13th to 4th century BC	250 BC–AD 68	Includes 223-plus biblical manuscripts from every book of the Hebrew Bible except Esther
Dead Sea Isaiah Scroll (1QIs-a)	8th century BC	150–100 BC	Only complete Hebrew copy of the entire book of Isaiah
Dead Sea Scroll 1 Samuel (4Q Samuel-B)	10th to 9th century BC	4th to 3rd century BC	Contains 1 Samuel 16, 19, 21, 23. Perhaps the oldest Dead Sea manuscript to date
Rylands Papyrus 458	13th century BC	150 BC	Contains Greek portions of Deuteronomy 23–28.
Nash Papyrus	13th century BC	150 BC–AD 68	Damaged portion of the Decalogue Exodus 20; Deuteronomy 5:6–21; Shema 6:4–9
Peshitta (in Syriac)	13th to 4th century BC	AD 100–200	Entire Old Testament in Syriac
Chester Beatty Papyri	13th to 8th century BC	AD 150	Contains large portions of Genesis, Numbers, Deuteronomy, Isaiah, Jeremiah, Daniel, Esther, and Ecclesiastes
Targum of Onkelos	13th century BC	AD 200	Torah
Codex Vaticanus (B)	13th to 4th century BC	AD 325	The Old Testament and Apocrypha in Greek uncial except portions of Genesis, 2 Kings, Psalms, 1 and 2 Maccabees, and Prayer of Manasses
Codex Ephraemi Rescriptus	13th to 10th centuries BC	AD 345	Contains Job, Proverbs, Ecclesiastes, Song of Solomon
Codex Sinaiticus (S)	13th to 4th centuries BC	AD 350	Half of the Old Testament in Greek uncial
Latin Vulgate	AD 390–405		Entire Old Testament in Latin
Codex Alexandrinus (A)	13th to 4th centuries BC	AD 450	Entire Old Testament in uncial Greek
British Museum Oriental 4445	13th century BC	AD 850	Pentateuch
Codex Cairensis (C)	13th to 4th centuries BC	AD 895	Former and latter prophets
Aleppo Codex	13th to 4th centuries BC	AD 900	Oldest complete Hebrew text of the Old Testament
Leningrad Codex	8th to 4th centuries BC	AD 916	Isaiah, Jeremiah, Ezekiel
Codex Leningradensis B-19A (L)	13th to 4th centuries BC	AD 1008	Complete Hebrew text of the Old Testament
Samaritan Pent	13th century BC	AD 10th to 11th	Pentateuch in Samaritan characters

Comment [jh1]: Why the distinction of name or title? ~~either one will do JMH~~

Comment [jh2]: Why is 13th century listed for the group if Samuel, in 10 or 9, is the oldest? ~~13th century refers to original composition, "oldest" refers to actual manuscript we possess today. Dr. House would you oppose listing the Dead Sea Scroll originals compositions to the 14th or 15th century BC instead of 13th century? JMH~~

Comment [jh3]: Omit, since none of the rest give the language, and you have it under Books. ~~OK JMH~~

G. Four New Testament Period of Transmission

1. AD 100 to 300

Not many manuscripts found during this time due to Dioclitian persecution
Must rely mostly on lectionaries, inscriptions, non-biblical papyri

2. AD 300 to 500

Explosion of NT manuscripts from this period due to Edict of Toleration
Written on vellum and parchment mostly

3. AD 600 to 1000

Monks collected and copied Scriptures in monasteries
Church was growing
Quality of the text declined as demand rose

4. AD 1000 to 1400

Uncials (upper case letters) gave way to miniscules (lower case letters)
Copies multiplied rapidly until printing press developed in 15th century

H. Discovering age/date of Manuscripts

General Criteria:

1. The original texts of Scripture (autographs) have not been found, thus dating is discovered through the copies (apographs)
2. Animal skins are perhaps the oldest
3. Papyrus rolls used during NT period- inexpensive
4. Papyrus codices (2nd cent.) used to make carrying and handling easier
5. Vellum prepared from animal skins of goats and lambs - costly
6. Parchment used as early as NT period (2 Tim 4:13). Also, used in middle ages
7. Redressed parchment used to rewrite a manuscript after ink had faded
8. Paper invented in China (second-cent. AD), introduced into Europe and manufactured around twelfth-cent. AD. It was common by thirteenth-cent.

Specific Criteria:

1. Writing materials (stone, clay, wood, leather, papyrus, codex, vellum)
2. Writing implements (chisel [stone], stylus [clay], and pens [vellum and papyrus])
3. Letter size & form (uncial vs. miniscules, color ink, texture, color of parchment)
4. Punctuation (added in 6th and 7th century AD by Masoretic scribes)
5. Text divisions (chapter divisions introduced by Stephen Langton in 13th century; verses by Robert Stephanus in 16th century)
6. Ornamentation (pictures, drawings on manuscript)
7. Location where manuscript is discovered

I. New Testament Manuscripts²⁴

New Testament Manuscripts				
Name/Title	Books	Original Date of Autograph	Earliest Date of Copy	Gap from Original
John Rylands Fragment (P52)	Selection of the gospel of John, includes John 18:31–33, 37–38 and is considered the oldest New Testament fragment known.	AD 85–100	AD 125	25–40 years
Chester Beatty Papyri (P45, 46, 47)	Contains portions of Matthew, Mark, Luke, John, Pauline epistles, and the book of Revelation.	AD 50–100	AD 200–300	100–250 years
Bodmer Papyri (P66, 72, 75)	Substantial portions of the gospel of John and the earliest copy of 1 and 2 Peter and Jude.	AD 50–70	AD 175–250	105–200 years
Codex Vaticanus (B)	Contains most of the Greek Old Testament and the majority of the New Testament.	AD 50–100	AD 325	225–275 years
Codex Sinaiticus (א)	Earliest copy of a complete New Testament except for several verses: Mark 16 and John 7 and 8. Also includes over half the Greek Old Testament (LXX).	AD 50–100	AD 350	250–300 years
Codex Alexandrinus (A)	Written in uncial Greek script, Alexandrinus possesses the entire Old Testament and most of the New.	AD 50–100	5th century AD	350–400 years
Codex Ephraemi (C)	Ephraemi was erased in the 12th century and then restored by Constantine Tischendorf in the 19th century. It contains portions of every book in the New Testament except 2 Thessalonians and 2 John.	AD 50–100	AD 450	350–400 years
Codex Bezae (D)	The manuscript is a rare Greek and Latin bilingual text of portions of the Gospels, Acts, and 3 John 11–15; 3 John is in Latin only.	AD 50–65	5th–6th centuries AD	400–500 years
Magdalen Papyrus	Small fragment of Matthew 26:7–8, 10, 14–15. German scholar Carsten Thiede argued for middle to late 1st century. If correct, the fragment would be the oldest manuscript of the New Testament.	AD 40–65	AD 75–200	10–160 years
Codex Claramontanus (D2)	Bilingual Greek/Latin manuscript of the Pauline Epistles, including Hebrews.	AD 50–64	6th century AD	500 years
Codex Washingtonianus	Contains the four Gospels.	AD 50–100	4th–5th centuries AD	250–400 years

Comment [jh4]: Same question as on 42. Why both name and title? – use only one JMH

Comment [jh5]: What symbol? or letter? – aleph JMH

Comment [jh6]: What is LXX? – Septuagint, L=50 X=10 X=10, therefore about 70 scholars translated the septuagint. JMH

²⁴ There are over 5750 Greek partial and complete manuscripts supporting the New Testament, the chart above displays some of the oldest manuscripts. In all, there are almost 25,000 manuscripts in every language. To review the most current count of New Testament manuscripts see the international cataloguing agency *The Institute for New Testament Textual Research* in Muenster, Germany, uni-muenster.de/NTTextforschung/Kgl_Aktualisierung.pdf. As of November 27, 2006 there are 5,752 Greek NT mss. Both Old and New Testament charts above from H. Wayne House and Joseph M. Holden, *Charts of Apologetics and Christian Evidences* (Grand Rapids: Zondervan, 2006).

J. New Testament Manuscripts compared with secular literature manuscripts

1. New Testament exceeds all ancient literature in quantity and time gap

Author/Work	Ms Copies	Time gap from original
Herodotus <i>History</i>	8	1350 yrs
Thucydides <i>History</i>	8	1300 yrs
Plato <i>Dialogues</i>	20	1250 yrs
Demosthenes	200	1400 yrs
Livy <i>History of Rome</i>	20	400-1000 yrs
Tacitus <i>Annals</i>	20	1000 yrs
Pliny (Younger) <i>Natural Hist</i>	7	750 yrs
New Testament -----	5750+	25-275 yrs

K. Translation of the English Bible

The Bible has endured 3400 years, being translated in over 2300 languages and dialects, even through hostile times of persecution (e.g. Diocletian). Nevertheless, it has been faithfully preserved and transmitted throughout the centuries with remarkable accuracy and reverence. The story of our Bible not only reflects God's providential care for this unique book, but also reveals the importance God has placed on accurately representing the supernatural characteristics and truths found in Scripture. We seek to understand how we received our English Bible not only for academic reasons, but to better understand God's unfailing *love* and providential care for His people and Word.

1. Septuagint

The Septuagint is the Greek translation of the Hebrew Bible which was completed about 250 BC in Alexandria Egypt.. It is also known by its Roman numeral designation as the LXX, referring to the seventy scholars who participated in the translation.

The over one million Greek speaking Jews resident in Alexandria, and King of Egypt, Ptolemy, desired the Scriptures in their own language.

2. Influence of Septuagint

- a. Most often quoted in NT and popular usage
- b. Book divisions were introduced during such as 1 and 2 Kings, 1 and 2 Chronicles, 1 and 2 Samuel
- c. Thematic division such as law, history, poetry, and prophecy were divided into section and grouped together

- d. Book titles such as Genesis, Exodus, Leviticus, Numbers, and Deuteronomy were introduced, then eventually incorporated into the Latin Vulgate and finally into the English Bible
- e. New Words were developed such as atonement, law, peace, redemption, righteousness and glory etc...

3. Septuagint is indispensable to Christians:

- a. The language prepared the way for evangelism in the Greek Empire and helped give elaborated meanings to Hebrew words.
- b. The early church adopted the Septuagint for Bible Study
- c. It helps us understand the form of the English Bible when investigating its background

L. The Translation Period: From Latin Vulgate to Modern Times

Though the New Testament canon was recognized progressively, by 367 AD, through the Paschal Letter of Athanasius of Alexandria, all 27 books of the New Testament were recognized, though officially in 397 at the Council of Carthage.

As the Gospel spread and churches multiplied in the first few centuries, Christians desired to read and study the Bible in their own languages. Therefore, a few translations were made: Coptic, Syriac, Gothic, Latin

*Lucian of Antioch's (305-310 AD) Greek NT would circulate throughout the eastern church and would serve as the foundation for later Bibles (Byzantine text type)

1. **Jerome** (Eusibius Hieronymus) spends 15 years in translating the Bible from Hebrew and Greek into Latin
 - a. Latin Vulgate (called "Vulgate" in 1546 at Council of Trent) complete by 405 AD. By the 6th and 7th century AD, it replaced the Old Latin which was based on Origin's revision of the LXX
 - b. Used by Roman Catholic Church for 1,000 years, and served as a basis for other translations (including English Bible). New words emerged into the text such as calvary, justification, testament, conversion, exhortation, and sanctification to name a few.
2. Eventually, the **gospel was brought to England by missionaries** from Rome in the 6th century using the Latin Vulgate. The English had relied on Monks to teach them the Bible. So there was a demand for the Scriptures in the English language.

- a. Earliest English translation was done by *Caedmon*, a 7th century Monk, who translated the Latin Bible into English (only in part)
- b. Another English churchman named *Bede* translated the Gospels into English from the Latin. Some say the Gospel of John was translated on his death bed in 735 AD.
- c. *Alfred the Great* (reigned 871-899), was a king and a translator of the Ten Commandments and the Psalms which he incorporated into his laws.

*From about 950-1350 AD more of this spotty and incomplete kind of translation was completed. By 1300 eyeglasses were invented, soon after, Wycliffe developed bifocals.

3. John Wycliffe (1329-1384)

John Wycliffe, Oxford theologian, entered when England was in turmoil, yet he prepared the way for the reformation by translating the the Bible into English from the Latin.

- a. He and his associates were the first to translate the Latin Bible into English. (translation of a translation)
- b. He criticized papal authority, indulgences, transubstantiation, and church hierarchy. So the Pope asked Oxford to dismiss him, but they didn't.
- c. Wycliffe believed he could survive the papal assault if he translated the Latin Bible into English, the people could see for themselves that he was right.
- d. He completed the NT c.1380 and the Old Testament c. 1382. Nicholas Hereford did most of the Old Testament translation.
- e. Soon after this, Wycliffe organized *Lollards* to go out and read and teach the Bible to the people in England in their native tongue.
- f. He was condemned as a heretic by his enemies after his death. They dug up his body and burned it, then throwing his ashes into the Swift River.

- g. In 1388, **John Purvey** (1353-1428) produced a revision of Wycliffe's translation, which also eventually replaced it.

*With the coming of the *Renaissance* (15th -16th century) came the resurgence of the classics, for the first time in over a 1,000 years Hebrew and Greek were again being studied (especially at Oxford).

4. William Tyndale's Translation (1500's)

- a. Tyndale graduated from Oxford in 1515 where he studied Greek and Hebrew. He too criticized the Papal authority, so he set out to translate the entire Bible from the original languages. (at 30 yrs old)
- b. Tyndale left England for Germany since the Catholic Church opposed placing the Bible into the hands of the laity. He probably met Luther there. (Luther translated NT into German in 1522 from Erasmus's 2nd Greek edition of 1519).
- c. Tyndale completed the NT in 1525 and then began smuggling them into England through 1530 (15,000)
 - 1) Catholics banned his translation
 - 2) Catholics tried their best to confiscate and burn his Bible
- d. Soon after he was thrown into prison and condemned to death on October 6, 1536 (strangled and burnt at the stake). He didn't live long enough to complete the OT (only did the Pentateuch and Jonah)
- e. However, while in prison, Tyndale met **Miles Coverdale** (1488-1569), a Cambridge graduate, who completed the OT based on Tyndale's work by 1537. Coverdale relied on Erasmus's Greek text, Tyndale's earlier work, and the Latin and the newly translated German Bibles to complete his work.
- f. By 1537, King Henry VIII broke ties with the Pope and used Coverdale's version (which was based on Tyndale's work). Ironically, King Henry had earlier condemned Tyndale.

5. Thomas Matthew (aka John Rogers) (1500-1555) and the *Great Bible*

- a. The same year the *Coverdale Bible* was published (1537), the *Matthew Bible* was completed as well. It was based on the work of Tyndale and Coverdale.

- b. His Bible also received the king's approval, and a few years later it was called the *Great Bible* due to its size and costliness. It became the first authorized Bible in England for public use.
- c. Later the king changed his mind and restricted the Bible. It became a crime to read or explain the Scriptures in public.
- d. In the late 1500's repression arose (under Queen Mary Tudor – "bloody Mary") and Matthew was executed and became the first martyr of the Marian persecution and subsequently drove many scholars to Geneva for refuge.

6. The Geneva Bible and Bishop's Bible

- a. The English exiles that fled rallied around William Whittingham (1524-1579) to make an English translation of the NT
- b. He used Theodore Beza's Latin translation and consulted the Greek text.
- c. Upon completion, he called it the *Geneva Bible*, as opposed to the "Great Bible," because it was small in size and inexpensive.
- d. But the Church of England didn't like it because of John Calvin's notes, he was gaining popularity. So the Church revised the *Great Bible* in 1568 and called it the *Bishop's Bible*. It continued in use until the King James Version superseded it, though the Geneva Bible was the favorite among the common people.

7. King James Version

- a. James VI of Scotland became the king of England (James I), he assembled a meeting of Puritan and Anglican scholars to solve religious differences. It didn't work.
- b. However, Puritan leader, John Reynolds, asked the king to authorize a new version because the Bishop's Bible was unsuccessful and the Geneva Bible had heretical notes in it. The king agreed.
- c. The king called 50 university scholars to translate the entire Bible from the original languages without interpretive notes. Hopefully then, all the Church of England would accept it. Work began in 1607.

- d. To accomplish their work, they used Tyndale, Coverdale, Great Bible, Geneva Bible, only when they appeared closer to the Greek text. They also used several other texts such as Erasmus' 4th and 5th editions of his Greek text (1527, 1535), Robert Stephanus' 1550 edition which was largely based upon the work of Erasmus 4th and 5th editions completed two decades earlier, and Theodor Beza's 1589 and 1598 editions of the Greek text.

These texts, especially Stephanus' text, would eventually become the sources for the *Textus Receptus* which was identified in 1633 by a publisher's blurb in Bonaventure Elzevir's 2nd edition of his Greek text (which is almost identical to Stephanus' Greek text which lay as the basis of the KJV and NKJV NT) that reads:

"The reader has the text which is now received by all, in which we give nothing changed or corrupted."

- e. Upon completion, it soon became the "authorized version" because it captured the best of all the previous Bible's. The KJV was accepted, yet it took 40 more years to replace the *Geneva Bible* in the minds of the people.
- f. It became the most widely read Bible in the 17th and 18th centuries.

8. New Manuscript Discoveries Prompted further Translations

- a. Some critical scholars point to alleged deficiencies in the KJV:
 - 1) Scholar's knowledge of Hebrew was limited in the 17th century, however, the Hebrew manuscripts were very good.
 - 2) The Greek manuscripts (*Textus Receptus*) came from the work of Erasmus who used only 5 or 6 very late Greek mss (dated 10th to 13th century)
 - 3) They acknowledged that the scholars did remarkably well with what they had to work with (rhyme, cadence, poetical, English language command)

- b. Earlier manuscripts were discovered between 17th and 19th centuries.
 - 1) In 1630, *Codex Alexandrinus* (5th century ms) brought to England which contained entire NT.
 - 2) In 1800's, Constantine Tischendorf discovered *Codex Sinaiticus* (350 AD) at St. Catherine's Monastery at Mt. Sinai. It contained a Greek manuscript of half the OT (LXX) and the entire NT.
 - 3) The *Codex Vaticanus* (325 AD), which is a Greek copy of the entire Bible, had been housed in the Vatican Library since 1481 but wasn't made available for viewing until the mid-19th century.

*These manuscripts have been criticized for there many omissions and lack of volume (i.e. fewer manuscripts)
- c. Many scholars such as John Mill (1700's), Albert Bengel (1730's), Karl Lachman (1831), Samuel Tregelles, and Tischendorf, sought to produce an "accurate" text of the Greek NT based on earlier mss.
- d. Based on the work of these men, British scholars, Brook Westcott and Fenton Hort, worked for 28 years to produce one volume called "The New Testament in the Original Greek"
- e. Many critical scholars see this new volume as superceding the *Textus Receptus* in scholarly circles.

9. English Revised Version and American Standard Version

- a. By the latter part of the 19th century, Christians were given 3 Greek NT texts by Tregelles, Tischendorf, and Westcott and Hort. The people wanted a better English translation.
- b. By the 1870's, the *English Revised Version* was a revision of the KJV based on earlier manuscripts (Vaticanus/Sinaitcus). 3 million copies sold the first year (1885), but then slowed because the public still preferred the KJV.
- c. American scholars partook in the *English Revised Version* with the agreement that any of their translation suggestions that were not accepted by the British be placed in the appendix.
- d. However, American scholars had to promise not to publish their own "American Revision" until 14 years later. In 1901, *The American Standard Version* was created. It's considered better than the *English Revised Version* due to its literal nature based on earliar manuscripts.

10. New Discoveries and New Translations

Discoveries:

- a. Dead Sea Scrolls at Qumran (1947)
- b. Archaeological discoveries
- c. Many “Koine” (meaning “common”) Greek manuscripts found. Led to the translation of Bibles into a “common” and more “loose” form of English.
 - 1) *New English Bible* (1970) (many British idioms, loose)
 - 2) *Good News for Modern Man* (1976)(loose)
 - 3) *Living Bible* (used *American Standard Version* text – readable for children)
 - 4) *New International Version* (1978) (thought for thought, between NASB and *Living Bible*. Since 1987 it has outsold the KJV)
- d. OT Hebrew text used by scholars today takes the best from all the ms discoveries and is known as *Biblia Hebraica Stuttgartensia*
- e. NT scholars normally use the Greek NT known as the *Nestle-Aland* text:
 - 1) Eberhard Nestle compared the best editions of the Greek NT produced in the 19th century (Tischendorf, Westcott/Hort, Weymouth) to produce a text that represented a majority consensus.
 - 2) Erwin Nestle (son) partnered with Kurt Aland to produce the latest edition (27th edition, 1981) known as *Novum Testamentum Graece*. The same text appears in the UBS called the *Greek NT – 3rd corrected Edition* - 1983

11. Catholic Bibles

- a. In 1943, Pope Pius XII issued a cyclical for Roman Catholics to study and read the Scriptures. And that the Scriptures ought to be translated from the original languages (previous to this time the Latin Vulgate served as the basis for English translations)
- b. The first complete Catholic Bible was *The Jerusalem Bible* (1966) which contains the Apocrypha and study notes translated from the French language
- c. The first “American” Catholic Bible translated from the original languages was *The New American Bible* (1970). It has very few study notes and is based on the Hebrew Masoretic text and the Nestle-Aland 25th edition of the Greek NT.

M. Reliability of the Bible

This section seeks to discover if the documents we possess today are an accurate and trustworthy written record of the historical events, people and places as recorded in the Bible.

Old Testament

Prior to the discovery of the Dead Sea Scrolls in 1947, the reliability of the OT was supported only by the Aleppo (AD 895), Cairo (AD 900) and Leningrad Codices (AD 1008) which were the earliest manuscripts to date. Their 1300 to 2400 year span from the end of the OT (400 BC) left many suspicious and uncertain of the reliability of the transmission process. The discovery of the Dead Sea Scrolls strengthened the reliability of the text since they closed the gap by over 1000 years. Now only 150 to 470 years removed from the close of the OT, the earliest manuscripts date from fourth century (Samuel) and second century BC (Isaiah). Of the tens of thousands of OT manuscripts, the earliest OT texts are written on silver amulets which record the priestly benediction found in Numbers 6:24-26 dating from the sixth century BC. Today, the OT is considered a trustworthy copy of the originals (95%+ accurate with the Masoretic text).

New Testament

1. Evidence for the historical reliability (trustworthy) of the New Testament

The historical reliability of Scripture should be tested by the same principles that test all historical documents.²⁵ These three principles are:

Bibliographical Test. Check manuscript quantity and date. The more manuscripts we possess, the better chance of reconstructing the original text accurately. The less time that passes between the original writing and the copies we possess give us greater degree of certainty that myth and embellishment have not corrupted the text.

Internal Evidence Test. The Bible has a right to testify on its own behalf just as human beings may do in a court of law. Prophecy, eyewitnesses, and counterproductive features are elements inside scripture that point to the credibility of the writers and the events that took place in the 1st century AD. If someone were attempting to lie, most likely they would not include embarrassing items that make themselves look bad. The inclusion of these items within the texts are marks of credibility since it demonstrates the writers were more concerned with truth rather than image or appearance.

External Evidence Test. This test seeks evidence outside the Bible that would corroborate the historical events and statements in Scripture. Such areas as archaeology, history, and extra-biblical witnesses are explored.

²⁵ See Gordon H. Clark, *Historiography: Secular and Religious* (Nutley, NJ: The Craig Press, 1971) and Colin J. Hemer, *The Book of Acts in the Setting of Hellenistic History* (Winona Lake, Indiana: 1990); C. Sanders, *Introduction in Research Literary History* (1950's), 143.

2. The *Bibliographical* Test

Manuscripts

- a. There are approximately 5,750 partial and complete Greek manuscripts that support the new Testament²⁶
- b. The Gospels boast over 2,430 manuscripts and fragments surviving from the earliest centuries of the Christian church²⁷
- c. There are over 10,000 Latin Vulgate and 9,300 other early versions
- d. There are a total of over 25,000 manuscripts that attest to the original documents of the New Testament

Greek Manuscript breakdown:

Uncials	318
Minuscules	2,880
Lectionaries	2,436
<u>Papyri</u>	<u>118</u>
TOTAL	5,752 Greek manuscripts²⁸

Manuscripts in other languages

Latin Vulgate	10,000 +
Ethiopic	2,000 +
Slavic	4,101
Armenian	2,587
Syriac Pashetta	350 +
Bohairic	100
Arabic	75
Old Latin	50
Anglo Saxon	7
Gothic	6
Sogdian	3
Old Syriac	2
Persian	2
<u>Frankish</u>	<u>1</u>
SUBTOTAL	19,284
GRAND TOTAL	25,036²⁹ (with Greek mss)

²⁶ Metzger, Bruce M., *The Text of the New Testament*, 2nd ed., (New York: Oxford University Press, 1968), 36.

²⁷ Blomberg, Craig L., "Gospels: Historical Reliability," in Joel B. Green, Scott Mcknight, and I. Howard Marshall, eds. *Dictionary of Jesus and the Gospels* (Downers Grove: IVP), 292.

²⁸ Numbers reflect the latest (December 7, 2006) manuscript count according to the international cataloguing agency *Institute for New Testament Textual Research* in Meunster, Germany. With the current manuscript evidence, scholars could nearly reconstruct the entire New Testament with the church fathers' 36,289 quotes.

²⁹ McDowell, Josh, *New Evidence That Demands A Verdict* (Nashville: Thomas Nelson, 1999), 34.

- e. The New Testament has an intervening time gap from originals to first copies of only 25 to 225 years³⁰

Comparison of New Testament to Other Ancient Works					
Author	Literary Works	Date	Earliest Copy	Gap from Original	Copies
Plato	<i>Dialogues</i>	4th century BC	AD 900	c 1,250 years	20
Homer	<i>Iliad</i>	9th century BC	400 BC	c 500 years	643
Herodotus	<i>The Histories</i>	484–425 BC	AD 900	c 1,350 years	8
Aristotle	Assorted works	4th century BC	AD 1100	c 1,400 years	5
Thucydides	<i>History of the Peloponnesian Wars</i>	460–400 BC	AD 900	c 1,300 years	8
Aristophanes	Assorted works	448–385 BC	AD 900	c 1,300 years	10
Sophocles	Assorted works	496–406? BC	AD 1000	c 1,400 years	193
Julius Caesar	<i>The Gallic Wars</i>	58–44 BC	AD 900	c 950 years	10
Tacitus	<i>Annals</i>	AD 58–120	AD 1100	c 1,000 years	20
Pliny (Younger)	<i>History of Rome</i>	AD 62–113	AD 850	c 750 years	7
Suetonius	<i>The Twelve Caesars</i>	AD 70–140?	AD 950	c 9,00 years	8
Apostles and Companions	Greek New Testament manuscripts	AD 45–100	AD 125–325	25–225 years	5,752
	Non-Greek New Testament manuscripts				19,284+
	Overall manuscripts	Total for New Testament			25,000+

Comment [jh7]: Addition doesn't track?? - see changes JMH

British scholar, **F.F. Bruce** writes,

“Perhaps we can appreciate how wealthy the New Testament is in manuscript attestation if we compare the textual material for other ancient historical works”³¹

2. The *Internal* Test

The internal test directs its attention inside the Bible to discover whether there are certain characteristics that either affirm or incriminate.

Eyewitnesses

- Luke 1:1-4 - “Just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us”
- 2 Pet 1:16 - “we did not follow cunningly devised fables . . . but were eyewitnesses of his majesty”
- John 19:35 - “he who has seen has testified, and his testimony is true; and he knows he is telling the truth”

³⁰ House and Holden, *Charts of Apologetics and Christian Evidences*, chart 43.

³¹ Bruce, F.F., *The New Testament Documents: Are They Reliable?* (Grand Rapids: Eerdmans, rep. 1996), 16.

- d. John 21:24 - This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true”
- e. Hebrews 2:3-4 - “if we neglect so great a salvation, which at first began to be spoken by the Lord, and was confirmed to us by those who heard him”
- f. 1 John 1:1-4 - “That which was from the beginning, which we have heard . . . seen . . . looked upon, and our hands have handled, concerning the Word of Life. . . . that eternal life which was with the Father and was manifested to us”

Oral tradition

Critical scholars often doubt the reliability of the gospels because they doubt either the *ability* or the *interest* of the early church to preserve accurately the story of Jesus as it was passed along orally. However, Craig Blomberg of Denver Seminary has posited several factors that support the likelihood that the gospel tradition was carefully preserved.

- a. Jesus was perceived by his followers as one who spoke God’s Word in a way that demanded careful retelling.
- b. Over 90% percent of Jesus’ teaching possesses poetic elements which would allow for easy memorization.
- c. The most universal method of education in antiquity was rote memorization which would allow one to remember vast quantities of materials far greater than all the gospels put together.
- d. Oral story telling often permitted a wide range of freedom in selecting details but required fixed points of a narrative to remain unchanged (*vox/verba*)
- e. Despite the publicly stated preference for rote memory, disciples and rabbis kept notes privately.
- f. The lack of teachings ascribed to Jesus about later church controversies (e.g. circumcision) suggests that the disciples did not freely “invent” material and read it onto the lips of Jesus.³²

³² Green, *Dictionary*, 294.

Counterproductive Features

Embarrassing moments recorded in the Gospels are a mark of historicity since their apparent conflict with the *purposes* for which the book was written.³³

- a. Testimony of women
- b. Death of Christ on the cross
- c. Religious leader's authority and apparent triumph
- d. Fearful disciples; they fled and denied Christ

Prophecy

- a. Born of a virgin (Isa 7:14 cf. Mt 1:8, 24, 25)
- b. House of David (Jer 23:5 cf. Lk 3:23, 31)
- c. Born in Bethlehem (Mic 5:2 cf. Mt 2:1)
- d. Entered Jerusalem on a donkey (Zech 9:9 cf. Lk 19:35, 36, 37)
- e. Sold for thirty pieces of silver (Zech 11:12 cf. Mt 26:15)
- f. He would be pierced (Zech 12:10 cf. Jn 19:34)
- g. Wounded and bruised (Isa 53:5 cf. Mt 27:26)
- h. Smitten and spat on (Isa 50:6 cf. Mt 26:67)
- i. Resurrection (Ps 16:10 cf. Acts 2:31)

New Testament is not Mythology

- a. *The mythical view is based on an antisupernatural presupposition* (cf. Strauss and Bultmann) which when stripped away defrocks the view of its plausibility.
- b. The surrounding persons, places, and events of those narrated in the gospels were all historical (Lk 2:1; 3:1 2).
- c. *There is no time or way for legend and myth to develop* while the eyewitnesses were still alive to refute the story. Tests show that even two generations are not enough time to allow for myth to develop (Sherwin-White, *Roman Law*, 190). Scholars are challenged to produce one example where in one generation a myth developed.
- d. *The New Testament records do not show any signs of being mythological.*

³³ Moreland, J.P., *Scaling the Secular City: A Defense of Christianity* (Grand Rapids: Baker Books, 1987), 144-46.

- e. No Greek myth spoke of the literal incarnation of a monotheistic God into human form (Jn 1:1-3,14) by way of a literal virgin birth (Mt 1:18-25), nor followed by a death and physical resurrection (Mt 27-28). The Greeks believed in reincarnation into another mortal body (Pythagoras, Plato, Plotinus) not resurrection into the same body made immortal (Lk 24:37). Further, they were polytheists, not monotheists.
- f. The stories of Greek gods becoming human via miraculous events like a virgin birth were not prior to but after the time of Christ. Hence, if there is any influence of one on the other it is the influence of the historical event of the New Testament on the emulated mythology, not the reverse.
- g. Both Historians (A.N. Sherwin-White) and myth writers (C.S. Lewis) have rejected the mythical view of the New Testament.³⁴

The New Testament was not influenced by pagan mystery religions

- a. *Arguments offered to “prove” a Christian dependence on the mystery religions illustrate the logical fallacy of false cause.* This fallacy is committed whenever someone reasons that just because two things exist side by side, one of them must have caused the other. As we all should know, mere coincidence does not prove causal connection. Nor does similarity prove dependence.
- b. *Many of the similarities between Christianity and the mysteries are either greatly exaggerated or fabricated.* Scholars often describe pagan rituals in the language they borrow from Christianity. The careless use of language could lead one to speak of a “last supper” in Mithraism or a “baptism” in the cult of Isis. It is inexcusable nonsense to take the word “savior” with all of its New Testament connotations and apply it to Osiris or Attis as though they were savior-gods in any similar sense.
- c. *The Chronology is all wrong.* Almost all of our sources of information about the pagan religions alleged to have influenced early Christianity are dated very late. We frequently find writers quoting from documents written 300 years later than Paul in efforts to produce ideas that allegedly influenced Paul. We must reject the assumption that just because a cult had a certain belief or practice in the third or fourth century after Christ, it therefore had the same belief or practice in the first century.

³⁴ Unpublished class notes, Norman L. Geisler, “The Evidence that the New Testament is not Mythology,” in “Introduction to Apologetics,” Southern Evangelical Seminary (1996). Also see Hemer, *The Book of Acts in the Setting of Hellenistic History*; C.S. Lewis, *Christian Reflections*, 209, 236; Sherwin-White, *Roman Law and Roman Society*, 189-90; Edwin M. Yamauchi, “Easter-Myth, Hallucination, or History,” (2 parts) in *Christianity Today* 15/29 March 1974, 4-7, 12-16; Moreland, *Scaling the Secular City*, 181-83.

- d. *Paul would never have consciously borrowed from the pagan religions.* All of our information about him makes it highly unlikely that he was in any sense influenced by pagan sources. He placed great emphasis on his early training in a strict form of Judaism (Phil 3:5). He warned the Colossians against the very sort of influence that advocates of Christian syncretism have attributed to him, namely, letting their minds be captured by alien speculations (Col 2:8).
- e. *Early Christianity was an exclusivistic faith.* This Christian exclusivism should be a starting point for all reflection about the possible relations between Christianity and its pagan competitors. Any hint of syncretism in the New Testament would have caused immediate controversy.
- f. *Unlike the mysteries, the religion of Paul was grounded on events that actually happened in history.* The mysticism of the mystery cults was essentially non-historical. Their myths were dramas, or pictures, of what the initiate went through, not real historical events, as Paul regarded Christ's death and resurrection to be. The Christian affirmation that the death and resurrection of Christ happened to a historical person at a particular time and place has absolutely no parallel in any pagan mystery religion.
- g. *What few parallels may still remain may reflect a Christian influence on the pagan systems. . . .* It should not be surprising that leaders of cults that were being successfully challenged by Christianity should do something to counter the challenge. What better way to do this than by offering a pagan substitute? Pagan attempts to counter the growing influence of Christianity by imitating it are clearly apparent in measures instituted by Julian the Apostate, who was the Roman emperor from A.D. 361 to 363.³⁵

³⁵ Ronald Nash, "Was the New Testament Influenced by Pagan Religions?" in *Christian Research Journal* Winter 1994, 8ff. Also see Bruce Metzger, *Historical and Literary Studies: Pagan, Jewish, and Christian* (Grand Rapids: Eerdmans, 1968), 11; J. Gresham Machen, *The Origin of Paul's Religion* (New York MacMillan, 1925), 234-35; Ronald Nash, *The Gospel and the Greeks* (Richardson, TX: Probe Books, 1992); Nash, *Christianity and the Hellenistic World*.

3. The *external* test³⁶

By employing this test one seeks to discover whether evidence *external* to the New Testament documents confirm its reliability. We will survey 1) secular historical sources and 2) archaeology.

Secular historical sources

Most biblical scholars acknowledge that there are enough non-Christian sources to abandon the position that rejects Christ's existence and view the gospels as myth.³⁷

Traditions about Jesus appear in various pieces of literature. These ancient non-Christian sources have value in that they offer data from a secular perspective.

a. Tacitus

Tacitus was a Roman historian who lived through the reigns of over a half dozen Roman emperors (c. AD 56-120). He is best known for his two works titled *Annals* and *Histories*. In the *Annals*, Tacitus records how Nero responded to Christians after the great fire in Rome with references that correspond with the gospel record when he writes,

To Suppress this rumour, Nero fabricated scapegoats – and punished with every refinement the notoriously depraved Christians (as they were popularly called. Their originator, Christ, had been executed in Tiberius' reign by the governor of Judea, Pontius Pilate. But in spite this temporary setback the deadly superstition had broken out afresh, not only in Judea (where the mischief had started) but even in Rome. All degraded and shameful practices collect and flourish in Rome. First, Nero had self-acknowledged Christians arrested. Then, on their information, large numbers of others were condemned - not so much for incendiarism as for their anti-social tendencies. Their deaths were made farcical. Dressed in wild animals' skins, they were torn to pieces by dogs, or crucified, or made into torches to be ignited after dark as substitutes for daylight. Nero provided his gardens for the spectacle, and exhibited displays in the circus, at which he mingled with the crowd - or stood in a chariot, dressed as a charioteer. Despite their guilt as Christians, and the ruthless punishment it deserved, the victims were pitied. For it was felt that they were being sacrificed to one man's brutality rather than to the national interest.³⁸

³⁶ See F.F. Bruce, *Jesus and Christian Origins Outside the New Testament*.

³⁷ Green, *Dictionary*, 292.

³⁸ Michael Grant, *Tacitus: The Annals of Rome*, trans. by Michael Grant (Baltimore: Penguin Books, 1989), 365-66.

Professor Gary Habermas (Liberty University), has noted several factors that remarkably corroborate with the gospel records.

- 1) Christians were named for their founder, “Christ.” (Acts 11:26; 26:28)
- 2) Christ was sentenced to death by under “Pontius Pilate.” (Lk 23:24-25)
- 3) Christ’s death was during the “Tiberius’ reign.” (Luke 3:1)
- 4) His death ended the “superstition” for a short time. (Jn 20:19)
- 5) The superstition “broke out afresh.” (Acts 1:8)
- 6) It broke out in Judea again “where the mischief had started.” (Acts 2:1)
- 7) His followers carried his doctrine to “Rome.” (Acts 28:16)
- 8) After the great fire in Rome, Nero placed blame on the Christians.
- 9) Christians were persecuted, being “nailed to crosses” (Jn 15:20)³⁹

b. Suetonius

Another Roman historian, Gaius Suetonius Tranquillas, (b. A.D. 70) makes one reference to Jesus and another to Christians in his historical writings. Suetonius is known for his *Twelve Caesars* in which he chronicles the exploits of Twelve Roman emperors from Julius Caesar to Domitian.⁴⁰ Suetonius’ first reference is to Christ when he writes, “Because the Jews at Rome caused continuous disturbances at the instigation of *Chrestus*, he expelled them from the city,” (see Acts 18:2).⁴¹ The word “*Chrestus*” is noted by the translator as being “Christ.”⁴² The second reference refers to those Christians who were tortured by Nero. Suetonius writes that “Punishments were also inflicted on the Christians, a sect professing a new and mischievous religious belief.”⁴³ These two statements are similar to Tacitus’ in that they reflect consistency with the New Testament records (Acts 18:2; 26:28). There is no contradiction between secular Roman historians, rather there is every indication that the authors of the gospels recorded accurate historical information concerning Jesus Christ.

³⁹ Habermas, *The Historical Jesus*, 189. Scripture verses added.

⁴⁰ Robert Graves, *The Twelve Caesars*, trans. by Robert Graves (Baltimore: Penguin, 1957).

⁴¹ *Ibid.*, 202.

⁴² *Ibid.*

⁴³ *Ibid.*, 221.

c. Flavius Josephus

The most important witness to Jesus from the Jewish culture was the historian, Josephus (A.D. 37-97).⁴⁴ After surrendering to the Roman army (Vespasian, A.D. 70) at Jotapata (Israel), Josephus became an apologist for the Romans.⁴⁵ The “Flavium Testimonium” of Josephus is the most celebrated and controversial passage. Josephus asserts,

Now, there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works,— a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ: and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day.⁴⁶

Note: Scholarly opinion is divided into three major positions over this passage due to suspicion of interpolation by Christians. Some reject it entirely, others accept it, or at least partially. There are good indications that the text is genuine. First, there is no textual evidence against it. Second, there is good manuscript evidence to support the text. Finally, there are credible New Testament scholars who find no evidence against the passage. F. F. Bruce writes, “Yet there is nothing to say against the passage on the ground of textual criticism; the manuscript evidence is as unanimous and ample as it is for anything in Josephus.”⁴⁷ Bruce further suggests that Josephus could be writing tongue-in-cheek with a bit of sarcasm, *‘If indeed we should call him a man.’*⁴⁸ Bruce shows the similarity between the contents of Josephus’ works and the gospel record concerning Jesus Christ. Bruce writes,

It may be said, however, that Josephus bears witness to Jesus’ date, to his being the brother of James the Just, to his reputation as a miracle-worker, to his crucifixion under Pilate as a consequence of charges brought against him by the Jewish rulers, to his claim to be the Messiah, and to his being the founder of the ‘tribe of Christians.’⁴⁹

⁴⁴ Flavius Josephus, *The Complete Works of Josephus*, transl. by Wm. Whiston (Grand Rapids: Kregel, 1981).

⁴⁵ Wilkins, *Jesus Under Fire*, 212.

⁴⁶ Josephus, *Complete Works*, 379.

⁴⁷ Bruce, *New Testament Documents*, 108.

⁴⁸ *Ibid.*, 109.

⁴⁹ F. F. Bruce, *Jesus & Christian Origins Outside the New Testament* (Grand Rapids: Eerdmans, 1974), 40-41.

Elsewhere Josephus records,

Festus was now dead, and Albinus was but upon the road; so he [Ananus, cf. Lk 3:2] assembled the Sanhedrin of the judges, and brought before them the brother of Jesus [cf. Mt 13:55], who was called Christ [cf. Mt 16:16], whose name was James [cf. Acts 15:13], and some others, [or some of his companions;] and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned.⁵⁰

d. Thallus

Thallus wrote around 52 AD about the crucifixion of Christ. Though no manuscripts of his works exist today, Julius Africanus (221 AD) quotes Thallus' comment about the events that followed the crucifixion of Christ:

On the whole world there pressed a most fearful darkness, and the rocks were rent by an earthquake, and many places in Judea and other districts were thrown down. This darkness [mentioned by] Thallus in the third book of his *History*, calls, what appears to me without reason, an eclipse of the sun." (Julius Africanus, *Chronography*, 18.1) (see Luke 23:44-45)

Expert on legal evidences, Harvard law professor Simon Greenleaf writes,

Every document, apparently ancient, coming from the proper repository or custody, and bearing on its face no evident marks of forgery, the law presumes to be genuine, and devolves on the opposing party the burden of proving it to be otherwise.⁵¹

e. Pliny the Younger (aka Gaius Plinius Secundus, c. 111 AD appointed imperial legate of the Roman province of Bithynia in north-west Asia Minor)⁵² There are several features in Pliny's writings and Emperor Trajan's responses that are of interest to us.

- 1) Rapid increase among the Christian population in Bithynia and Pontus (1 Pet 1:1)
- 2) Genuine Christians did not venerate images or give worship to the Emperor's image or the pagan deities at the demand of gov't officials
- 3) The pagan temples, artifacts (statues), and those who sold

⁵⁰ Josephus, *Complete Works*, 423 [Scripture brackets added].

⁵¹ Simon Greenleaf, *The Testimony of the Evangelists: The Gospels Examined by the Rules of Evidence* (Grand Rapids: Kregel, 1995), 16 [italics in original].

⁵² F.F. Bruce, *Jesus and Christian Origins Outside the New Testament* (Grand Rapids: William B. Eerdmans, 1974), 26-29. See Pliny, *Epistles*, x.33, 34; x.96, 97.

- animals for sacrifices to the gods lost business and were in jeopardy of going bankrupt due to Christian conversions.
- 4) Christians met on a certain fixed day before sunrise (i.e. Sunday) to sing hymns to Christ and adore Him as God.

f. Mara Bar Serapion

Mara, a Syrian, wrote a letter sometime between the late 1st and early 3rd century) to his son Serapion.⁵³

- 1) Mara placed Christ on the same level as wise sages such as Socrates
- 2) Christianity lived on even after the death of Christ
- 3) Mara describes destruction of the Jerusalem (Jewish Kingdom) soon after the death of Christ.

g. Luke the Historian in the Book of Acts

Colin J. Hemer identifies over 80 historical items in Acts that have been confirmed by archaeology or secular history. Some of them are listed below:⁵⁴

1. A natural crossing between correctly named ports (Acts 13:4-5)
2. The proper river port, Perga, for a ship crossing from Cyprus (13:13)
3. The proper location of Lycaonia (14:6)
4. The unusual but t correct declension of the name *Lystra*, the correct language spoken in Lystra, and the correct names of the two gods associated with the city, Zeus and Hermes (14:12)
5. The proper port, Attalia, for returning travelers (14:25)
6. The correct route from the Cilician gates (16:1)
7. The proper form of the name Troas (16:8)
8. A conspicuous sailors' landmark at Samothrace (16:11)
9. The proper identification of Philippi as a Roman Colony and right location of the river Gangites near Philippi (16:13)
10. The association of Thyatira with cloth dyeing (16:14) and the correct designation of the titles for the colony magistrates (16:20, 35-36, 38)
11. The proper locations (Amphipolis and Apollonia) where travelers would spend successive nights on their journey (17:1)
12. The presence of a synagogue in Thessalonica and the proper title of *Politarch* for the magistrates (17:6)
13. The correct explanation that sea travel is the most convenient way to reach Athens in summer due to favoring east winds (17:14)
14. The well attested cult of Artemis of the Ephesians (19:24, 27) and

⁵³ British Museum, Syriac mss, add. 14, 658. See Bruce, *Christian Origins*; and Habermas, *Ancient Evidence for the Life of Christ*; and McDowell, *The New Evidence*, 59.

⁵⁴ See Colin J. Hemer, *The Book of Acts in the Setting of Hellenistic History*

- that the Ephesian theater was the city meeting place (19:29)
15. The correct identification of Ananias as high priest (23:2) and Felix as governor (23:34)
 16. Luke agreed with Josephus of the name *Porcius Festus* (24:27)
 17. Correct identification of the best shipping lanes of that time period (27:4)
 18. Correct description of the severe liability on guards who permitted a prisoner to escape (27:42)
 19. Accurate descriptions of the local people and superstitions (28:4-6)
 20. Common practice of custody with a Roman soldier (28:16) and conditions of imprisonment as one's own expense (28:30-31)

Archaeological Sources

- Over 30 biblical figures attested by archaeology or secular history
- Archaeologists have discovered over 25,000 finds that confirms some aspect of the Bible, and none that contradict it
- Colin J. Hemer records over 80 historical details confirmed by archaeology or secular history (*The Book of Acts in the setting of Hellenistic History*)
- Craig Blomberg records nearly 60 historical details in the Gospel of John that archaeology or secular history has confirmed (*The Historical Reliability of John's Gospel*)

Quotes of Archaeologist and Historians

Sir Fredrick Kenyon

The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the *authenticity* and the *general integrity* of the books of the New Testament may be regarded as finally established. (Sir Frederic Kenyon, *Bible and Archaeology*, London: Harrap & Co., 1940, p. 288-89)

A.N. Sherwin-White

For Acts the confirmation of historicity is overwhelming. Yet Acts is, in simple terms and judged externally, no less of a propaganda narrative than the Gospels, liable to similar distortions. But any attempt to reject its basic historicity even in matters of detail must now appear absurd. Roman historians have long taken it for granted. (A.N. Sherwin-White, *Roman Law and Roman Society in the New Testament*. Grand Rapids: Baker Books, 1963, p. 189)

Nelson Glueck

It may be stated categorically that no archaeological discovery has ever controverted a biblical reference. Scoreless of archaeological findings have been made which confirm in clear outline or exact detail historical statements in the Bible. (Nelson Glueck, *Rivers in the Desert: A History of the Negev* (New York: Farrar, Strauss, & Cudahy, 1959, p. 31)

Sir William Ramsey

Luke is a historian of the first rank; not merely are his statements of fact trustworthy . . . this author should be placed along with the very greatest of historians. (William Ramsey, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*. Grand Rapids: Baker Books, 1953, p. 222.)

William F. Albright

Aside from a few die-hards among older scholars, there is scarcely a single biblical historian who has been impressed by the rapid accumulation of data supporting the substantial historicity of the Patriarchal tradition. (William F. Albright, *The Biblical Period from Abraham to Ezra* (New York: Harper & Row, 1960, p. 1-2)

Edwin M. Yamauchi

Until the breakthrough of archaeological discoveries, the stories about the biblical patriarchs—Abraham, Isaac, and Jacob—were subject to considerable skepticism. . . . In the last thirty years, however, a steadily increasing flow of materials from Mesopotamia and Syria-Palestine—from Mari, from Nuzi, from Alalakh—has convinced all except a few holdovers, of the authenticity of the patriarchal narratives. (Edwin Yamauchi, *The Stones and the Scriptures*. Philadelphia and New York: J.B. Lippincott Company, 1972, p. 36)

Millar Burrows

The Bible is supported by archaeological evidence again and again. On the whole, there can be no question that the results of excavation have increased the respect of scholars for the Bible as a collection of historical documents. The confirmation is both general and specific. (Millar Burrows, “How Archaeology Helps the Student of the Bible,” in *Workers with Youth*. April 1948, p. 6, as cited in Josh McDowell, *New Evidence that Demands A Verdict*. Nashville: Thomas Nelson, 1999, p. 100)

Joseph P. Free

In addition to illuminating the Bible, archaeology has confirmed countless pages which have been rejected by critics as unhistorical or contradictory to known facts. (Joseph P. Free, *Archaeology and Bible History*. Wheaton: Scripture Press, 1969, p. 1)

Old Testament Archaeology		
Name	Date	Archaeological Evidence
Adam and Eve Seal	3500 BC	The Sumerian seal found by E. A. Speiser depicts a naked man and woman bowed in humiliation being driven out, followed by the serpent (Genesis 3:23).
Amarna Tablets	1400 BC	In 1887 a peasant woman stumbled across clay tablets with cuneiform inscriptions. Subsequent deciphering revealed the early conquests of Canaan by the Hebrews known by the name “Habiru.” The tablets, in conjunction with other discoveries at Mari and Nuzi, confirm that the Habiru were well known in Mesopotamia by the early second millennium BC.
Babylonian Chronicles	600 BC	The chronicles report on King Nebuchadnezzar’s first decade as king. Information pertaining to his political and military exploits have been published since 1954, but of special interest are the details of Nebuchadnezzar’s invasion of Palestine in the late 7th and early 6th centuries BC, which corresponds to the prophecies of Jeremiah, 2 Chronicles 36:9, and 2 Kings 24.
Behistun Inscription	500 BC	Monument inscription refers to the Persian victory over Babylon and the rise of Darius I (522–486 BC) to power (Daniel 5:31; 6:1; Nehemiah 12:22; Ezra 4-6; Hag 1:1, 15; 2:10).
Belshazzar Inscription (Nabonidus Chronicle)	6th century BC	For years historians denied the historical existence of “Belshazzar.” Then in 1854 Henry Rawlinson discovered an inscription in Ur that named “Bel-shar-usur” (Belshazzar) as the eldest son and coregent with King Nabonidus, who was often away from Babylon and left Belshazzar as king. This clarifies Daniel 5:29, which says that Daniel was the “third ruler in the kingdom.”
Black Obelisk of Shalmaneser III	841 BC	Discovered in 1846 by A. H. Layard in the palace of Nimrud, the Black Obelisk confirms the historical personage and military victories of the Assyrian king (and biblical figure) Shalmaneser III. In addition, the obelisk portrays Israel’s King “Jehu, son of Omri” bowing to pay tribute before Shalmaneser (2 Kings 9–10).
Code of Hammurabi	1765-1700 BC	Historians have long asserted that the Israelites were too primitive to have such an advanced Mosaic law code by the 15th century BC. Instead they place Israel’s law formulation in the 5th or 6th century BC. However, with the discovery of Hammurabi’s sophisticated code (282 laws dealing with morality, commerce, and religion), which predates Mosaic Law, there is little question as to the possibility of a 15th century BC chronology of the Mosaic Law. Moreover, the Hammurabi Code, which predates Moses by more than 200 years, answers the objection that writing was a much later development in Canaan.

Cyrus Cylinder	500 BC	Persian clay cylinder discovered by Hormuzd Rassam that chronicles Cyrus's victory and the issuing of his decree permitting freedom of worship and the return of captives with their gods to their own land (cf. Ezra 1:1–3; 6:3–5; Isaiah 45:1)
Ebla Tablets	2350 BC	This remarkable discovery by Paolo Matthiae while excavating Tell Mardikh, south of Aleppo, Syria, yielded approximately 16,000 clay tablets that describe various cities such as Sodom, Zeboim, Hazor, Megiddo, Jerusalem, and Gaza, which were previously thought to be legendary. In addition, the tablets reveal names that bore resemblance to the Hebrew names used 200 years later, such as Nahor, Israel, Michael, Ishmael, and Eber. Several deities named Dagon and Baal are identified, which correlates to the biblical narrative.
Gilgamesh Epic	2000 BC	Babylonian clay tablets that describe a flood that possesses remarkable similarities to the flood recorded in the book of Genesis. The god Ea warns Utnapishtim to build a square ship in which to endure the week-long deluge. After the storm, the waters subside in one day. The deities are saddened over the destruction and make a covenant with Utnapishtim and grant him divine immortality. Though there are notable differences, it is consistent with a record that would be established after such a great event. Worldwide there are more than thirty separate accounts of the flood from various people groups.
Goliath Inscription	10th–9th centuries BC	During excavations at Tell es-Safi (Gath) in 2005, a pottery sherd with Archaic Proto-Canaanite letters was discovered to be an inscription which contained wording remarkably similar to the biblical name of “Goliath” (1 Samuel 17). The discovery means that names similar to or identical with Goliath were in use at the time the biblical narrative records the confrontation between the biblical characters David and Goliath.
Hittites	1300 BC	Once thought to be mythological due to the lack of extra-biblical mention, the Hittites proved to be historical when A. H. Sayce (in 1876) and Hugo Winckler (in 1906) discovered a Hittite library in central Turkey which consisted of law codes, legends, covenants, and myths. These discoveries not only establish the historicity of the kingdom, they give an understanding of Abraham's rationale for buying a portion of the land associated with the purchase of the cave of Machpelah from Ephron the Hittite (Genesis 23; 1 Kings 10:29).
House of Yahweh Ostrakon	800 BC (artifact is still topic of debate among scholars)	The ostrakon is a clay pottery shard used as a receipt for the donation of silver to Solomon's Temple. It is the earliest piece of evidence referencing the temple outside the biblical text.
Karnak Inscription	9th century BC	Also known as the “Shishak Relief,” depicts Egyptian Pharaoh Shishak's military victories over Rehoboam in the late 10th century BC. This relief corresponds to the events mentioned in 1 Kings 14 and 2 Chronicles 12.
Merneptah Stele	1230 BC	Egyptian hieroglyphic slab containing Pharaoh Merneptah's military exploits and the earliest mention of “Israel” outside the Old Testament, thereby demonstrating that the ancient Israelites had inhabited Canaan in the middle of the 13th century BC

Comment [jane8]: Capitalize these?
 –Yes JMH

Moabite Stone	840–820 BC	This Moabite slab was found in 1868, east of the Dead Sea, by F. A. Klein. It documents the military conflict between King Mesha and the Israelites. It records the name “Yaweh” and how Omri, king of Israel, defeated Moab only to allow Omri’s son Ahab to rule the land. Eventually, after one generation, the god Chemosh enabled Mesha to reoccupy the land. This stone establishes the historicity of Omri, the usage of “Yaweh,” and the biblical accounts in 2 Kings 1:1; 3:4–5.
Nuzi Tablets	1500–1400 BC	Excavations at Nuzi, in modern Iraq, led to the discovery of thousands of clay tablets, written in a Babylonian dialect, that describe important parallels in law, customs, and society with the biblical patriarchs and as late as the first millennium BC. One set of documents reveals that if a man did not have a son, he may adopt a slave, relative, or freeborn man to care for the elder man and carry on his name. This is reminiscent of Abraham’s relationship with Eliezer in Genesis 15:2–4. Other documents illuminate a custom for women who, unable to conceive, gave their husbands another wife to bear children to become the family heir (Genesis 16:2). If in the future the first wife bears children, the second wife and her son would be given a share of the family wealth and could not be cast out. Perhaps this explains why Abraham was reluctant to expel Hagar and Ishmael (Genesis 21:10–11).
Siloam Inscription	700 BC	In 1880, archaeologists discovered a cursive Hebrew inscription at the southern end of Hezekiah’s 1,700-foot limestone water tunnel. It tells of how two groups of workers tunneled from the Pool of Siloam to a retention pool inside the Jerusalem city walls (2 Kings 20:20; Isaiah 22:9ff; 2 Chronicles 32:30–31).
Taylor Prism	701 BC	The six-sided clay prism found in 1830 at Nineveh records the campaigns of Sennacherib (705–681 BC) against Judah and Hezekiah at Jerusalem as described in Isaiah 36–37 and 2 Kings 18–19.
Tel Dan Inscription	9th century BC	In 1993 Tell Dan excavators in the area of northern Galilee near Mount Hermon unearthed a stone slab which contained several lines of incomplete Aramaic inscriptions. Among the identifiable inscriptions were the first extra-biblical citations of King David, which read, “The House of David” and “The King of Israel.” Later discoveries also mention Jehoram and Ahaziah, names that correspond to 2 Kings 8–9.
Temptation Seal	3rd millennium BC	This seal, discovered in Sumer, shows the same sequence of events that occurred in the Garden of Eden during the temptation of Eve. The artifact depicts a man and a woman, both seated, viewing a tree, with a serpent whispering in the ear of the woman as both are reaching for the fruit of the tree. In the past, the temptation incident was dismissed as Jewish myth. However, this seal demonstrates that the essentials of the temptation account in Genesis were well known thousands of years prior to the writing of the book of Genesis.

Weld-Blundell Prism	2100 BC	This collection of tablets offers extensive lists of Sumerian kings who reigned before and after the “great flood.” The kings listed before the flood are identified with extremely long lives, whereas the kings who reigned after the flood have significantly shorter life spans, a feature consistent with the biblical account in the book of Genesis.
Yehuchal Bulla	7th–6th centuries BC	The seal (bulla), which measures only .4 inches wide, was discovered during excavation at the alleged site of David’s palace adjacent to the southern steps of the Temple Mount. The inscription reads: “Belonging to Yehuchal (Jehucal) ben Shelemiyahu ben Shovi,” which corresponds to the person mentioned in Jeremiah 37:3; 38:1, who appears to be the courtier of King Zedekiah sent to the prophet Jeremiah.

New Testament Archaeology		
Name	Date	Archaeological Evidence
James Ossuary (still under debate)	AD 63	The 20-inch-long limestone box is believed to have been the repository for the bones of James, brother of Jesus. The side panel of the box contains Aramaic script which reads, “James, son of Joseph, brother of Jesus.” The ossuary is questioned by the Israel Antiquities Authority (IAA), but is viewed as authentic by many scholars in the area of paleography, geology, and epigraphy. A recent (2005) report by Wolfgang E. Krumbein, geomicrobiologist at Carl von Ossietzky University Oldenburg, Germany, has offered a scientific challenge to the IAA’s methodology and conclusions. If authentic, the ossuary would be the earliest archaeological evidence directly relating to James and Jesus.
Other Ossuaries	AD 40–50	Several burial ossuaries near Jerusalem were found with the mark of the cross and various prayers directed to Jesus. They indicate early recognition that the followers of Jesus viewed his death on the cross as significant and that Jesus was God.
Meggido Church	AD 3rd–4th centuries	While excavating a new compound at the Megiddo Prison in northern Israel, workers discovered an ancient church which dates to the 3rd or 4th century. This is perhaps the oldest church yet unearthed in Israel. In addition to the well-preserved mosaic floor with fish inlays, inscriptions were found which read: “The God-loving Aketous has offered this table to the God Jesus Christ as a Memorial.” Another inscription tells of how Gaianus, a Roman military officer, “having sought honor, from his own money has made the mosaic.” This find lends support to the notion that Jesus Christ was considered God by his early followers, Christianity was well-established in Israel, and Christianity appealed to various classes of society. The fact that the church was destroyed argues strongly for a third-century date since the Edict of Toleration protecting freedom of worship was issued by Rome in the early fourth century.

Comment [jane9]: check where the quote marks go. –OK as I have changed JMH

Nazareth Inscription	31 BC–AD 54	An inscription discovered in 1878 forbidding the robbing of tombs, originating between the time of Augustus Caesar and Claudius Caesar and found at Nazareth. ⁵⁵ Since Nazareth was such a small village, scholars have conjectured that the edict may be in response to the rumor passed on by authorities in Israel regarding the robbing of the grave of Jesus, but there is no certainty attaching the inscription to the resurrection of Jesus the Messiah.
Pilate Inscription	1st century	Antonio Frova discovered a stone slab at Caesarea Maritima with a Latin inscription stating, “Tiberium Pontius Pilate Prefect of Judea.” This is the only archaeological evidence giving Pilate’s name and title.
Gabbatha	1st century	According to William F. Albright, the court location of Jesus’ trial that is identified in John 19:13 and Matthew 27:27 as “the Pavement” or “Gabbatha” is believed to be at the Roman military headquarters (Tower of Antonia) in Jerusalem, located at the northwest corner of the temple area.
Gallio Inscription	1st century	In 1908, an inscription was found in northern Greece (Delphi) that identifies “Gallio” as “Proconsul” being in office from AD 51–53, which corresponds to Luke’s record in Acts 18:12–14.
Zeus and Hermes	1st century	In 1909, archaeologists unearthed several inscriptions and a temple near Lystra that identified Zeus and Hermes as the two most important gods, since they were believed to have visited the earth. These gods were expected to return in the future, which helps scholars understand the reaction of the people when trying to identify Barnabas and Paul as Zeus and Hermes (Acts 14:6–13).
The Erastus Inscription	1st century	This inscription, found at Corinth in 1929, identifies a city official as the one who built the pavement where the inscription lies, dated around AD 50. He is probably the Erastus of Romans 16:23. The inscription, in typical abbreviation, is ERASTUS PRO:AEDILIT E:S:P:STRAVIT, and translated by John McRay as “Erastus, curator of public buildings, laid (this pavement) at his own expense.” The term “aedile” referred to one in charge of the financial matters of the city.
Yohanan Crucifixion	1st century	Crucifixion victim Yohanan Ben Ha’galgol was discovered in 1968 in northeastern Jerusalem. Researchers gained vital information about crucifixion practices in the middle 1st century that corroborate Christ’s crucifixion experience as described in the Gospels. They discovered that Ben Ha’galgol was crucified with seven-inch spikes driven through the feet and lower arm. In addition, both legs were broken. (Ps. 22; Matt. 27; Mark 15; Luke 23; John 19)
Pool of Bethesda	1st century	During excavation in 1888 near the Church of St. Anne, the remains of the Pool of Bethesda mentioned in John 5:2 were discovered. Previously this pool had no extra-biblical mention.

⁵⁵ Arguing for a date under Claudius around AD 50, see Jack Finegan, *Light from the Ancient Past: The Archaeological Background of the Hebrew-Christian Religion*, Vol. II (Princeton, N.J.: Princeton University Press, 1959), 299, while an early date in the time of Octavius Augustus Caesar is argued by M. Franz Cumont, “*Un Rescrit Impérial sur la Violation de Sépulture*,” *Revue Historique* (January–April 1930), 241–66.

Pool of Siloam	Late 1st cent B.C.—early 1st cent. AD	In June 2004 the 1st century pool of Siloam was discovered near what was called the pool of Siloam (dating to the 5th century AD), at the bottom of Hezekiah's tunnel at the foot of the city of David. The newly found pool is much larger than the Byzantine pool. This pool is mentioned in John 9 as the site of the healing of a blind man who was told by Jesus to wash the mud from his face to receive his sight.
Coins	1st century	Various coinage spoken of in the New Testament, such as silver shekels (Mt 26:14–15), tribute penny (Mark 12:13–17), and the widow's mite (Luke 21:1–4), have been identified as historical.

Theology Proper

I. Theology Proper: The Existence of God (Hebrews 11:6; Acts 17:22-34)

The general study of God is called *Theology*. However, theology *proper* primarily focuses on God Himself (the person), whereas, theology in general focuses on the broad categories associated with Christ, man, sin, salvation, etc. The content of theology proper examines and evaluates the existence, nature, attributes, and any special problems associated with God, and His relation to the world.

A. Cosmological argument (from *effect* to a *First Cause*)

Whatever begins to exist has been caused by another (every effect has a cause)

The universe began to exist (the universe is an effect)

Therefore, the universe was caused to exist by another (therefore, universe had a cause)

Analyze each statement in the argument:

1. Whatever begins to exist has been caused by another (only 3 options)
 - a. Universe was uncaused (no, violates the law of causality)
 - b. Universe was self-caused (no, it is impossible to cause your own being)
 - c. Universe was caused by another (yes, preserves law of causality)
2. The Universe began to Exist⁵⁶ (provide evidence)

Expanding Universe: Edwin Hubble discovered the Expanding Universe in 1929, which shows that galaxies are moving away from each other at high rates of speed. Logically and mathematically, if one would reverse the expansion it would eventually reach infinite density (i.e. nothing).⁵⁷ It shows the universe had a beginning and has not been eternally expanding.

Big Bang: “The universe began from a state of infinite density. . . Space and time were created in that event and so was all matter in the universe.” (J. Richard Gott III, James Gunn, David Schramm, and Beatrice Tinsley, “Will the Universe Expand Forever?,” *Scientific American*, March 1976, 65). If the universe had a beginning then it must have a cause of its beginning.

⁵⁶ For an elaboration of scientific evidences see Fred Hereen, *Show Me God*.

⁵⁷ Scientist, Hugh Ross, and Alan Guth, say that “if the expansion rate [of the universe] were slightly slower, the whole universe would have recollapsed before any solar type stars could have settled into a stable burning phase. If the universe were expanding slightly more rapidly, no galaxies (and hence no stars) would have condensed from the general expansion. How critical is this expansion rate? According to Alan Guth, it must be fine tuned to an accuracy of one part in 10 to the 55th power” (that is, 10 with 55 zeroes following). (Ross, Hugh, *The Fingerprint of God* (Orange, CA: Promise Publishing, 1991), 124.

Atheist Anthony Kenny asserts: “According to the Big Bang Theory, the whole matter of the universe began to exist at a particular time in the remote past. A proponent of such a theory, at least if he is an atheist, must believe *that the matter of the universe came from nothing by nothing.*”

Fireball radiation: Robert Jastrow (agnostic, founder of NASA’s Goddard Institute) says, “No explanation other than the Big Bang has been found for the fireball radiation. The clincher, which has convinced almost the last doubting Thomas, is that the radiation discovered by Penzias and Wilson has exactly the pattern of wavelengths expected for the light and the heat produced in a great explosion. At the present time, the Big Bang Theory has no competitors.” (*God and the Astronomers*, 1978, p.15)

Cosmic Background Explorer (COBE): In 1989, NASA launched the COBE satellite in order to validate the fireball radiation Penzias and Wilson had discovered. If the universe had a beginning, scientist should expect to see ripples (or variations) in the temperature of the radiation. These “ripples” would allow galaxies to form by providing an environment for matter to congregate due to gravitational force. In 1992, when director George Smoot announced the COBE findings, said “If you’re religious, it’s like looking at God.” COBE photography discovered the following which is consistent with a universe that had a beginning:

1. Ripples needed for galaxies to form (universe not eternal)
2. The ripples were precisely tuned (one part in 100,000) to allow just enough matter to form galaxies. Any difference in precision none of the galaxies would have formed.⁵⁸

Robert Jastrow says, “Now we see how the astronomical evidence leads to a biblical view of the origin of the world. The details differ, but the essential elements in the astronomical and biblical accounts of Genesis are the same: the chain of events leading to man commenced suddenly and sharply at a definite moment in time, in a flash of light and energy. Some scientists are unhappy with the idea that the world began in this way.”⁵⁹

Second Law of Thermodynamics: States “that the amount of usable energy in a closed system is running down.” The scientific name for this process is called “entropy.” If the universe was infinite, the earth would never run out of energy and be at a state of equilibrium. An infinite universe would have an infinite amount of usable energy, but our earth is running out of usable energy.

⁵⁸ For more information on the COBE findings see lambda.gsfc.nasa.gov/product/cobe/

⁵⁹ Robert Jastrow, *God and the Astronomers* (New York: Norton, 1978), 14.

Psalms 102:25-27 Of old You laid the foundation of the earth, And the heavens are the work of your hands. They will perish but You will endure; Yes, they will grow old like a garment; Like a cloak You will change them, And they will be changed. But You are the same, and Your years will have no end. (cf. Hebrews 1:10-12). The Bible is consistent with the 2nd law of thermodynamics.

The First Law of Thermodynamics - Many often use the First Law of Thermodynamics which says “Actual Energy is neither *created* nor *destroyed*, it remains constant” to prove an infinite universe. The law should be stated more accurately as “the amount of actual energy in the universe remains constant *so far as we can observe*.” This revised statement is now based on *observation* and not *philosophy* since it now makes no pronouncement of whether something can come to be and cease to be. (philosophy vs. science)

General Theory of Relativity: Einstein’s theory provides another piece of evidence demonstrating the universe had a beginning. It reveals that time, space, and matter must have had a beginning, since they are correlative, meaning they cannot exist alone, each must be present (exist) simultaneously. Thus, if matter came into being from nothing, so did time and space, implying that they are finite and not eternal. That is, since matter came into being, so did space and time, making each finite (temporal).

Jastrow’s Summary - Robert Jastrow, NASA scientist and agnostic, says, “Science has proven that the universe exploded in to being at a certain moment. . . . Was the universe created out of nothing, or was it gathered out of preexisting materials? And science cannot answer these questions, because, according to the astronomers, in the first moments of its existence the universe was compressed to an extraordinary degree, and consumed by heat and fire beyond human imagination. . . . The scientist’s pursuit of the past ends in the moment of creation. . . . For the scientist who has lived by faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries.” (*God and the Astronomers*, p. 114-16)

3. Therefore, the universe was caused to exist by another⁶⁰ (conclusion)

⁶⁰ Some would object to identifying this “cause” as infinite since both the major and minor premise appear to speak of a “finite” cause. Thus, how can the conclusion end with an *infinite* cause if it wasn’t first in the premises – (four term fallacy?). The answer to this can be seen in the fact that the cause in the premises and conclusion neither means finite or infinite causes *per se*, but rather a sufficient condition for the existence of something else that could be *either* a finite or infinite kind of cause. In this case, it happens to refer to an infinite cause by implication and conclusion since there must be a ground of being that itself is not caused. Thus the cause concluded here is an *un-caused* (via negativa) kind of cause. See N.L. Geisler and Winfried Corduan, *Philosophy of Religion*, 200-201.

B. Teleological Argument (from *design* to a *Designer*) Ps 19:1-6; Rom 1:19-21

Design implies a designer

The universe manifests design

Therefore, there must be a designer of the universe

1. Design implies a designer (analogy between cause and effect Acts 17:28-29; James 3:8-12)

- a. Watches imply *watchmakers*
- b. Paintings imply *Painters*
- c. Buildings imply *builders*

2. The universe manifests design⁶¹ (DNA)(provide evidence)

Richard Dawkins asserts that “there is enough information capacity in a single human cell to store the Encyclopaedia Britannica, all 30 volumes of it, three or four times over. . . . There is enough storage capacity in the DNA of a single lilly seed or a single salamander sperm to store the Encyclopaedia Britannica 60 times over. Some species of the unjustly called ‘primitive’ amoebas have as much information in their DNA as 1,000 Encyclopaedia Britannicas.”⁶²

3. Therefore, there must be a designer of the universe

C. Moral Argument (from *moral Law* to a moral *Law Giver*) Rom 2:14-15

Moral Law implies a Moral Law Giver

There is Moral Law

Therefore a Moral Lawgiver exists

1. Moral Law implies a Moral Law Giver (laws come from legislators; impossible to have values without value-giver)

⁶¹ See Michael J. Behe, William Dembski, and Stephen C. Meyer, “Science and Evidence for Design in the Universe” in *The Proceedings from the Westerfield Institute (vol 9)*. Ignatius Press 1999; Dembski, *Intelligent Design*.

⁶² Richard Dawkins, *The Blind Watchmaker: Why the Evidence of Evolution Reveals a Universe Without Design* (New York: Norton, 1986, 1987, 1996), 116. See Michele Behe, *Darwins Black Box: The Biochemical Challenge to Evolution* (New York: The Free Press, 1996); Michael Denton, *Evolution: A Theory in Crisis*; Stephen Jay Gould, *The Panda’s Thumb* (New York: Norton, 1982), 182.

2. There is Moral Law (undeniable, they use moral laws to say “no morals”)

Provide evidence:

- a. To deny absolutes is self-defeating
- b. Does the moral relativist “value” his right to hold his opinion?
Does he think that everyone should have that freedom or right or just himself?
- c. Why are governmental laws of morality similar or identical if there are no moral absolutes?
- d. Ask the relativist whether he thinks torturing babies for fun, murder, and rape is right for all people.
- e. Even if the moral relativist denies morals with his words, he affirms them in his actions. They expect to be treated with dignity, respect, courtesy, and fairness by all
- f. Authors of the *Declaration of Independence* said that all men are endowed by their creator with certain unalienable moral rights - to life, liberty, and the pursuit of happiness

3. Therefore a Moral Lawgiver exists

D. Anselm’s Ontological Argument – (1033-1109):⁶³

1. God is by definition that than which nothing greater can be conceived
2. It is greater to exist in reality than to exist only in the mind
3. Therefore, God must exist in reality. If He didn’t exist, he wouldn’t be the greatest possible.

E. Aquinas’ Five Ways – (1224-1274):⁶⁴

1. Motion
2. Efficient Cause
3. Contingency and Necessity
4. Degrees and Perfections
5. Design to Designer

F. Anthropological argument

1. Man is an intelligent being
2. Only intelligence can produce the intelligent
3. Therefore, an intelligent being created man

G. Biological argument

1. Life is a highly complex organism
2. Highly complex information results from an intelligent cause
3. Therefore, there is an intelligent creator

⁶³ See Anselm, *Proslogion*, Chapter 2.

⁶⁴ See Aquinas, *Summa Theologica* I.2.3

II. Paul's Arguments for God's Existence

A. Paul's Address to the Lycaonians (Acts 14:8-18)

Cosmological Argument

1. God exists (v 15a)
2. God created the heavens (v 15b)
3. God created the earth (v 15b) and the sea (v 15c)

Teleological Argument

4. God created all things in the heavens, earth and sea (v 15d)

Benevolence Argument

5. God is merciful (v 16)
6. God reveals Himself by giving witness to man (v 17a)

Anthropological Argument

7. God is/does good to man (v 17b)
8. God gives optimal conditions for man (v 17c)
9. God provides sustenance for man (v 17d)
10. God grants contentment (v 17e)

B. Paul's Addresses to the Areopagus in Athens (Acts 17:16-34)

Cosmological Argument

1. God exists (v23)
2. God is the first cause of all things (v 24a)
3. God has all authority (v 24b)
4. God is transcendent (v 24c)
5. God is self-sufficient (v 25a)
6. God created man (v 26a)

Teleological Argument

7. God is sovereign and purposeful (v 26b)
8. God desires a right relationship with man (v 27a)
9. God has made Himself available (v 27b)
10. God is accessible (v 27c)
11. God is immanent (v 28a)
12. God has given man His image (v 28b)

Moral/Axiological Argument

13. God's existence is a matter of common sense (v 29)
14. God is merciful (v 30a), just (v30b), and moral (v 30c)
15. God will judge (v 31)

III. Examining and Evaluating Worldviews

A. Theism

1. One infinite personal God
2. He exists *beyond* (*transcendent* - above and over creation or “up” and “out” there) and *in* (*imminent* - presence within creation)
3. He is *in* the world but not *of* the world (distinct from the world just as an artist is distinct from his painting)
4. Possesses all the omni-predicates
5. Miracles occur
6. The world is analogous to God (being, language)
7. Represented in Judaism, Islam and Christianity.

B. Atheism

1. No God exists in or beyond the universe
2. No miracles (secular humanism)
3. Injustice and evil are realities
4. Many movement: Death of God (Al Kaiser); Death of God-talk; Myth of God (Nietzsche); Classical atheism (Freud, Ayn Rand)

Problems:

1. No first cause
2. No absolute basis for morality
3. Evolution is untenable. Ask five crucial questions:
 - a. Order from non-order (simple to more complex)?
 - b. Life from non-life?
 - c. Intelligence from non-intelligence?
 - d. Something from nothing (causality)?
 - e. Personal from the impersonal?
4. Irreducible Complexity (i.e. the cell cannot gradually develop in an evolutionary model since any reduction in the full structure/components would eliminate functionality and survival; see Michael Behe, *Darwin's Black Box*)
5. “Chance” does not explain the origin of all things

C. Deism

1. One God that exists beyond (transcendent) the universe but *not* active in it
2. Mechanical universe and natural theology
3. Like theism but no miracles
4. Denies the incarnation, virgin birth, divine inspiration, etc..
5. Jefferson and Franklin

Problems:

1. Inconsistent view of miracles
2. Confuse the function of the Laws of Nature (descriptive vs. prescriptive)
3. Ignores the abundant evidence of the reliability of the Bible

D. Pantheism

1. God (impersonal) *is* the universe
2. All is *one* substance (monism)(Parmenides)
3. No distinction between creator and creation
4. No miracles
5. Opposite view of deism
6. Eastern philosophy and religion

Problems:

1. Self-defeating (change vs. non-change)
2. Fails the practical test
3. Where did the spiritual amnesia come from?
4. If the world is God, how do they explain the 2nd Law of Thermodynamics?
5. To deny logic is self-defeating

E. Polytheism

1. Many personal finite Gods beyond the universe and in it
2. They have a beginning but no end
3. Pantheism and polytheism are only two worldviews which are compatible with each other
4. World is eternal
5. Usually named after natural phenomena and human traits
6. Romans, Greeks, Witches, and Mormons

Problems

1. The universe is not eternal (2nd Law; Expanding universe)
2. Some say the gods were birthed by the forces of nature. If so, nature is ultimate, not the gods
3. To render ultimate worship to what is less than ultimate is idolatry
4. Philosophically, there can be only *one* perfect God

F. Panentheism (dipolar theism, processism, organicism, neo-classical theism)

1. This worldview is a mixture of theism and pantheism
2. A personal God that has two poles: an *infinite pole* (Spirit beyond the physical universe and a *finite pole* (God's body) which is the universe.
3. God is *in* the universe as soul is *in* the body
4. God and the universe are interdependent
5. God grows, learns, and changes with history
6. Evil is seen as an incompatibility within the universe
7. Major figures are A.N. Whitehead, Charles Hartshorne, Shubert Ogden, John Cobb and Lewis Ford⁶⁵

⁶⁵ For a complete refutation of process theology see Royce Gordon Gruenler, *The Inexhaustible God: Biblical Faith and the Challenge of Process Theism* (Grand Rapids: Baker Books, 1983); Ronald Nash, *Process Theology*.

Problems:

1. God cannot be both *infinite* and *finite* at the same time and in the same sense (what about the incarnation of Christ?)
2. God cannot be dependent since He is a necessary being, or else we must find what God is dependent upon (this is God)
3. God cannot guarantee final victory over evil
4. God cannot change or else he is finite (Mal 3:6)

G. Finite godism

1. A finite god that is active beyond and in the universe but is limited in power
2. Evil is real
3. The universe is eternal
4. Plato's view of god

Problems:

1. God cannot guarantee final victory over evil
2. If god is finite, how did they come to exist. No apparent cause which is impossible, or if by the forces of nature, then nature is god
3. The cause of the finite world must be infinite, otherwise it too would be part of the finite world. The creator of time cannot be in time.

III. The Nature of God

A. Metaphysical Attributes (incommunicable)

Pure Actuality

1. No beginning and no end
2. No dependence or contingency upon another
3. No *passive* potentiality, only *active* potency
4. No sequential knowledge or chronological progression in God
5. Self-existing (aseity); not self-caused.
6. Actuality is a unique contribution to the history of thought/God (Ex 3:14)
7. All other metaphysical attributes follow upon His Actuality

Exodus 3:14-15 And God said to Moses, 'I AM WHO I AM.' And He said, 'Thus you shall say to the children of Israel, 'I AM has sent me to you.' . . . 'This *is* My name forever, and this *is* My memorial to all generations.' (cf. John 8:58)

Concerning whom we thus believe, even as the Apostolic Church believes, in one Father unbegotten, who has from no one the cause of His Being . . .
(Alexander, Bishop of Alexandria, d. 328)

For all substance that is not a created thing is God, and all that is not created is God (Augustine, On the Trinity 1.6)

For God is Absolute Being and, therefore, all other being that is relative was made by Him. No being that was made from nothing could be on a par with God, nor could it even be at all, were it not made by Him (Augustine, Confessions 11.5)

Objection:

If God acts in the changing world, doesn't that prove God changes?

- a. He *causes* from *eternity* but his *effects* are in *time* (ex: mind produces notes)
- b. Confuses *attributes* (no change) vs. *actions* (change)
- c. If an unchanging being must change because He caused changing things, then He must also be a creature since He created creatures.⁶⁶

Aseity (Latin: *aseite* "of oneself")

Genesis 1:1 "In the beginning. . ." shows that God is above time and creation

Isaiah 43:10 Before me no god was formed, nor will there be one after me.

John 5:26 For as the Father has life in himself, so he has granted the Son to have life in himself.

Romans 11:36 For from him and through him and to him are all things. To him be glory forever! Amen.

Colossians 1:17 He is before all things

Revelation 1:8 I am the Alpha and the Omega, says the Lord God, who is and who was and who is to come, the Almighty.

Revelation 4:11 By your will they are created and have their being

Simplicity (oneness; no parts)

Romans 1:23 ...and exchanged the glory of the *incorruptible* God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

Deuteronomy 6:4 Hear, O Israel: The LORD our God, the LORD is one.

⁶⁶ For more information see N.L. Geisler, *Systematic Theology*, vol 2 (Minneapolis: Bethany House, 2003), 36-37.

Argument from simplicity:

1. Parts imply composition.
2. If composed He must have a composer.
3. To continually look for a composer of what is composed leads to an “infinite regress,” which is impossible (cannot cross an infinite).
4. Therefore, there must be an *uncomposed* composer of all composition

In God, being is not one thing and living another – as though He could be and not be living. Nor in god is it one thing to live and another to understand – as though He could live without understanding. Nor in Him is it one thing to know and another to be blessed. For, in God, to live, to know, to be blessed is one and the same as to be.⁶⁷

It is evident that the Supreme Substance . . . is immutable and without parts.⁶⁸

Gregory Thaumaturgus of Neo-Caesarea (270 AD) wrote . . . in whom [Holy Spirit] is revealed God the Father, who is over all things and in all things, and God the Son, who is through all things: a perfect Trinity, not divided not differing in glory and eternity and sovereignty. . . .⁶⁹

Athanasian Creed (373 AD) ...And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity; Niether confounding the persons: nor dividing the substance [essence].. . .⁷⁰

Jacob Arminius says, “Hence, it follows that this essence is simple and infinite; from this, that it is eternal and immeasurable; and, lastly, that it is unchangeable, impassible, and incorruptible . . .”⁷¹

Infinite (without limits)

Job 11:7-9 Can you discover the depths of God? Can you discover the limits of the Almighty? They are high as the heavens, what can you do? Deeper than Sheol, what can you know? Its measure is longer than the earth and broader than the sea.

Psalms 147:5 Great is our Lord, and mighty in power; His understanding *is* infinite.

Romans 11:33 Oh, the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and unfathomable his ways!

⁶⁷ Augustine, *City of God*, 8.6.

⁶⁸ Anselm, *St. Anselm Basic Writings*, 83. See Aquinas, *Summa Theologica*, Bk I.3.7.

⁶⁹ Philip Schaff, *Creeds of Christendom*, vol 2.

⁷⁰ Ibid.

⁷¹ *Works of Jacob Arminius*, 2:117.

*Since therefore the divine being is not a being received in anything, but He is His own subsistent being as was shown above (Q. 3, A. 4), it is clear that God Himself is infinite and perfect. (Aquinas, *Summa Theologica*, I.7.2)

Question: Does God have limitations? Yes, He is limited by His nature. For example, God cannot lie, deny Himself, change, etc...since these things are not natural to His nature/being (Heb 6:18). God must be who He is!

Immutability (unchanging)

Numbers 23:19 God is not a man, that he should lie, nor the son of man, that he should *change* his mind.

I Samuel 15:29 He who is the glory of Israel does not lie or *change* his mind; for he is not a man, that he should change his mind.

Malachi 3:6 I the LORD do not *change*.

James 1:17 Every good and perfect gift is from above, coming down from the father of heavenly lights, who does not *change* like shifting shadows.

. . . who is unchangeable and immutable, who is always the same, and admits of no increase or diminution. (Alexander, *Epistle on the Arian Heresy* 12)

... what He is, He always is; and who He is, He is always Himself; and what character He has, He always has And therefore He says, 'I am God, I change not;' in that what is not born cannot suffer change, holding His condition always. For whatever it be in Him which constitutes Divinity, must necessarily exist always, maintaining itself by its own powers, so that He should always be God (Novatian, *Concerning the Trinity, Ante-Nicene Fathers* 4)

God cannot change:

God is already perfect in every way:

1. Whatever changes acquires something new
2. God cannot acquire anything new (He's already perfect and complete)
3. Therefore, God cannot change (ST I.9.1)

God is not composed of parts:

1. Whatever changes is composed (of what changes and does not change)
2. There can be no composition in God (composition implies a composer)
3. Therefore, God cannot change (ST I.9.1)

Question: Does God change His mind? No, it only appears He does from man's perspective (Genesis 6:7; Jeremiah 18:8; Jonah 3:10)? God has no potential to change.

Eternal (timeless or Atemporal; *aeternus* = without beginning or end)

Genesis 21:33 Abraham planted a tamarisk tree in Beersheba, and there he called upon the name of the LORD, the *eternal* God.

Deuteronomy 33:27 The *eternal* God is your refuge, and underneath are the everlasting arms.

Job 36:26 How great is God – beyond our understanding! The number of his years past finding out.

Psalms 93:2 Your throne was established long ago; you are from all *eternity*.

Isaiah 26:4 Trust in the Lord forever, for the LORD, the LORD, is the Rock *eternal*.

I Timothy 1:17 Now to the King *eternal*, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.

Hebrews 1:2 but [God] has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom He framed the worlds (literally “ages” – Gk. *aiones* Heb. *Olam*)⁷²

*Time, space, matter, came to be at the moment of creation Gen 1:1; John 1:3; Colossians 1:16). God is the creator *of* time, He did not create *in* time.

*If God brought the entire temporal world into existence, He would have to be eternal (i.e. non-temporal). If He was part of the temporal world we would have to say He created Himself which is impossible

Question: If God is not in time, how can he relate to temporal creatures?

⁷² See Henry Liddell and Robert Scott, *A Greek-English Lexicon* which speaks of “age” in terms of time, not matter

God is eternal:

1. God is immutable (no change from one state to another)
2. Whatever is immutable implies eternity because whatever changes is in time (“before” and “after;” “now” and “then”)
3. Whatever does not change cannot be in time since it has no different states that can be measured in “before” and “after.”
4. Therefore, whatever is does not change cannot be temporal
5. Therefore, God is eternal (ST I.10.2)

Time is different than eternity:

1. Whatever is essentially whole is essentially different from what has parts
2. Eternity differs from time in that it is essentially *whole* (now) and time has *parts* (now and then)
3. Therefore, time and eternity are different (ST I.10.4)
*Endless time is not the same as eternity, its simply a stretching out of time

One God (not many gods)

Deuteronomy 6:4 Hear, O Israel: The LORD our God, the LORD is *one*.

Psalms 86:10 For you are great and do marvelous deeds; you alone are God.

Isaiah 45:5 I am the LORD and there is *no other*; apart from me there is no God. . . . I am the LORD and there is *no other*.

I Timothy 2:5 For there is *one God* and one mediator between God and men, the man Christ Jesus.

Ephesians 4:5 one Lord, one faith, one baptism; *one God* and Father of all, who is over all and through all and in all.

Question: Can there be more than one purely actual God?

1. God cannot *create* another like Himself (impossible, or else He would be both created and uncreated at the same time)
2. There cannot be *two* totally identical Gods (Parmenides)

Philosophical Argument (S.T. I.11.3)

1. If two or more Gods existed they would have to differ.
2. In order to differ, one must have what the other lacks (or else there is no difference, hence, they would be identical, and if they are identical in every way, they are actually one).
3. An absolutely perfect being can't *lack* anything.
4. Therefore, there can be only one absolutely perfect being.

Immaterial (spirit; no matter; Heb 11:27)

John 4:24 God is *spirit*, and those who worship Him must worship in spirit and truth.

Luke 24:39 See my hands and feet, that it is I myself; touch me and see, for a spirit does not have flesh and bones as you see that I have.

John 1:18 No man has *seen* God at any time;

Colossians 1:15 And he is the image of the *invisible* God, the firstborn of all creation.

I Timothy 1:17 Now to the King eternal, immortal, *invisible*, the only God, be honor and glory forever and ever. Amen.

Acts 17:29 Being then the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man.

Stephen Charnock asserts, “If God were not a Spirit, he could not be infinite. All bodies are of a finite nature; everybody is material, and every material thing is terminated. . . . If God had a body he must consist of parts, those parts would be bounded and limited, and whatsoever is limited is of a finite virtue, and therefore below an infinite nature. Reason therefore tells us, that the most excellent nature, as God is, cannot be a corporeal condition;”⁷³

NOTE: Beware of:

Metaphors (Feathers Psalm 91:4; eyes, Hebrews 4:13; door John 10:7; rock 1 Sam 2:2; shield Gen 15:1)

Anthropomorphisms: statements that describe God with physical or intellectual nature of man (arms Deuteronomy 33:27; Isa 53:1; back Jer 18:17)

Anthropopathisms: statements that describe God with the emotions of man (compassion Psalm 111:4; grief Ephesians 4:30)

Anthropoieses: statements that describe God with the actions of man (walking Genesis 2-3; repenting Genesis 6:6; forgetting Isaiah 43:25)

Metaphysical: statements that reflect God’s nature *literally* (Love, knowledge, power, justice, existence, spirit, etc)

⁷³ Stephen Charnock, *The Existence and Attributes of God* (Grand Rapids: Baker Books, n.d. 1996?), 1:185.

Question: How do you distinguish between metaphysical and metaphorical language?

1. Ask yourself if the word can be applied to God *literally* as an infinite without demoting Him to finitude.
2. You may have to strip the word of its finitude (limitation) before applying it to God. Any word that loses its meaning when stripped of its limitations/ finitude cannot be applied to God literally, only *metaphorically* (ex: rock, tower, arms, eyes are finite whereas knowledge, power, love, are not inherently finite). What is left after the word is stripped of finitude can be applied to God.⁷⁴

William Lane Craig asserts that “the Scriptures are filled with anthropomorphisms, many so subtle that they escape our notice. There are not only the obvious anthropomorphisms, such as references to God’s eyes, hands, and nostrils, but almost unconscious ones, such as God seeing the distress of his people, hearing their prayers, crushing his enemies, turning away from apostate Israel, and so forth. These are all *metaphors*, since God does not possess literal body parts by which to accomplish these actions. In the same way, given the explicit teaching of Scripture that God does foreknow the future, the passages that portray God as ignorant or inquiring are probably just anthropomorphisms characteristic of the genre of narrative.”⁷⁵

Norman Geisler identifies six theological problems that can arise if anthropomorphisms are not properly understood:⁷⁶

1. “God repented” can lead to a denial of His immutability
2. “The eyes of Him” can lead to a denial of immateriality
3. “He is a Rock” can lead to a denial of infinity
4. “Whom He foreknew” can lead to a denial of His eternality
5. “God became angry” could lead to a denial of His impassibility
6. “But the Lord came down to see” can lead to a denial of His omniscience

⁷⁴ Geisler, *Systematic Theology* vol 2, 29.

⁷⁵ William Lane Craig, “What Does God Know?” in Douglas S. Huffman and Eric L. Johnson, eds., *God Under Fire: Modern Scholarship Reinvents God* (Grand Rapids: Zondervan, 2002), 142.

⁷⁶ Norman Geisler, unpublished class notes on Systematic Theology (ST2) Southern Evangelical Seminary 2002.

Material Argument

1. Matter implies multiple parts.
2. Each part differs from the other parts.
3. If they differ, one part lacks the perfection of the other parts (e.g. eyes lack what the ears possess)
4. But God is perfectly one without any lack.
5. Therefore God cannot be material.

*Besides, whatever is composed can decompose.

Sovereignty (rule over all)

Psalms 115:3 Our God is in heaven; he does whatever pleases him.

Daniel 4:35 He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: "What have you done?"

John 19:11 Jesus answered, "You would have no power over me if it were not given to you from above."

Omnipotent (all-power)

Job 42:3 I know you can do all things; no plan of yours can be thwarted.

Psalms 115:3 Our God is in heaven; he does whatever pleases him.

Luke 1 For nothing is impossible with God. (In what way?)

"Almighty" = Gk: *pantokrator* is used nine times in the NT (and translated in the LXX) and always is translated "almighty" which means "all-powerful" (2 Cor 6:18; Rev 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:15; 21:22). The Latin Vulgate uses the word *omnipotens* from which we get our word *omnipotent*.⁷⁷
Hb: *shadday* is translated "almighty" (Ps 91:1)

Question: Then why has God's plan and will to save all men (2 Peter 3:9) been thwarted? No, God wills some things by *necessity* like his own existence and other things such as salvation *conditionally*. That is, there are no conditions necessary for God to exist, but there is a condition for salvation, belief. God's plan will be accomplished perfectly? What does not come under God *perfect grace* unto salvation will be fulfilled under his *perfect justice* through wrath. Thus, God's will is never frustrated.

⁷⁷ N.L. Geisler, *Theology Proper and Christology (ST2)* unpublished Southern Evangelical Seminary class notes 2002.

Omnipresent (everywhere present - Ps 139)

Psalms 46:1 God is our refuge and strength, an *ever-present* help in trouble.

Jeremiah 23:23 Am I only a God nearby, declares the LORD, and not a God far away? Can anyone hide in secret places so that I cannot see him? declares the LORD. Do I not fill heaven and earth? declares the LORD.

Matthew 28:20 And surely I am with you *always*, to the very end of the age.

Hebrews 4:13 Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.

Omniscience (all-knowing)

Psalms 139:4 Before a word is on my tongue you know it *completely*, O LORD.

Psalms 147:5 Great is our Lord. Mighty in power; His understanding *is* infinite

Proverbs 5:21 For a man's ways are in *full view* of the LORD, and he examines all his paths.

Proverbs 15:3 The eyes of the LORD are *everywhere*, keeping watch on the wicked and the good.

Hebrews 4:13 Nothing in all creation is hidden from God's sight.

1 John 3:19 For God is greater than our hearts, and he knows *everything*.

God knows future free choices, because an eternal being knows eternally in accordance with His nature:

1. Since God is an eternal being, He knows things in one eternal now
2. The future is part of time
3. Therefore, God knows the future
 - *Simple beings know simply, all at once, not incrementally in stages, or parts

Transcendence (above or over all; lofty)

Deuteronomy 4:39 Acknowledge and take to heart this day that the LORD is God in heaven *above* and on earth below.

Psalms 103:19 The LORD has established his throne in heaven, and his kingdom rules *over all*.

Ephesians 4:6 one God and Father of all, who is *over all* and through all and in all.

Immanence (present and active with all creation)

Micah 1:3 Look! The LORD is coming from his dwelling place; he comes down and treads the high places of the earth.

Acts 17:27 ...though he is not far from each one of us. 'For in him we live move and have our being.'

Colossians 1:17 He is before all things, and in him all things hold together.

NOTE: God is in the world *causally* but not *intrinsically*, Like an artist is in his painting.

B. Moral Attributes (essential to his nature; communicable)

Holiness (moral purity, set apart from evil & sin)

Leviticus 11:44 I am the LORD your God; consecrate yourselves and be holy, because I am holy. . . . therefore be holy, because I am holy.

Habakkuk 1:13 Your eyes are too pure to look on evil; you cannot tolerate wrong.

Luke 1:49 . . . for the mighty One has done great things for me – holy is his name.

James 2:13 Let no one say when he is tempted "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone

Revelation 4:8 Day and night they [four living creatures] never stop saying: "Holy, holy, holy, is the Lord God Almighty, who was, and is, and is to come."

Just/Righteousness (lawful; equity; impartial)

Psalms 33:5 The Lord loves righteousness and justice; the earth is full of his unfailing love. . .

2 Chronicles 19:7 Now, let the fear of the LORD be upon you. Judge carefully, for with the LORD our God there is no injustice or partiality or bribery.

Isaiah 30:18 For the LORD is a God of Justice.

1 John 1:5 This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all.

2 Corinthians 5:21 For he made him who knew no sin *to be* sin for us, that we might become the righteousness of God in him.

Question: *In what way have we become righteous?*

Jealousy (righteous zeal)

Exodus 20:5 . . . you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God . . .

Exodus 34:14 . . . (for you shall worship no other god, for the LORD, whose name *is* jealous, *is* a jealous God).

Deuteronomy 4:24 For the LORD your God *is* a consuming fire, a jealous God.

Truthfulness (faithful to His Word)

Numbers 23:19 The LORD sent Balaam to Balak to say. . . “God is not a man that, that He should lie, Nor a son of man that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?”

John 17:17 Sanctify them by your truth. Your word is truth.

Hebrews 6:18 . . . it *is* impossible for God to lie . . .

Merciful (offered to all who want it - John 6:37)

Exodus 34:6 And the LORD passed before him [Moses] and proclaimed, "The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands . . .

Psalms 37:26 *He* is ever merciful, and lends; And his descendants are blessed

James 5:11 . . . the Lord is very compassionate and merciful.
(see Ps 103 full of pity)

Love

1 John 4:8 He who does not love does not know God, for God is love.

Matthew 22:37-40 Jesus said to him "You shall love the LORD your God with all your heart, with all your soul, and with all your mind. This is the first and greatest commandment.

And the second is like it: You shall love your neighbor as yourself.
On these two commandments hang all the Law and the Prophets.

Romans 5:8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

Some comments on God's moral attributes:

1. Since God is **infinite**, His attributes are infinite as well: infinitely Good, all-loving, etc....
2. Since God is **simple** (one), His attributes are coordinately unified: "justly merciful" and "mercifully just;" "lovingly holy" and "holy love. . ."
3. Since He is **eternal**, God acts and knows from eternity: God's acts are from eternity even though the results are in time (i.e. creation)

IV. Common Questions

- A. Does God have feelings and emotions? (yes, unchangeable feelings)
- B. Is God limited in any way? (only by his nature, He *cannot* lie) Hebrews 6:18
- C. If God is essentially one, why then does he have multiple attributes? (because no one word exhausts the nature of God, thus we know God's unity through a multiplicity of terms. That is, there can be many things said of one being)
- D. Does God change? (He has changing *activities* but no changing *attributes*)
- E. Can God relate to human beings if he hasn't experienced a human kind of life? (God knows *intuitively*, man know by *experience*, He knows what we know, but not in the same way we know it)

V. The Nature of God, Man and Angels Contrasted

God	Angels	Man
Uncaused	Caused	Caused
Pure Actuality	Completed act/pot	progressive act/pot
Eternal	Aeeternal	Temporal
Spirit	Spirit	Spirit-body unity
Never can change	Will can change but nature can't	Will & nature can change

VI. Doctrine of Analogy⁷⁸

Analogy deals with how being and language relate to God. That is, how can we as finite beings talk about an infinite God? How are we as finite being made in God's likeness? The principal of analogy states that an effect must be *similar* to its cause. Like produces like. An effect cannot be totally *different* from its cause. . . . Likewise, analogy affirms that God cannot be *totally* the *same* as His effects, for in this case they would be identical to God⁷⁹ (Gen 1:26-27; 9:6; Acts 14:17; 17:28-29; James 3:8-12). Therefore, Christians believe we are analogous (similar, likeness) to God in our being since He is infinite and we finite. Our speech about God must have the same definitions (univocal) attached to them or we would not know the meanings of words when speaking of God. However, when Christians apply the words to God he/she must strip it of any finite connotations, thus we have adopted *analogical* predication of terms to God.

A. Being

1. Equivocal = totally different being (Islam; non-being)
2. Univocal = same being (monism; Parmenides, Pantheism)
3. Analogical = similar being (Christianity, Aquinas, Augustine)

C. Language

1. Definition of words are either:
 - a. Equivocal = totally different definitions (agnosticism, Atheism)
 - b. Univocal = same definitions (Christianity; Duns Scotus, Aquinas)
 - c. Analogical = similar definitions (agnosticism, collapses to equivocal view)
2. Application/predication of words to God:
 - a. Equivocal = totally different when applying to God (Islam)
 - b. Univocal = exact same way when applying to God (Mormonism; open theism; panentheism)
 - c. Analogical = apply words to God in similar way (Christianity; Aquinas)

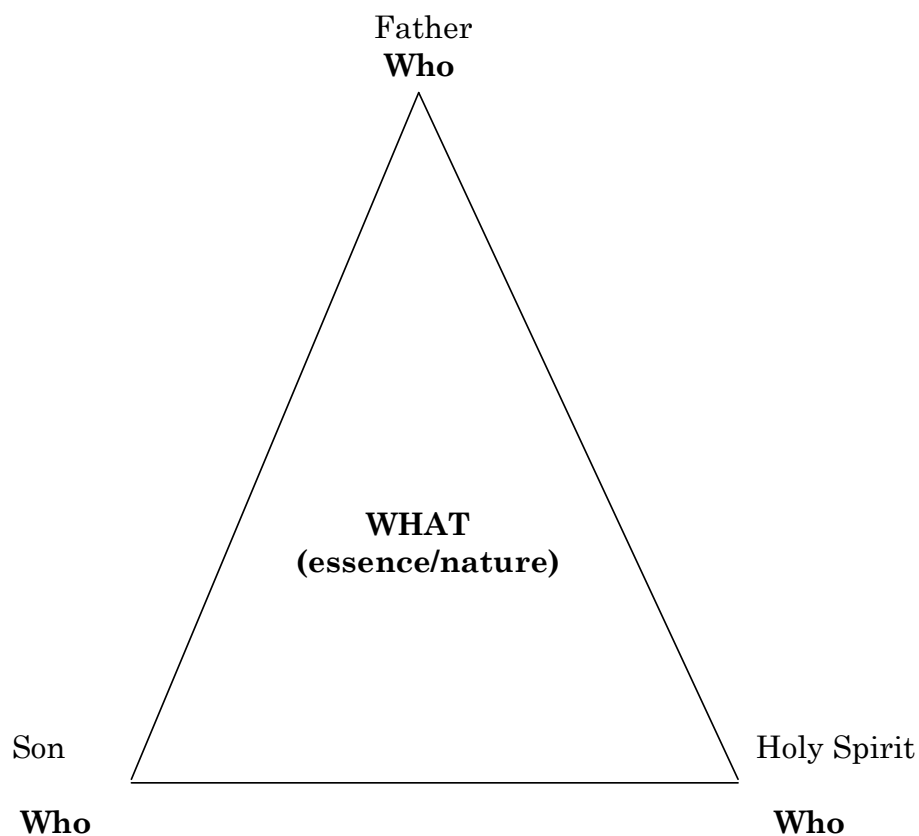
⁷⁸ See Battista Mondin, *The Principle of Analogy in Protestant and Catholic Theology* (The Hague: Martinus Nijhoff, 1963); Aquinas, *Summa Theologica*, Bk I.13.10; I.33; N.L. Geisler, "Analogy, Principle of" in *Baker's Encyclopedia of Christian Apologetics* (aka *BECA*) (Grand Rapids: Baker Books, 1999), 17. Other books on analogy by George Klubertanz, Etienne Gilson, Ralph McInerny, and Joseph Butler.

⁷⁹ Geisler, *BECA*, 17.

VII. God is a Trinity (relationship between the three persons in the Godhead)

A. Evangelical/Classical/Orthodox View

1. The doctrine of the Trinity was codified in the fourth-century at the Council of Constantinople (381) after several heresies arose. Though the word “Trinity” is not mentioned in Scripture (it was coined by Tertullian) the ideas it represents certainly are present.
2. It can be defined as: *three distinct persons existing within one divine essence or nature*. Each person is *coeternally* and *coequally* God possessing the same divine *substance*. The doctrine can be illustrated by using a triangle shape since it possesses three distinct points within one triangular nature.



***The Father is God** (Galatians 1:1)

***The Son is God** (Matthew 14:33; 16:16-17; 27:11 cf. Isa 9:6; John 1:1; 5:17-18; 10:30, 36; 1 John 5:20)

***The Holy Spirit is God** (Acts 5:3-4; 2 Corinthians 3:17)

B. Formulation of the Doctrine

What's the problem?

1. How can God be both one and three at the same time?
2. Early Christians did not want to abandon their Jewish belief in one God, but also wanted to *exalt* and *worship* Jesus. They were accused of being *tritheists* by the Jews.
3. Several heresies (arianism, sabellianism, docetism) arose which threatened the *deity* and *humanity* of Christ. Christians were forced to clarify and define what they believe about Christ – which had implications on the formulation of the Trinity.
4. Persecution and imprisonment pressed Christians to confess what they believed and why to Roman authorities.
5. Therefore, newly converted Constantine called an ecumenical council at Nicea 325 AD to settle the issues.⁸⁰

Pre-Nicene precedence for the Trinity

Some say that Trinity was not even mentioned until the fourth century after the Nicene council – 325). The following quotes will confirm that the doctrine of the Trinity was alive and well before the Council of Nicea.

1. **Apostles** (33-100) accepted the full *humanity* and *deity* of Christ, and adopted the *Trinitarian* baptismal formula (Mt 16:16-18; 28:19; 1 John 1:1-10).⁸¹

Apostles Creed

I believe in God the FATHER Almighty; Maker of heaven and earth. And in Jesus Christ his only (begotten) Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; . . . the third day he rose from the dead; he ascended into heaven; sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of the saints; the forgiveness of sins; the resurrection of the body [flesh]; and the life everlasting. Amen.

⁸⁰ See J.N.D. Kelly, *Early Christian Doctrines*, revised edition, (New York: Harper San Francisco, 1960, 1965, 1968, 1975); Louis Berkhof, *A History of Christian Doctrine* (Grand Rapids: Baker, 1937); Bernhard Lohse, *A Short History of Christian Doctrine* (Philadelphia: Fortress Press, 1985); W.G.T. Shedd, *A History of Christian Doctrine* (2 vols) (Eugene: Wipf & Stock, 1999).

⁸¹ Baptismal Formula cited by Philip Schaff, "The Greek and Latin Creeds" in *The Creeds of Christendom* Vol II, 6th ed. (Grand Rapids: Baker), 5. Also, see *Apostles Creed* in same volume, p. 45.

2. The **apostolic fathers, early fathers** and **apologists** (100-325) spoke and wrote about the Godhead and person of Christ.

Polycarp (70-155?): Bishop of Smyrna and disciple of John the apostle.

O Lord God Almighty. . . I bless you and glorify you through the eternal and heavenly high priest Jesus Christ, your beloved Son, through whom be glory to you, with Him and the Holy Spirit, both now and forever.

Justin Martyr (100-165?): (Apologist and Martyr)

For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receive the washing with water.⁸²

Ignatius of Antioch (d. 98-117?): Bishop of Antioch.

In Christ Jesus our Lord, by whom and with whom be glory and power to the Father with the Holy Spirit.

We have also as a physician the Lord our God Jesus the Christ the only-begotten Son and Word, before time began, but who afterwards became also man, of Mary the virgin.⁸³

Irenaeus (115-190): Listened to Polycarp as a youth and Bishop of Lyons.

The church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith: . . . one God, the Father Almighty, Maker of heaven, and earth and the sea, and all things that are in them; and in one Christ; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, . . .⁸⁴

Justin Martyr: Christ is distinct in function from the Father.

Athenagorus: Christ was without beginning.

Theophilus: The Holy Spirit is distinct from the *Logos*

Tertullian: Spoke of “Trinity” and “persons” – three in number, one in substance.

Athanasius: Christ is co-eternal with the Father, had no beginning, is not subordinate to the Father, and Father and Son are of the same substance (*homoousia*).⁸⁵

⁸² First Apol., LXI.

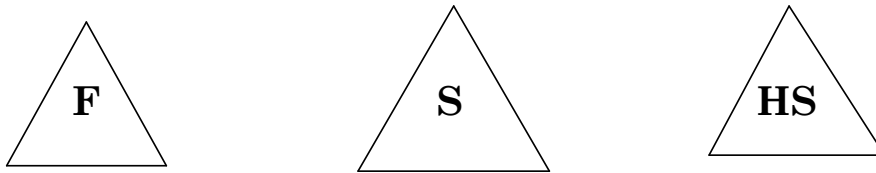
⁸³ Roberts & Donaldson, eds., *The Ante-Nicene Fathers* (Grand Rapids: Eerdmans, 1975 rpt. Vol. 1, p.52)

⁸⁴ *Against Heresies* X.1

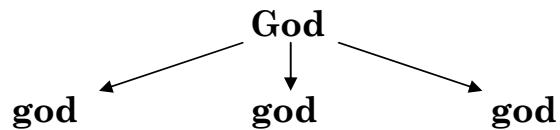
⁸⁵ See H. Wayne House *Charts on Christian Theology and Doctrine* (Grand Rapids: Zondervan, 1992), 43-44.

Counterfeit Trinity

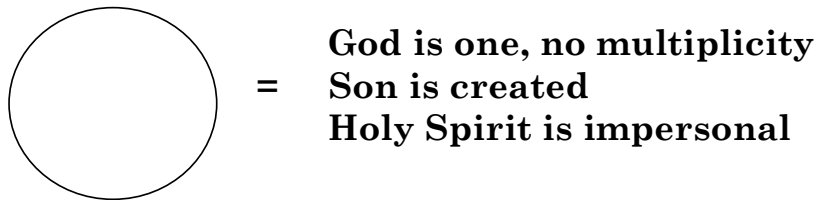
Tri-theism (three separate gods; Jews accused early Christians)



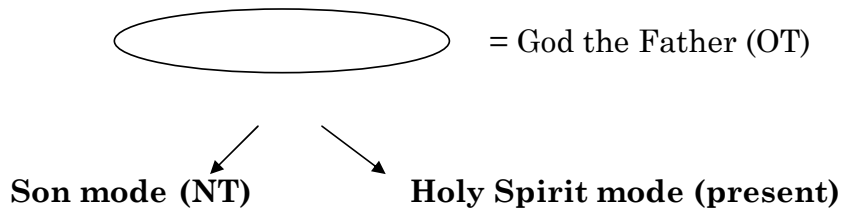
Triad/Henotheism (Hinduism, Assyrians, Babylonians)



Unitarianism (Arianism, Jehovah's Witnesses, Islam, Judaism)



Modalism (Oneness Pentecostals, Jesus Only, Sabellius 3rd cent., overemphasizes the *unity* of God; Emmanuel Swedenborg)



C. Council of Nicea (A.D. 325) and Constantinople

1. Nicea

Since Arianism and other Christological heresies were spreading throughout the Roman Empire, Constantine called an ecumenical council in Nicea [modern day Isnik Turkey]. This is the first ecumenical council in the history of the church (over 300 bishops from east and few from the west).

The Question: Was Christ a created being or fully God?

Arius

1. Denied Christ's deity
2. Not eternal – Created being
3. Not of same divine essence/nature as the Father
4. "Begotton" means made/created

Athanasius

1. Affirmed Christ's deity
2. Eternal, uncreated being
3. Same essence as the Father (*homoousia*)
4. Begotton means unique, one of a kind, not beginning

Results

We believe . . . in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, Light of Light, very God of very God, begotten, not made, being of one substance [essence] with the Father;

1. Arianism condemned by the church but not destroyed
2. Divine nature (*Homoousia*) affirmed
3. Doctrine of Holy Spirit left undeveloped

2. Constantinople⁸⁶ (A.D. 381)

Even though the Nicene Council condemned Arianism, it flourished for the next 50 years both theologically and politically. At the request of emperor Theodosius I, a second ecumenical council was convened (c. 150 bishops from the east) to address the several issues, among them was Macedonianism which sought to subordinate the Holy Spirit much the same way Arius subordinated Christ.

The Question: Is the Holy Spirit God?

Results:

. . . the Holy Spirit, the Lord and life-giver, who proceeds from the Father, who is worshiped and glorified together with the Father and the Son.

1. Church reconfirmed Arian condemnation
2. Macedonianism condemned
3. Deity of Holy Spirit affirmed
4. Doctrine of Trinity formed – Council at Chalcedon (451) would reconfirm Christ's two natures.

⁸⁶ Cited from H. Wayne House, *Charts of Christian Theology and Doctrine* (Grand Rapids: Zondervan, 1992), 44.

Christology

I. Christology

The person of Jesus Christ is *central* to biblical Christianity, if not the entire world since two of every five people on earth are Christians, who follow a Christ-centered worldview. Of primary importance to this doctrine is the question of *who he is and what He had done*. More specifically the importance of the doctrine, heresies concerning Christ, the nature of Christ, the person of Christ, and common objections to Christ.

A. The implications

1. If Jesus *is not* God there are several implications that follow:
 - a. He made false claims to be the “Son of God” (Mk 14:61-63; Mt 16:15-17; Jn 8:42; 9:35-37; 11:4)
 - b. He would not be a sufficient sacrifice to atone for the sin of the world (1 Pet 1:19) because of His *own* sinfulness (Rom 3:23). Otherwise any sacrifice would atone (Mt 26:39)
 - c. Christianity would not differ in kind from other religions (1 Cor 15:12-19)
 - d. There is no assurance that life exists beyond death (Phil 3:21; Rom 1:4; 1 Jn 3:2)
2. If Jesus *is God* there are several implications that follow:
 - a. Then what Jesus said was true.
 - b. He said the only way to salvation was through him (Jn 14:6; Acts 4:12)
 - c. There is assurance of life after death (Jn 6:68; Jn 14:1-3).
 - d. Man has a moral obligation to worship and obey Him.

B. Heresies Concerning Christ

1. Docetic Gnostics (*dokein* – “to seem” – Christ is a phantom)
 - a. Valentinus and Sabellius, - 1st -2nd century AD
 - b. Denied Christ’s real *humanity*, but affirmed deity (see 1 Jn 4:2; 2 Jn 7)
 - c. Humanity of Christ was only *imaginary* or *apparent*, like a *costume*
 - d. Christ’s suffering not real.
 - e. Marcion and Gnostics associated with this view (material world is evil)
 - f. Philosophical view of material world (body/physical) as less than good.
 - g. Overemphasis on Christ’s deity led to denial of humanity
 - h. Docetism was not officially condemned; Ignatius, Irenaeus, Hippolytus defended against it.

Reasons to Reject Docetism:

*If Christ were not human He **could not redeem** humanity (Heb 2:14; 7:26-27)

*They **ignore clear passages** of Scripture that indicate Jesus had a real body (Isa 9:6; Jn 1:14; 2:21; Mt 1:2; Lk 24:39)

*Experienced real limitations of humanity (Mt 4:2; Jn 4:6-7)

*Called a man by others (Jn 19:5; Acts 17:31; 1 Tim 2:5)

*Grew as a man (Lk 2:52; 3:23)

*Had human names (Mk 6:3; Mt 13:55)

*Jesus' body was handled by others both before and after his resurrection (Lk 8:43-47; Jn 20:27; 1 Jn 1:1-3; Luke 24:39; 1 John 1:1-4).

*If Christ was not a real human, what makes the docetist think that the **rest of mankind is real**? This is a betrayal of human sense experience.

*The docetic view of Christ is in direct conflict with Scripture that affirms ***Christ came in the flesh in the past and continues in the flesh today*** (see 1 John 4:2 perfect tense; 2 Jn 7 present participle; John 7 and Luke 24:39)⁸⁷

2. Arians (4th century AD – Christ was created as first of God's creation)

- a. Propagated by Arius, priest-presbyter of Alexandria
- b. Denied the *deity* of Christ, not same divine substance (*homoousia*) as the Father. Jesus was of another substance (*heteroousia*).
- c. Jesus was the first and highest *created being*.
- d. Modern *Jehovah's Witnesses* descend from the Arians.
- e. View due to scriptural misinterpretation (Jn 1:1; Col 1:15-16; Rev. 3:14)
- f. Confusion around "Son of God" phrase
- g. Condemned at Council of Nicea 325 AD
- h. Arians grew for next 50 years – Council at Constantinople 381 AD reaffirmed condemnation
- i. Nicene Creed and Athanasius Creed affirms Christ's deity.

⁸⁷ To deny that Christ presently possesses his physical material resurrected body is called "post-resurrectional docetism."

Reasons to Reject Arianism

*Arianism seems to ignore or misinterpret **clear passages** that reveal Christ's deity (Zech 12:10; Jn 1:1, 14; 5:17-18; 8:58; Col 1:15-19; 2:9; Phil 2:6). (explain "pet texts" used by J.W.'s – Col 1:15-17)

*If Jesus was only a man (for He would lack the perfection needed to represent man to God and lack the perfection needed to represent God to man), He could not satisfy God's wrath and atone for the sin of the world.

*Arianism was condemned at the Council of Nicea (325)

*Arianism does not account for the omnipredicates (incommunicable attributes of God) inherent in Christ's person (Mt 18:20; Jn 2:24-25; 3:13; Heb 13:8).

*Arianism misunderstands the phrase "Son of God" to be referring to *heteroousia* instead of *homoousia*.

*There are philosophical problems regarding fellowship within a Unitarian model of God.

*Arianism has polytheistic tendencies. (see NWT John 1:1 "a god.")

3. Appollinarians (4th century AD – *Logos* replaced the human spirit and mind)

- a. Propagated by Appollinarius, Bishop of Laodoea
- b. Denied Christ's complete humanness.
- c. Divine mind (*logos*) *replaced* the human soul and intelligence
- d. Jesus did not have a human *soul* – *only possessed one nature*
- e. The idea that one can't be saved if Christ was a mere man led to this view. In addition, according to the Appollinarians, eternal life can only be found if Christ as God.
- f. The view was condemned at Council of Antioch, 378, 379 AD and the Council of Constantinople, 381 AD

4. Eutychians (5th century AD – only one nature in Christ, all Christ was divine, even the body)

- a. Eutychianism was a reaction to Nestorius. Also called “monophysitists,” *monos* = single and *physis* = nature)
- b. Human and divine nature confused – no distinction
- c. Saw Christ as possessing a single new kind of nature – *tertium quid*
- d. The view emerged from an attempt to preserve unity in the person in Christ.
- e. Council of Chalcedon (451) both condemned the Eutychian heresy and confirmed Christ’s two natures *touching* but without confusion.

Reasons to reject Eutychianism

*It is impossible to affirm that Christ has one “infinite-finite” nature. They (natures) are both mutually exclusive.

*Christ would be neither fully man nor fully God. Hence, He could not redeem as man or as God.

*The Council of Chalcedon (451 AD) affirmed the orthodox position of Christ’s two natures united without confusion in one person.

*Scripture affirms distinction of natures within Christ (Luke 2:52; Jn 5:17-18; 1 Tim 2:5; Heb 2:14).

5. Nestorianism (5th century AD – denied the two distinct natures of Christ)

- a. Developed by Nestorius, Bishop of Constantinople
- b. Denied the *union* of Christ’s human and divine natures
- c. Viewed Christ as two *persons* instead of two *natures* united in *one* person.
- d. Natures of Christ joined only *morally*, not *organically*, thus Christ was *two* disjointed *persons* with two natures instead of the orthodox position which sees Christ as one person with two united (though unconfused) natures
- e. Divine nature controlled the human side of Jesus.
- f. This view emerged in an attempt to differentiate the human side of Jesus which died on the cross from the Divine side that cannot die.
- g. In 430 AD, Pope Celestine condemned Nestorius
- h. In 431 AD, the General Council of Ephesus deposed Nestorius and condemned his doctrine. Five years later he was banished to upper Egypt where he probably died.

Reasons to Reject Nestorianism

*There is no way to account for biblical statements that attribute God's metaphysical attributes (incommunicable omni-predicates) to Christ:

*If the death of Jesus Christ was only an act of a human person (because Nestorius separates Christ into two persons with two natures), it would not be efficacious. It was "who" Jesus was (God) that made the sacrifice on the cross-propitious (satisfactory to God). Sins committed against a sinless and holy God requires an equally sinless and holy sacrifice – this is true equity and justice) (see Hebrews 2:14-18).

*Nestorianism was condemned at Council of Ephesus (431 AD).

*Scripture affirms Christ's human and divine nature were united (not separated or confused) in one person (Philippians 2:1-11; Col 1:19; 2:9).

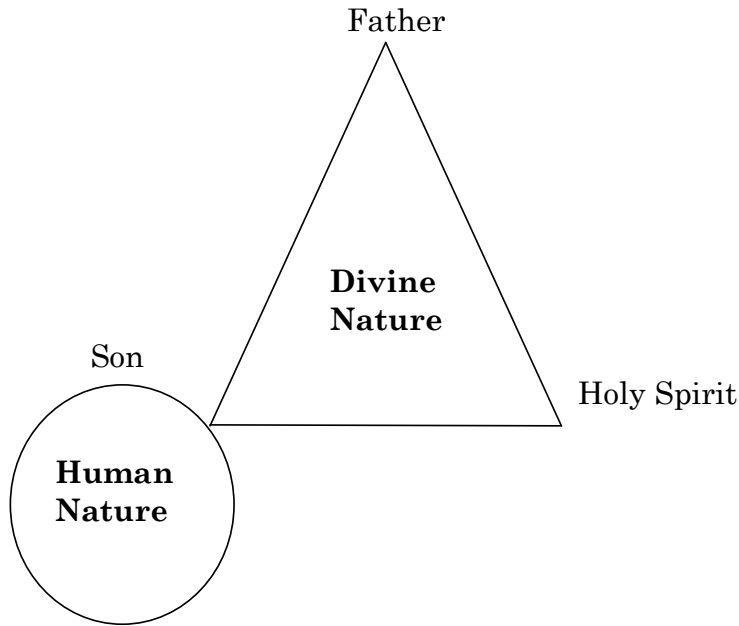
6. Ebionites (God chose Christ to be Messiah at His baptism since he completely fulfilled the law; diety and virgin birth denied)

C. Orthodox Position: Theanthropic Nature of Christ (God/Man)

1. The Nature of Christ Explained

The Council of Chalcedon (451 AD) established the orthodox position of the church. Christ possesses *two* distinct (unseparated and unconfused) natures, one divine and the other human, united in one person, Jesus. This is also known as the hypostatic union or the *incarnation* (Jn 1:14; Phil 2:6ff; 1 Tim 3:14-16).

Is incarnation a contradiction since it appears to mix infinite and finite categories? No, since the incarnation does not confuse (mix) the natures, they are distinct. In addition, it is no more contradictory than adding a circle to one tip of a triangle as the diagram shows.



2. Theological implication of the incarnation

- The Son could operate from either nature
- One nature was limited (humanity, Lk 2:52), the other unlimited (Deity, Jn 16:30; Col 1:15-16)
- Apparent discrepancies can be reconciled by always asking two questions of Christ. One question about His humanity and the other concerning His deity (e.g. did Christ get tired? Yes as man, no as God)
- The incarnation is the addition of humanity, not the subtraction of deity

3. Reasons to Accept the Incarnation

- a. If Jesus is fully God and fully man, He is *eligible* to *redeem* (Heb 2:14-18) and *judge* humanity (Jn 5:22, 27).
- a. This view corresponds to *Scripture* (Jn 1:1, 14; 5:17-18; 8:58; 1 Tim 2:5).
- b. It is consistent with major *church councils* throughout the centuries.⁸⁸ The Niceno-Chalcedonian Creed (451 AD) says:

⁸⁸ See Council of Chalcedon I (451 AD) and Constantinople II (553 AD).

Our Lord Jesus Christ, the same perfect in God head and also perfect in manhood; **truly God and truly man**, of a reasonable soul and body; **consubstantial with the Father according to the Godhead**, and **consubstantial with us according to the Manhood**; . . . one and the same Christ, Son, Lord, Only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the **distinction of natures being by no means taken away by the union**, but rather the property of each nature being preserved, and concurring in one Person . . . **not parted or divided into two persons**, but one and the same Son . . .⁸⁹

- c. It accounts for the seeming *complexity* present within Christ regarding His attributes (e.g. He knew all - Jn 2:24-25, and He did not know all - Mk 13:32; Lk 2:52).
- d. It accounts for the *two wills* present within Christ, one divine and one human (Mt 26:39).⁹⁰
- e. This view of Christ renders love meaningful and self sufficient within the context of a triune God. God's love needs nothing external to His nature to act as its object.

Natures Clarified

Jesus as God	Jesus as Man
Infinite knowledge	Finite knowledge
Omni-predicates	Limited to time and space
Unchanging	Changing
No beginning	Beginning (birth)
Never dies	Died on the cross
Divine nature	Human nature

4. Reasons for the Incarnation

- a. To manifest the Father (Jn 1:18; 14:9)
- b. To fulfill God's promises (Gen 3:15; 12:1-9; 22:15-18; Dt 18:15; Isa 9:6; Dan 9:24-27; Mic 5:2; Mt 5:17; Jn 5:39)
- c. To become the High Priest (Ps 110:4; Heb 5:1-5; 2:17)
- d. To conquer (put away) sin (Mk 10:45; Col 2:14; Heb 9:26; 1 Jn 3:5)
- e. To destroy the works of the Devil (Col 2:15; Heb 2:14; 1 Jn 3:8)
- f. To give us an example of the holy life (Mt 11:29; 1 Pet 2:21; 1 Jn 2:6)

⁸⁹ Schaff, Philip, *Creeds of Christendom*, vol. II, 62-63.

⁹⁰ The heretical belief that Christ only possessed one will is called "monothelism." The third Council of Constantinople (680 AD) affirmed that Christ had two wills unopposed, with His human will in submission to the divine will.

5. Common Objections to Christ

If God is a spirit, He can't possibly have a "Son"

This statement confuses *functional* sonship with *biological* Sonship. Jesus is the Son of God in a *hierarchical* sense not *procreative* sense. Christ's Sonship is *relational* not *physical*.

Agreed, God cannot have a biological Son. Spirit (Jn 4:24) cannot procreate due to their lack of physical capacities (Mt 22:30).

The Son of God did not come into being like a human son, however, Jesus' human nature did come into being through God's miraculous intervention. He was *eternally* the Son. The Son existed before the world began (Heb 1:2; Col 1:13, 14, 17), and continued to be the Son in the Old (Prov 30:4) and New Testaments (Jn 5:23). Further, if there was a time when the Son was not, by the same logic one must conclude there also was a time when God was not the Father.

If Jesus is the Son, how then could He be equal to God?

The term "Son" refers to *functional position* within the triune Godhead indicating "submission". It does not refer to an inferior quality of being. For example, although the wife is under her head (husband), she is of no less a quality of being, it is merely God's order and structure among men and women (Gal 3:28, I Cor 11:1-12).

The term "Son of God" is often misunderstood. This term "Son of . . . " can refer to "offspring of," but more importantly its theological meaning is "of the order of." For example, the "sons of the prophets" means "of the order of the prophets" (1 Kings 20:35), "sons of the singers means of the order of singers" (Neh 12:28), likewise, the phrase "Son of God" means "of the order of God" and represents a claim to deity.⁹¹

Ancient Semitics and Orientals used the phrase to indicate *likeness or sameness of nature and equality of being*. The Jews of the Jesus' day understood Jesus' claim to be the Son the equivalent of being equal with God (Jn 5:17-23). This claim was so radical, the Jews believed Christ should be put to death (Jn 19:7).⁹²

⁹¹ Rhodes, Ron, *Reasoning From the Scriptures with the Jehovah's Witnesses* (Eugene: Harvest House, 1993), 242.

⁹² Ibid., 243. Also see Charles Ryrie, *Basic Theology* (Wheaton, IL: Victor Books, 1986), 248.

It is impossible and contradictory for Christ to be God and man since there cannot be an “infinite-finite” being

True, there cannot be an “infinite-finite” being *at the same time and in the same sense* (check law of non-contradiction). The incarnation does not violate this law because Christ had two distinct natures that differed from each other united in one person, one finite (man) and the other infinite (divine). It would only be a contradiction if Christ had two differing natures in *only one* nature.

Christ is not fully man because He it was not possible for Him to sin (impeccability vs. peccability)

First, ability to sin is not required for one to be fully human (e.g. human beings in heaven do not have the ability to sin but nevertheless remain human). Second, some believe Christ *could* have sinned – in his *humanity* (not possible in his deity). Whenever one asks this type of question, they must direct the question at each of Jesus’ *two natures*: Christ as God and Christ as man. Christ as God could not sin (impeccable), however, Christ as man could sin, since he has a free will just as Adam did, but chose not to sin (Hebrews 4:15).

To deny Jesus’ possibility to sin would render His temptation (Mt 4: 4, 7, 10) *meaningless* which in turn means that Christ could not *sympathize* with our weaknesses, since he lacked the human characteristic of *free choice*.

To deny the possibility of sin would be to deny Jesus’ *free choice*, which is a perfection God gave to all people, including Adam. If Jesus did not have free choice, He was less than a man in the truest sense.

An “unchanging” God (Mal 3:6) could not become man since becoming a man (Phil 2:7) implies “change”

True, God cannot “change” His nature to become a man with a human nature. However, the second person of the Trinity did not change or annihilate his divine nature, He merely *added* a human nature. Hence, God can remain unchanging and at the same time possess a distinct human nature which can change. The addition of the human nature by the Son can be illustrated as follows:

D. Christ is Unique: The Sage's Argument

This argument is designed to confront the unbeliever with Christ's truth claim to be God. It also demonstrates that Christ occupies a unique position among all others who have made exclusive claims and whom the public at large deems wise. The most reasonable explanation that accounts for the evidence is that Jesus is who He claimed to be, God.

		People Who Claimed to be God	
		NO	YES
People Regarded as Wise	NO	Us	The Insane
	YES	Confucious Buddha, etc	JESUS

II. The Person of Christ: Attributes

A. Pre-existence/eternality of Christ (if Christ is not eternal He cannot be God)

Psalm 45:6-7 Your throne, O God, will last forever and ever; a scepter of justice will be the scepter of your kingdom. You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy. (cf. Hebrews 1:8-9)

Psalm 110:1 The LORD said to my Lord, 'Sit at My right hand, Till I make Your enemies Your footstool.' (cf. Matthew 22:41-46: "If David then calls Him 'Lord,' how is He his Son?" You don't call your son "Lord" since it would imply the son is greater than the parent)

Proverbs 30:4 (Psalm of Agur) Who has gone up to heaven and come down? Who has gathered up the wind in the hollow of his hands? Who has wrapped up the waters in his cloak? Who has established all the ends of the earth? What is his name, and the name of his son? Tell me if you know!⁹³

Isaiah 9:6 For unto us a child is born, unto us a Son is . . . And his name shall be called Wonderful, Counselor, *Mighty God* [Isa 10:21], *Everlasting Father* . . . [i.e. Hebrew idiom meaning "Father of eternity/ages"; doesn't describe His relationship to others in the Trinity, but rather His relationship to time and temporal world – He owns the ages]

⁹³ See comments by Keil and Delitzsch, *Commentary on the Old Testament*, vol. 6 (Grand Rapids: Eerdmans, 1986), 273-78, and R. Jamieson, A.R. Fausset, and D. Brown, *A Commentary – Critical, Experimental, Practical – on the Old and New Testaments* (Grand Rapids: Eerdmans, 1973), 508.

Micah 5:2 But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins [lit. “goings out”] are from *old* [same word used to describe God’s eternal nature in Hab 1:12], from *ancient times* [lit. “Days of immeasurable time,” strongest word in Hebrew describing infinite duration].

John 1:1 In the beginning *was* the Word, and the Word was with God, and the Word was God. He was *with* God in the beginning. (“was” in the Greek *imperfect tense* stresses continual existence in past time; “with” in Greek speaks of *face to face* relationship)

John 3:16-17 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not *send His Son into the world* to condemn the world, but that the world through Him might be saved.

John 8:58 . . . before Abraham was, I am. (“I am” is present tense meaning Christ *was continuously existing* before Abraham’s birth)

Acts 3:15 You killed the *author of life*, but God raised him from the dead. We are witnesses of this. (see Heb 1:2; 11:3)

B. Deity

John 1:1 . . . the Word was with God, and the *Word was God*.

John 1:14 And the *Word became flesh* and dwelt among us, . . . (implies preincarnate existence)

John 17:5 And now , O Father, glorify Me together with Yourself, with the *glory which I had with You* before the world was. (cf. Isaiah 42:8)

Philippians 2:6 . . . Christ Jesus, being in the *form of God* . . . (“form” *morphe* is same word used to describe the human “form of a bondservant” in Phil 2:7)

Hebrews 1:8-9 But to the Son he [God] says “Your throne, O God, is forever and ever; . . . Therefore God, Your God has anointed you with the oil of gladness . . .”

Colossians 1:15-17 He is in the image of the invisible God, the firstborn (cf. Psalm 89:27) over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in him all things consist (hold together).

Same titles used to describe both the Father and the Son

Jesus	Jehovah
Is the “shepherd”(Jn 10:11)	Is a “shepherd” (Ps 23:1)
Is the “I AM” (Jn 8:24, 58; 13:19)	Is the “I AM” (Ex 3:14; Isa 43:10)
Is the “creator” (Jn 1:3; Col1:15-17)	Is the “creator” (Gen 1:1; Isa 40)
Is the “first and the last” (Rev 1:17)	Is the “first and the last” (Isa 44:6)
Is “God” (Jn 1:1; 20:28; Tit 2:13; Heb 1:8)	Is “God” (Isa 43:10; 45:22)
Is the “savior” (Acts 4:12; Rom 10:9)	Is “savior” (Isa 45:21; 43:3, 11)
Is the “forgiver” of sins (Mk 2:7, 10)	Is a “forgiver” of sins (Jer 31:34)
Is “addressed in prayer” (Acts 7:59)	Is “addressed in prayer” (Dan 6)
Is “confessed as Lord” (Phil 2:10)	Is “confessed as Lord” (Isa 45:23)
Is “worshipped” by angels (Heb 1:6)	Is “worshipped” by angels (Ps 148:2)
Is “worshipped” by men (Mt 14:31-33)	Is “worshipped” by men (Ex 34:14)
Is “unchanging” (Heb 13:8)	Is “unchanging” (Mal 3:6)
Is “eternal” (Mic 5:2; Jn 8:58; Heb 13:8)	Is “eternal” (Deut 33:27)
Is “omniscient” (Jn 2:24-25)	Is “omniscient” (1 Jn 3:20)
Is “omnipresent” (Mt 18:20; 28:18)	Is “omnipresent” (Ps 139)
Is “all powerful” (Col 2:10; Mt 28:18)	Is “all powerful” (Ps 139)

Christ is worshipped as God is worshipped (Dt 5:6-8; Ex 20:1-4)

- Healed leper (Mt 8:12)
- Ruler knelt in worship (Mt 9:18)
- Disciples worship (Mt 14:33)
- Cananite Woman (Mt15:25)
- Mother of James and John (Mt 20:20)
- His disciples worship at at the mountain (Mt 28:16-17)
- Gerasene Demoniac (Mk 5:6)
- Blind Man (Jn 9:38)
- Thomas (Jn 20:28)
- Angels are commanded to worship (Heb 1:6)

C. Omniscient (all knowing; Mt 17:27; Lk 5:4-6; Jn 11:14; Jn 21:6-12; Acts 7:59)

John 16:30 Now we [disciples] are sure You *know all things*. . . By this we know you came forth from God.

John 21:17 And he [Peter] said to him “Lord, you *know all things*; . . .”
(See John 2:25; 4:18)

Colossians 2:2 the mystery of God, namely, Christ, in whom are hidden all the treasures of *wisdom and knowledge*.

Question: Did Christ grow in wisdom and knowledge? Yes, as a man, but no as God (Lk 2:52).

D. Omnipotent (all power; Col 1:17; Heb 1:3; Rev 19:16)

Matthew 28:18 *All authority* has been given to Me in heaven and on earth.

Mark 2:5-7 He [Jesus] said to the paralytic, “Son, your sins are forgiven you.” (only God has the power to forgive sins – Isa 43:25; 55:7; Matt 9:2; Lk 7:47).

Colossians 2:10 . . . and you have been given the fullness of Christ, who is the head over every power and authority.

E. Omnipresence

Matthew 28:20 Jesus came and spoke to them saying, . . . “I am with you always, *even* to the end of the age.”

Matthew 18:20 For where there are two or three gathered together in my name, I am there in the midst of them.

John 1:48-50 ...because I saw you under the fig tree . . .

Indwelling of every believer *demands* Christ be omnipresent (John 14:23; Ephesians 3:17; Rev. 3:20)

***Question:** What about Christ’s physically resurrected glorified body? Since Christ has a material body, and matter can only be at one place at one time, Christ’s physical body is not omnipresent. However, He is omnipresent through His divine nature.

F. Immutability (no change)

Hebrews 1:10-12 Here, the Father speaks of the Son’s unchanging nature. It is a quote of Ps 102:25-27 where it is addressed to Yahweh

Hebrews 13:8 Jesus Christ is the *same* yesterday, today, and forever.

G. Holiness (moral purity; sinless)

Hebrews 4:15 For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are – *yet was without sin*.

Hebrews 7:26 Such a high priest meets our need – one who is blameless, pure, set apart from sinners, exalted above the heavens.

1 Peter 2:22 He [Jesus] committed no sin, and no deceit was found in his mouth.

Question: Could Christ sin? No, as God, since God cannot sin or be tempted as such; However, as a man who possessed free will, it appears it is possible. It is always important to ask two questions about Christ, one about his deity and the other about His humanity. For example, could Christ die? Yes as man, but no as God. Could He get tired? Yes as man, but no as God.

Question: Wasn't Christ made to be sin for us - 2 Cor 5:21? Christ became sin for us, substitutionally, and judicially; however, He did not become sin in Himself, nor actually, nor because of any sin He committed.

III. Jesus in Scripture

A. Birth

Isaiah 7:14 Born of a “virgin” (Hb: *almah*) (cf. Mt 1:23; Lk 1:30-38); Christ was miraculously conceived by a virgin through the agency of the Holy Spirit, but had a natural (full term) *birth*.

Almah (Isa 7:14) should be translated as “virgin”:

- The word always means “young unmarried girl,” thus cannot mean someone born in a natural way
- The Hebrew *bethula* was not used here since it can mean a married person (cf. Joel 1:18)
- The Septuagint (LXX) translators translated *almah* using the Greek *parthenos* which could only mean “virgin.” Matthew 1:23 uses *parthenos* to describe the fulfillment of the prophecy, which means “virgin”
- The one born would be called “Immanuel” which is “God with us”

B. Humanity

He was “born” of a woman (Mt 1:24-25)
He grew in “wisdom and stature” (Lk 2:51-52)
He became “thirsty” (Jn 4:7)
He became “tired” (Jn 4:6; 19:28)
He had his own “will” (Mt 26:39)
He was “tempted” (Mt 4:1, 4, 7, 10)
He “wept” (Jn 11:35)
He felt “forsaken” (Mt 27:46)
He physically experienced “death” (Jn 19:33)

C. Prophecy

Description	Prophecy	Fulfillment
1. Born of a virgin	Isa 7:14	Mt 1:8, 24, 25
2. Son of God	Ps 2:7	Mt 3:17
3. Seed of Abraham	Gen 22:18	Mt 1:1; Gal 3:16
4. House of David	Jer 23:5	Lk 3:23, 31
5. Born in Bethlehem	Mic 5:2	Mt 2:1
6. His pre-existence	Mic 5:2	Col 1:17
7. Shall be Immanuel	Isa 7:14	Mt 1:23
8. Shall be a prophet	Deut 18:18	Mt 21:11
9. Priest	Ps 110:4	Heb 3:1; 5:5, 6
10. Teacher of parables	Ps 78:2	Mt 13:34
11. Was to enter Jerusalem on a donkey	Zech 9:9	Lk 19:35
12. Stone of Stumbling	Ps 118:22	1 Pet 2:7
13. Light to the Gentiles	Isa 60:3	Acts 13:47, 48a
14. Resurrection	Ps 16:10	Acts 2:31
15. Betrayed by friend	Ps 41:9	Mt 10:4
16. Sold for 30 pieces of silver	Zech 11:12	Mt 26:15
17. Money thrown in God's house	Zech 11:13b	Mt 27:5a
18. Forsaken by disciples	Zech 13:7	Mk 14:50
19. Silent before accusers	Isa 53:7	Mt 27:12-19
20. Wounded and bruised	Isa 53:5	Mt 27:26
21. Smitten/spat upon	Isa 50:6	Mt 26:67
22. Crucified with thieves	Isa 53:12	Mt 27:38
23. Made intercession for His persecutors	Isa 53:12	Lk 23:34
24. Rejected by His own	Isa 53:3	Jn 7:5, 48
25. Hated without cause	Ps 69:4	Jn 15:25
26. Garment parted/lots cast	Ps 22:18	Jn 19:23-24
27. His forsaken cry	Ps 22:1	Mt 27:46
28. Bones not broken	Ps 34:20	Jn 19:33
29. His side pierced	Zech 12:10	Jn 19:34
30. Darkness covers land	Amos 8:9	Mt 27:45
31. Buried in rich man's tomb	Isa 53:9	Mt 27:57-60

Statistician, Peter Stoner, in his *Science Speaks*, considers 48 prophecies and says “. . . we find the chance that any one man fulfilled all 48 prophecies to be 1 in 10¹⁵⁷.”⁹⁴

⁹⁴ Ibid.

Stoner applies the science of probability to eight biblical prophecies:

1. Born in Bethlehem	Mic 5:2	Mt 2:1
2. Preceded by messenger	Isa 40:3	Mt 3:1-3
3. Enter Jerusalem on a donkey	Zech 9:9	Lk 19:35
4. Betrayed by friend	Ps 41:9	Mt 10:4
Hands and feet pierced	Ps 22:16	Lk 23:33
5. Sold for 30 pieces of silver	Zech 11:12	Mt 26:15
6. Money thrown in God's house	Zech 11:13b	Mt 27:5a
Price given for potters field	Zech 11:13b	Mt 27:7
7. Dumb before accusers	Isa 53:7	Mt 27:12
8. Crucified with thieves	Isa 53:12	Mt 27:38

Stoner asserts, “. . . we find that the chance that any man might have lived down to the present time and fulfilled all eight prophecies is 1 in 10¹⁷. That would be 1 in 100,000, 000,000,000,000.”⁹⁵

Comment [JH10]:

D. Works of Christ (each work reveals a divine characteristic)

- Creator of the universe (Colossians 1:15-17) – All power
- Destroy the works of the devil (1 John 3:8) – spiritual superiority/control evil
- Atone for Sin (cross)(2 Corinthians 5:21) - Love
- Healing the sick (John 9:1-7) – power over physical/biological laws
- Feeding the hungry (Matthew 14:15-21) – All compassionate
- Raise the dead (John 11; 20) – power/sovereignty over death
- Miracles as proof of his deity (John 2:1-11; 4:46-54; 5:1-18; 11:1-44) - power
- Serve others (Matthew 20:28; Mark 10:45) – benevolent
- Judge the living and the dead (John 5:22; Acts 17:31; 2 Timothy 4:1) - justice
- Fulfill prophecy (see Matthew “fulfilled” mentioned multiple times)-Deity
- Manifest Deity (Matthew 17:1-13; Jn 1:14-15) - humility

⁹⁵ An elaboration of the above information can be found in Josh McDowell, *Evidence That Demands a Verdict*, Vol. 1 (San Bernardino: Here's Life Publishers, 1979), 167. H. Harold Hartzler, and an Executive Council of the American Scientific Affiliation found Stoner's book to be accurate and dependable in regard to the scientific material (including his use of the principles of probability) presented therein.

E. Death of Christ

The death of Christ is of monumental importance since without His death, there can be no resurrection (1 Cor 15:12-19) and sin cannot be propitiated (Rom 4:25; 2 Cor 5:21)

1. Christ's death was real

In 1986, secular medical scholars wrote about the gravity of Jesus' wounds:

Clearly, the weight of historical and medical evidence indicates that Jesus was dead before the wound to his side was inflicted and supports the traditional view that the spear, thrust between his right ribs, probably perforated not only the right lung but also the pericardium and heart and thereby ensured his death. Accordingly, interpretations based on the assumption that Jesus did not die on the cross appear to be at odds with modern medical knowledge"⁹⁶

Non-Christian historians attest to Christ's death:

- Josephus said in his *Antiquities* that "Pilate condemned him to the cross"
- Tacitus in his *Annals* said "Christ had been executed in Tiberius' reign"
- Jewish Talmud says "On the eve of Passover they hanged Yeshu"
- Phlegon, a Roman writer, and Thallus, speak of the eclipse at the death of Christ
- Mara bar Serapion says "What advantage did the Jews gain from executing their wise king [Jesus]?"
- All four gospel writers offer 1st century eyewitness accounts that attest to Christ's death at the hands of Pontius Pilate

2. Nature and significance of Christ's death

- Substitutionary – in place of another (1 Peter 2:24; Rom 4:25; 2 Cor 5:21)
- Vicarious – offered by the offended party on behalf of another (Isaiah 53)
- Propitiatory – satisfying payment for sin in order to avert wrath (Rom 3:25; Heb 2:17; 1 John 2:2; 4:10)
- Motivated by Love – (John 3:16; 15:13; Romans 5:8)
- His life was freely given (Jn 10:17-18), and predicted early (Jn 2:19-22), middle (Mt 12:39-40) and late (Mt 17:22-23) in His ministry. That is, His death was not accidental (Lk 9:22)
- Mercy vs. Justice – Jesus faced ethical dilemma between mercy for the many and justice for the innocent (i.e. Himself)
- Preordained – Acts 2:23; 1 Peter 1:19-20

⁹⁶ *The Journal of the American Medical Society* 255:11 (21 March 1986), 1463.

3. Why Christ's death was necessary (Heb 9:22; Rev 13:8) and superior to animals (Heb 10:1-4)

- Christ's death was *freely given* (Jn 10:17-18), animals were forced
- Christ's death was motivated by *love* (Jn 3:16; 10:11-16; 15:11-14), animals offered by necessity and motivated to survive (instinct)
- Since innocence was lost by man (Adam), righteousness must be gained by a *man* (Jesus Christ), animals do not qualify (Rom 5:12-15; Heb 2:9; 9:13-14; 10:4-10)
- Christ's sacrifice was *pure, holy, righteous, without spot or blemish* (2 Cor 5:21; Heb 4:15; 1 Pet 1:18-19), animals were not
- Christ death was *eternal* since He was eternal God who offered Himself by the eternal Spirit, therefore, putting away sin past, present, and future (Heb 9:12-14)

4. Christ was cursed for humanity

Christ was "cursed" (Gal 3:13), "forsaken" (Mt 27:46), and made "to be sin" (2 Cor 5:21) on the cross. The Bible also tells us that He was "blessed by God" (Ps 72:17) and One worthy to receive "glory and blessing" (Rev 5:12). How do we reconcile the difficulty of Christ being both cursed and blessed?

- Christ was blessed for who He is, yet cursed *for us* because of the kind of death he died on the tree/cross (Gal 3:13)
- Christ was not cursed *in Himself*, yet was cursed as a *substitute* (2 Cor 5:21)
- Christ was not cursed *actually* in His being, yet He was *judicially* and *legally*⁹⁷

F. Intermediate State of Christ

The Intermediate state deals with the question of Christ's location, ministry, and condition between His death and resurrection three days later. Upon Christ's death, His human spirit went to be with the Father (Jn 19:30; Lk 23:43, 46 cf. 2 Cor 12:1-4; 2 Cor 5:8) and His body went into the tomb (Jn 19:38-42). However, some have suggested that Christ entered *hell* or *hades during this period* of time for several reasons, all of which appear to be without justification:

⁹⁷ Geisler and Howe, *When Critics Ask*, 471-472.

Problem texts:

1. The Apostolic Creed: “He descended into Hell (*hades*)”

- a. According to historian, Philip Schaff, the phrase was not included in the older versions of the creed. Most likely, it entered in the late 4th to 6th century AD according to the historian Rufinus.
- b. Phrase not used in Scripture

2. Ephesians 4:9: “descended into the lower parts of the earth”

- a. “Lower parts of the earth” is not equivalent to “*hades*” because it is associated with Christ’s “ascension” in this passage (Jn 3:13) (opposite of ascension is “incarnation”). Context is gift to the church, not the afterlife
- b. “Lower parts” means “this world” (cf. Ps 139:15 for David being conceived in the lower parts of the earth)

Verses 9-11 serve as a commentary on two words of the quotation in verse 8, namely, ascended (vv. 9-10) and “gave” (v. 11). In verses 9-10 Paul commented on the words He ascended. These two verses are parenthetical in thought because the issue of the passage is the giving of gifts. Before Christ could ascend He had to descend. What is meant by **to** the lower, earthly regions, literally, “into the lower parts of earth”? The genitive “of” can be taken in three ways: (1) “Into the lower parts, namely, the earth” (a genitive of apposition). This would refer to Christ’s incarnation, His “descent” to the earth. (2) “Into the parts lower than the earth” (a genitive of comparison). This would mean that Christ descended into *hades* between His death and resurrection. (3) “*Into the lower parts which belong to the earth*” (a genitive of possession). This would refer to Christ’s death and His burial in the grave. The third view best fits the context because in His death Christ had victory over sin and redeemed those who would be given as “gifts” to the church.⁹⁸

⁹⁸Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. 1983-c1985. *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Victor Books: Wheaton, IL

4. **1 Peter 3:18-19** “For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom He also went and preached to the spirits in prison, who formerly were disobedient, when once the divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.

- a. The “Spirit” is the “life-giving [Holy Spirit] Spirit” by whom Christ preached through Noah to the disobedient who are *now* (i.e. at the time of Peter’s writing) in prison.
- b. “preached” (*ekeryxen*) is “to proclaim victory as a king” not preach the “gospel message” (*euangelizomai*).

Gleason Archer asserts,

It seems quite evident, therefore, that the passage under discussion assures us that even back in Noah’s day, in His pre-incarnate state, God the Son was concerned with the salvation of sinners.... In view of the focus on the generation of Noah as corresponding to the lost world of Peter’s day (and of every generation since then, we may be sure), we are forced to conclude that the proclamation [v 19 *ekeryxen* = proclaim a message from a king or potentate; not *euangelizomai* = to preach or tell the good news] referred to in v. 19 took place, not when Christ descended into Hades after His death on Calvary, but by the Spirit who spoke through the mouth of Noah during the years while the ark was under construction (v. 20).⁹⁹

- c. No second chance after death (Heb 9:27; Lk 16:26)
 - d. “Spirits” may be referring to fallen angels (2 Pet 2:4 – Peter mentions them immediately before the flood) since the term is not used in Scripture of human beings in hell
5. **1 Peter 4:4-6** For this reason the gospel was preached to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.
- a. The dead to whom the gospel was preached were evidently not yet *physically* dead when it was preached unto them, since the purpose is preaching was in part “that they might be judged according to men in the flesh.” This most likely took place during their life on earth.¹⁰⁰
 - b. It may refer to those who are *now* dead who heard the gospel when they were alive. For example, the gospel “was preached” [past tense] to those who “are dead” [now, in the present].¹⁰¹

⁹⁹ Gleason Archer, *Encyclopedia of Bible Difficulties* (Grand Rapids: Zondervan, 1982), 426-27.

¹⁰⁰ Berkhof, *Systematic Theology*, 341.

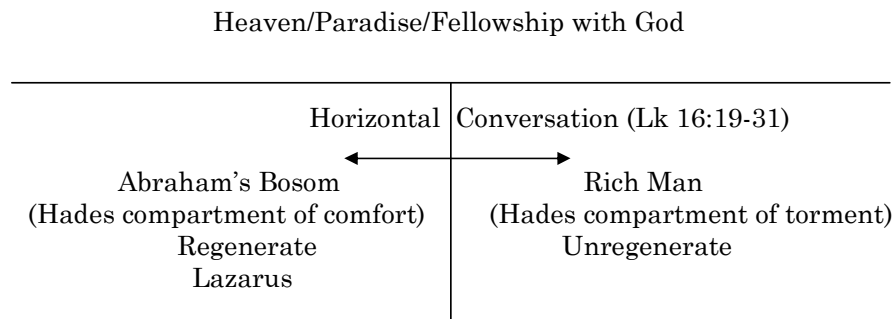
6. Psalm 16:8-10 cf. Acts 2:25-27, 30, 31 “His soul was not left in Hades, nor did His flesh see corruption”

- a. *Nephesh* (Hb: soul) is often used as a personal pronoun, and *sheol* for the state of death or the grave.
- b. The Septuagint uses the Greek *psuche* (soul) to refer to the body, and the Hebrew uses *Nephesh* for the body in Num 6:16; 18:11, 13; Lev 5:2; 19:28; 21:1, 11; 22:4; Hag 2:13.
- c. Probably referring to Jesus not being left to the power of death since the NT verses are quoted in relationship to the resurrection (Acts 2:30-31; Acts 13:34-35 – keep in mind only the body is resurrected, not the soul since the soul never dies).

G. Two views on whether Christ descended into *hades* during His intermediate state

1. View one: Christ descended into Hades to release the captives

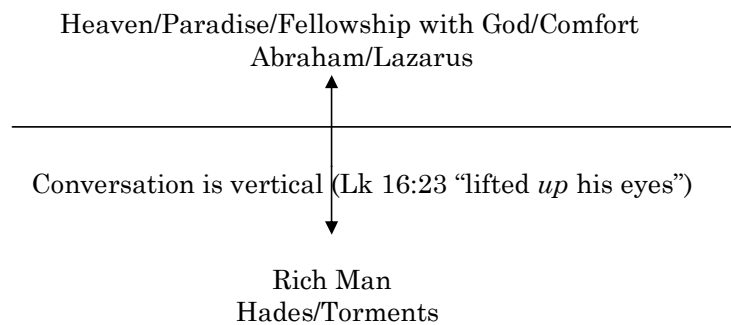
- Hades has two compartments: one is for torment of the unregenerate, the other is a place of comfort known as “Abraham’s Bosom” (Lk 16:23)
- Christ had to descend into Hades to release the Old Testament saints from the temporary holding compartment (no torment) (Eph 4:9)
- OT saints could not go directly to heaven since Christ had not yet atoned for the sins of the world (2 Cor 5:21)
- Luke 16:19-31 shows that Abraham (with Lazarus) and the rich man were both in Hades since they had a conversation together



¹⁰¹ N.L.G. and T. Howe, *When Critics Ask*, 534-35.

2. View two: Christ did not descend into hades, He went to paradise (Heaven)

- There is only one compartment in hades, it is torment for unregenerate
- At death, Christ's spirit went to Paradise (Heaven) and the body into the grave (Lk 23:43)
- Paradise is in heaven (2 Cor 12:2 cf. v 4)
- OT saints went to heaven, not Hades, since it was "accounted to them for righteousness" (Rom 4:3) and had the minimal knowledge of the gospel (Jn 8:56; Gal 3:6-9, particularly v 8 "gospel" is *euangelisato*, not *keryxen* meaning to herald or proclaim)
- After Moses had died, and Elijah taken to heaven, they both had fellowship with God the Son at Christ's transfiguration (Mt 17:1-13)
- The conversation was not horizontal within two compartments of Hades, but rather vertical from heaven to Hades.
- Abraham's Bosom is a condition (comfort), not a place or location



H. Resurrection of Christ

The Greek word for “resurrection” is *anastasis* which is derived from another Greek word *anistemi* which literally means “to stand up” or “to rise.” Ultimately, when applied to Christ refers to His rising from the grave in a glorified resurrection body, thus ensuring victory over death (1 Cor 15:54-55). This event also demonstrates Christ was the Son of God (Rom 1:4) and gives believers a living hope (1 Pet 1:3) of life beyond the grave (Phil 3:20-21).

1. Importance of the resurrection

The Apostle Paul lists 7 consequences that follow a denial of Christ’s resurrection (1 Corinthians 15:14-19). A dead savior cannot save anyone.

- Our preaching of the gospel is in vain (v 14)
- Our faith is also in vain (v 14)
- We are false witnesses of God, namely, for telling others that Christ was raised from the dead when he was not (v 15)
- Our faith is worthless (v 17)
- We are still in our sins (v 18)
- Those who have died believing in Christ have perished (v 18)
- We are of men most to be pitied (v 19)
- Resurrection is necessary for salvation (Rom 4:25; 10:9-10)

2. Resurrection body of Jesus is:

- Literal (John 20)
- Material (Luke 24:13-32; 24:39)
- Identical (Same body) to the body that died (John 20:27-28)
- Continual (Jesus continues to live in his body today (1 John 4:2; 2 John 7)

3. Nature of the resurrection body of Jesus

Jesus’ resurrected body possesses several characteristics that are distinct from *reincarnation* (New Age) and *resuscitation* body (Lazarus, Jn 11) (1 Corinthians 15: 35-53; Luke 24:39; 1 John 4:2; 2 John 7)

Reincarnation

Change *of* body
Change in who and what
Receive another mortal body
Body dies multiple times
Continual process
To be avoided (liability)
Receive corruptible body
New Age, Hinduism

Resuscitation

No change in body
No change in who/what
Same mortal body
Body dies at least twice
Rare event/procedure
Humanly desired
Receive corruptible body
Lazarus (Jn 11)

Resurrection

Change *in* body
No change in who/what
Receive same immortal body
Body dies once
Final state/condition
To be gained (asset)
Receive incorruptible body
Christianity (1 Cor 15)

4. Church Fathers on the resurrection body

Early Church Fathers on the Nature of the Resurrection Body ¹⁰²		
Proponent	Date	Statement
Clement of Rome	AD 30–101	“There will be a future resurrection” (<i>The First Epistle of Clement</i> , 24).
Ignatius of Antioch	AD 105	“And I know that He was possessed of a body not only in His being born and crucified, but I also know was so after His resurrection, and believe that He is so now” (<i>Epistle of Ignatius to the Smyrnaeans</i> , 3).
Tatian	AD 110–172	“And on this account we believe that there will be a resurrection of bodies after the consummation of all things; not as the stoics affirm, according to the return of certain cycles, the same things being produced and destroyed for no useful purpose, but a resurrection once for all.” (<i>Address of Tatian to the Greeks</i> , 6).
Athenagoras	AD 2nd century	“There must by all means be a resurrection of the bodies which are dead, or even entirely dissolved,... but it is impossible for the same men to be reconstituted unless the same bodies are restored to the same souls” (<i>The Resurrection of the Dead</i> , 25.)
Justin Martyr	AD 110–165	<p>“If the resurrection were only spiritual, it was requisite that He, in raising the dead, should show the body lying apart by itself, and the soul living apart by itself. But now He did not do so, but raised the body, confirming in it the promise of life” (<i>On The Resurrection, Fragments</i>, 9).</p> <p>“And when He [Jesus] had thus shown them that there is truly a resurrection of the flesh, wishing to show them this also, that it is not impossible for flesh to ascend into heaven (as he had said that our dwelling-place is in heaven), ‘He was taken up into heaven while they beheld,’ as He was in the flesh” (<i>Ibid.</i>).</p> <p>“The resurrection is a resurrection of the flesh which died.... It is not impossible that the flesh regenerated; and seeing that, besides all these proofs, the Saviour in the whole Gospel shows that there is salvation for the flesh” (<i>Ibid.</i>, 10).</p>
Clement of Alexandria	AD 195	“In the resurrection, the soul returns to the body, and both are joined to one another” (<i>Fragments of Clemens Alexandrinus</i> , 1).

¹⁰² All quotes cited are from either *The Ante-Nicene Fathers*, eds. Alexander Roberts and James Donaldson; 10 vols. (Peabody, Mass: Hendrickson, 1994), or *The Nicene and Post-Nicene Fathers*, ed. Philip Schaff (Peabody, Mass.: Hendrickson, 1994).

Tertullian	AD 197	<p>“We profess our belief (in public) that it [the flesh of Christ] is sitting at the right hand of the Father in heaven; and we further declare that it will come again from there in all the pomp of the Father’s glory: it is therefore just as impossible for us to say that it [his flesh] is abolished, as it is for us to maintain that it was sinful” (<i>On the Flesh of Christ</i>, 26).</p> <p>“You will also allow that it was in the flesh that Christ was raised from the dead. For the very same body that fell in death, and which lay in the sepulcher, did rise again” (<i>On the Resurrection of the Flesh</i>, 44).</p> <p>“Having been crucified, He rose again the third day; (then) having ascended into the heavens, He sat at the right hand of the Father; sent instead of Himself the power of the Holy Ghost to lead such as believe; will come with glory to take the saints to the enjoyment of everlasting life and of the heavenly promises, and to condemn the wicked to everlasting fire, after the resurrection of both these classes shall have happened, together with the restoration of their flesh” (<i>On Prescription Against Heretics</i>, 13).</p>
Theophilus	AD 2nd century	<p>“When thou shalt have put off the mortal, and put on incorruption, then shalt thou see God worthily. For God will raise thy flesh immortal with thy soul” (<i>Theophilus to Autolycus</i>, 1.7).</p>
Irenaeus	AD 120–202	<p>“Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord” (<i>Against Heresies</i>, 1.10.1).</p>
Hippolytus	AD 170–235	<p>“He will accomplish a resurrection of all, not by transferring souls into other bodies, but by raising the bodies themselves” (<i>Against Plato On the Cause of the Universe</i>, 2).</p>
Origen	AD c 185–254	<p>“With respect to the nature of the body, that the one which we now make use of in a state of meanness, and corruption, and weakness, is not a different body from that which we shall possess in incorruption, and in power, and in glory; but that the same body, when it has cast away the infirmities in which it is now entangled, shall be transmuted into a condition of glory” (<i>Origen De Principiis</i>, 3.6.6).</p>
Athanasius	AD 293–373	<p>“But of the resurrection of the body to immortality thereupon accomplished by Christ, the common Saviour and true Life of all, the demonstration by facts is clearer than arguments to those whose mental vision is sound” (<i>On the Incarnation of the Word</i>, 30.1).</p>

Comment [jh11]: Please check whether any of the parentheses are yours and should be brackets. OK JMH OK JMH

Ambrose	AD 339–397	“For since the whole course of our life consists in the union of body and soul, and the resurrection brings with it either the reward of good works, or the punishment of wicked ones, it is necessary that the body, whose actions are weighed, rise again” (<i>On Belief in the Resurrection</i> , 2.52).
Augustine	AD 354–430	<p>“Nor does the earthly material out of which men’s mortal bodies are created ever perish; but though it may crumble into dust and ashes, or be dissolved into vapors and exhalations, though it may be transformed into substance of other bodies, or dispersed into the elements, though it should become food for beasts or men, and be changed into their flesh, it returns in a moment of time to that human soul which animated it at first, and which caused it to become man, and to live and grow” (<i>Enchiridion</i>, 88).</p> <p>“The world has come to the belief that the earthly body of Christ was received up into heaven. Already both the learned and unlearned have believed in the resurrection of the flesh and its ascension to heavenly places, while only a very few either of the educated or uneducated are still staggered by it” (<i>City of God</i>, 22.5).</p>

5. Negative theories of the resurrection of Christ

Hallucination Theory

According to the hallucination theory, those who reported seeing Jesus after his death were actually not seeing correctly, but rather were hallucinating and probably seeing what they wanted to see in their psyche.

Problems with this theory:

- To many eyewitnesses saw Christ; 500 at once (1 Cor 15:3-8); appeared to all the apostles; 13 appearances in all
- Hallucinations are usually short, once, and last a few seconds. Rarely for hours, and definitely not forty days (Acts 1:3)
- He offered Himself to be touched (Jn 20), and ate with disciples (Lk 24:43; Jn 21)
- Does not explain the empty tomb
- Authorities could have refuted the resurrection claims by producing the body of Jesus

Conspiracy Theory

According to this theory, either Jewish authorities, the Roman guards, or the disciples conspired to steal the body of Jesus.

Problems with this theory:

- Jews wouldn't steal the body, no motif, besides they could have produced the body to squelch the resurrection claims
- Romans wouldn't steal the body since it could spark rebellion/riots. No motif since the guards could be killed for not fulfilling their duty to guard the tomb
- Doesn't account for the appearances, changed lives, and empty tomb
- Disciples wouldn't steal body since they died for what they believed, people do not die for what they know to be false

Wrong Tomb Theory

According to this view, Mary Magdalene and the other women went to the wrong tomb and discovered it empty. This view holds that early morning darkness, emotional trauma, and wishful thinking can account for this mistake.¹⁰³

Problems with this theory:

- If it was dark, why was the gardener supposedly working? (Jn 20:15)
- The tomb was the Jews' tomb (Joseph of Arimathea), if Mary couldn't find the right tomb because it was dark, the Jews could in the morning, Peter and John did (Jn 20)
- Doesn't account for the many appearances nor the empty tomb

¹⁰³ For a refutation of this theory see Morrison, Frank, *Who Moved the Stone?* (Grand Rapids: Zondervan, 1978), 97ff.

The Substitute Theory

Many Muslims believe that Jesus didn't die on the cross (sura 4:157-158), it must have been someone else, perhaps even Judas Iscariot. God would not allow His prophet to suffer such a horrible and shameful death.

Problems with this theory:

- These claims rely on testimony 600 years after the death of Christ
- It contradicts 1st century eyewitnesses which are closer to the actual events
- Does not answer the question of the empty tomb and changed lives of the disciples
- Theory is at odds with secular history (Tacituc, Mara bar Serapion, Jewish Talmud, Phlegon, Thallus, Josephus) which confirms Christ was the individual who actually died on the cross

Swoon Theory

Jesus did not actually die on the cross, he swooned, fainted, or went into a coma due to a drug induced metabolism. He later revived in the cool tomb until he was strong enough to leave

- Problems with this theory:
- The physical condition of Jesus made this impossible (beaten, hands and feet nailed, beard plucked, whipped, spear pierced side)
- The government pronounced Jesus dead (Mk 15:44-45; Jn 19:33-34)
- John witnessed his death (Jn 19:30)
- Jesus was embalmed with spices (Jn 19:39-40)
- The tomb stone weighed tons (Jn 20:1)
- Secular history say Jesus died (Josephus, Talmud, Tacitus, Lucian)

6. The Historicity of the Resurrection

In showing that the resurrection of Jesus was a historical event that occurred in time and space, one would do well in presenting reliable eyewitness testimony, empirical verification (i.e. empty tomb and materiality of the body), and evidence indicating it was the same body.

Eyewitness Testimony (credibility and abundance)

The gospel record of Christ's resurrection is attested by several *eyewitnesses*. Jesus appeared to:

- Mary Magdalene (Jn 20:1)
- Mary the mother of James (Mt 28:2)
- Salome and Joanna (Lk 24:10)
- Several other women from Galilee (Lk 23:55).
- Peter (Lk 24:34)
- Cleopas and the other disciple on the road to Emmaus (Lk 24:13-32).
- The ten apostles in Jerusalem (Jn 20:24)
- The eleven when Thomas was present a week later (Jn 20:26-29)
- The seven disciples on the Sea of Galilee (Jn 21:1-24)
- The eleven on the mountain in Galilee (Mt 28:16-20)
- The five hundred at one time (1 Cor 15:6)
- His brother James (1 Cor 15:7a)
- The disciples on the Mount of Olives (Acts 1:4-12).

If one chooses to reject the eyewitness testimony of Christ's resurrection, he must also reject the eyewitness testimony of most ancient events.

Further Considerations

Not only was there an overwhelming number of eyewitnesses to the events contained in the gospels, the nature of their testimony places it beyond reasonable doubt.¹⁰⁴ Several factors indicate this contention.

- The witnesses were in most cases independent of each other with at least twelve different appearances occurring over forty days (Acts 1:3).¹⁰⁵
- There was an initial disinclination to believe what they saw, which would eliminate the possibility of hallucination (cf. John 20:25 f.; Lk 24:15 f.; Mt 28:17 f.).¹⁰⁶
- The divergent perspectives of the authors argues strongly for the independence and integrity of the witnesses. Further, the apostles truthfulness and integrity is reflected in their writings. They did not tolerate lying (Acts 5:1 f.), they refused to be bought with money (Acts 8:18), they remained steadfast in their testimony when facing persecution (2 Cor. 11:23 f.) even to the point of martyrdom.¹⁰⁷

¹⁰⁴ Ibid.

¹⁰⁵ Ibid., 315.

¹⁰⁶ Ibid.

Pneumatology

I. Doctrine of the Holy Spirit

Since the Holy Spirit is a member of the Godhead (Ps 104:30), the special study of His person, work, and relationship to believers are essential to understand. Many groups have mistakenly portrayed the Holy Spirit as *impersonal* (Jehovah's Witnesses), a *supernatural power* that can be possessed or transferred by the proper technique (Faith Movement; Rodney Howard Brown), or a *force* that can be harnessed for the purpose of healing or harm (Occult; New Age; Witchcraft). These portrayals do not reflect the orthodox position.

A. Definitions

Spirit (Hb: *ruach*)

Can have a variety of usages: air, wind, breath, strength, breeze, created spirit, and Spirit (i.e. Holy Spirit, Gen 1:2).¹⁰⁸ Used nearly 400 times in OT, with the main focus on the Spirit's *action*.

Holy Spirit (Gk: *pneuma hagion*)

Can have a variety of usages: *current* of air, breath, breeze, spirit, soul, disposition, angel, demon, God, Holy Spirit (Acts 5:3).¹⁰⁹ Main focus is on the Holy Spirit as a *person*.

B. Personality of the Spirit

The following attributes and ministry of the Holy Spirit demonstrate beyond reasonable doubt that the Holy Spirit is a "person," which has long been associated with one possessing mind, will and emotions (Ps 104:30).

Intelligence (mind)

Isaiah 11:2 The Spirit of the LORD will rest on him – the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD . . .

John 14:26 But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

¹⁰⁷ Ibid.

¹⁰⁸ See Strong's Concordance (7307) and Brown, Driver and Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press: 1980), 926.

¹⁰⁹ See Strong's Concordance (4151).

Romans 8:27 And he who searches our hearts knows the mind (*phronema*, meaning way of thinking, mindset, aim, or aspiration) of the Spirit, because the Spirit intercedes for the saints in accordance with God's will.

1 Corinthians 2:10 but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God (see note below).

Note: Greek word for "searches" means *to thoroughly investigate the matter*. It is the same word Jesus used to describe the Jews as they "search" the Scriptures in vain (John 5:39).

Question: How does God know something? He knows intuitively, instantaneous, eternally and unchangeably. He must know in accord with His nature. What process is used? There is no "process" or sequence or chronology in God's knowledge. He knows whatever is possible to know, but He doesn't know it how we know things. We know things temporally through sequence, He knows eternally all at once.

Will

1 Corinthians 12:11 But one and the same Spirit works all these things, distributing to each one individually as He *wills*. (Same Greek word, *bouletai*, is used to describe God's will in James 1:18. The word refers to decisions of the will after previous deliberation)

Acts 16:6 Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia.

Question: How is God's will always fulfilled if some go to Hell? (2 Pet 3:9)

Emotion (feelings)

Isaiah 63:10 Yet they [Israel] rebelled and *grieved* his Holy Spirit.

Ephesians 4:30 And do not *grieve* the Holy Spirit of God, with whom you were sealed for the day of redemption. (noun form of the word used to describe the Corinthian believers *sorrow* and *grief* in 2 Cor 2:2, 5)

Rom 15:30 Now I beg you, brethren, through the Lord Jesus Christ, and through the *love* of the Spirit, that you strive together with me in prayers to God for me

Question: What kind of feelings does God have? Unlike human beings, God possesses *unchanging* emotions/feelings which cannot be altered by

events or circumstances acting upon Him from the outside, nor inside. This does not mean God is void of emotion, only that His feelings will never change since God is *always* grieved by sin and *always* pleased at righteousness. That is, there will never be a time that God enjoys sin and grieves because of righteousness. In other words, God emotions are perfectly consistent with His nature, while man's feelings fluctuate with the circumstances, since at times man enjoys sin and hates righteousness, and at other times he loves righteousness and is grieved by sin. This doctrine is known as the "impassibility" of God.

Question: Can a "force" devoid of personality have mind, will and emotions? No, a force does not have the capacity to think, will, and feeling pain, therefore lacks the potential or capacity to function on the personal level.

Holy Spirit can be *lied* to just like the Father (Rev 13:6; 16:9) and the Son (Matthew 27:39; Luke 23:39)

Acts 5:3 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back *part* of the price of the land for yourself?

Matthew 12:32 Jesus said, . . . "Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks a word against the Holy Spirit, it will not be forgiven him, either in this age or in the *age* to come."

Mark 3:29-30 Jesus said, ". . . but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation" -

Holy Spirit can be obeyed

Acts 13:2-5 *Barnabas* and *Saul* obeyed the Spirit when they were told to go on a missionary journey

Acts 10:19 *Peter* obeyed the Spirit when he was told to get up and go downstairs and meet three men sent from *Cornelius*

Holy Spirit can be insulted

Hebrews 10:29 How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has *insulted* the Spirit of grace.?

Holy Spirit can be resisted

Acts 7:51 You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always *resist* the Holy Spirit! (the Calvinist doctrine of “irresistible grace” has a difficult time reconciling this verse)

Holy Spirit is Divine

Acts 5:3-4 But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? ...You have not lied to men but to *God*.”

2 Corinthians 3:17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, who with unveiled all reflect the Lord’s glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit. (1 Cor 3:16; 12:4-6)

Hebrews 9:14 . . . how much more by the blood of Christ, who through the *eternal* Spirit offered Himself without spot to God

Holy Spirit Possesses attributes of deity Rom 8:2 life; Jn 16:13 truth; 1 Cor 2:11 omniscience; Rom 15:30 love; Eph 4:30 holiness; Ps 139:7 omnipresence.

Holy Spirit is Yahweh Compare Acts 28:25-27 with Isa 6:8-10; and Heb 10:15-17 with Jer 31:31-34

Holy Spirit is equal to God

Matthew 28: 19 Go, therefore and make disciples of all nations, baptizing them in the *name* of the Father and of the Son and of the Holy Spirit...(notice that the word “name” is singular, yet it refers to all three persons of the Godhead. This strengthens the argument that each person is equally God, since “name” often referred to nature or essence in oriental culture)

Council of Constantinople (381 AD) The council adopted the following statement: “We believe in the Holy Ghost, the Lord, the Giver of Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets.”¹¹⁰

New Testament quotes many Old Testament passages that Yahweh spoke, yet they are attributed to the Holy Spirit (Acts 28:25-27 cf. Isa 6:8-10)

¹¹⁰Enns, P. P. 1997, c1989. *The Moody Handbook o Theology*. Moody Press: Chicago, Ill.

Holy Spirit is distinguished from the Father and the Son

John 14:16, 26 Jesus said . . . And I will ask the Father, and he will give you another Counselor to be with you forever . . . But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

John 15:26 When the Counselor comes, whom I will send you from the Father; the Spirit of truth who goes out from the Father; he will testify about me.

Question: How can the Spirit be personal while lacking a real personal name? Spirits are often named after their *character* or function, not their personality. The chart below represents three alternatives to Bible scholars.

Gender of Holy Spirit/God <i>* pneuma</i> (Spirit) is a neuter noun, though the masculine pronoun <i>ekeinos</i> can be used to refer to the Spirit (Jn 15:26; 16:13-14)		
Christianity	Liberal Christianity Feminism	Pantheism
He, Him, Father	She, Her, Goddess	It, Force
Reflects function, not gender	Reflects matriarchal superiority, gender	Reflects monism, not gender
Order of creation	Equal rights	Impersonal

Note: The use of masculine gender titles to refer to God does not mean God is “male” in terms of chromosomal gender, rather, it describes His function, position and is consistent with the God-established order of creation for genders. Christians do not use “It” to refer to God since it suggests impersonality, not “She” since it suggests female gender which is subordinate to male gender (1 Cor 11:3-12), therefore “He” is appropriate. In addition, some (e.g. Jehovah’s Witnesses) deny the personality of the Spirit due to His lack of a proper name (e.g. Michael, Gabriel). However, spirits are often named after their character (e.g. unclean, wicked), thus “Holy” Spirit is appropriate to describe the nature and character of the third person of the Trinity

II. The Activity/Work of the Holy Spirit

A. In the Life of the NT believer

Convicts – speaks the conscience about guilt before God

John 16:8 When he [Spirit, Counselor] comes, he will convict the world of guilt in regard to sin and righteousness and judgment

Regenerates – Born again, eternal life, renewal

Titus 3:5 . . . not by works of righteousness which we have done, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, . . . (Eze 18:31; 36:25-27 cf. Ps 51:10)

Seals – guarantees final redemption, ownership

2 Corinthians 1:22 who has set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.

2 Corinthians 5:5 Now it is God who has made us for this very purpose and has given us the Spirit as a deposit, guaranteeing what is to come.

Ephesians 1:13-14 Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession – to the praise of his glory.

Ephesians 4:30 And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.

Sanctifies – a continual process where the Holy Spirit sets the believer apart and transforms him into the likeness of Christ. The word *sanctify* has the same root word as *holy* and *saint*

Three ministries of sanctification in relation to the believer:

- **Positional sanctification:** The Spirit positionally sets the believer apart at salvation from the world and into God's family (Col 1:13)
- **Progressive sanctification:** After salvation, the Spirit continually uses our present experience to transform the believer into the likeness of Christ (1 Pet 1:16)
- **Final sanctification:** The Spirit ensures the believer will be totally and eternally set apart to God in heaven (Eph 5:26-27; Jude 24-25)

1 Corinthians 6:11 But you were washed, you were sanctified, you were justified in the name of our Lord Jesus Christ and by the Spirit of our God.

2 Thessalonians 2:13 . . . God chose you to be saved through the sanctifying work of the Holy Spirit and through belief in the truth.

1 Peter 1:2 . . . who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ

Baptizes – One time, involuntary (not in the Calvinist sense of loss of free choice, rather, in the sense of the Spirit's work of inducting one into the organic church body), non-experiential event of immersion into the one body of Christ, the Church (water baptism is outward sign of the spiritual reality)

1 Corinthians 12:13 For by one Spirit we were all baptized into one body . . . and all have been made to drink into one Spirit.

Ephesians 4:4-6 *There is* one body and one Spirit...one Lord, one faith, one baptism;

Galatians 3:26-27 For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ.

Indwells - Holy Spirit abides, and is active, in the believer (relationally). Without the indwelling we are not saved (Rom 8:9). This appears to be unique to the church age (Jn 7:39). Unlike the non-permanent condition being "filled" with the Spirit, the indwelling is a permanent condition

Romans 8:9 But you are not in the flesh but in the Spirit, if indeed the spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.

1 Corinthians 3:16 Don't you know that you yourselves are God's temple and that God's Spirit lives in you. (1 Cor 6:19)

1 Corinthians 12:13 For by one Spirit we were all baptized into one body . . . and all have been made to drink into one Spirit.

Fills – A *continual* relational process of empowerment for maturity and the completion of Christian service. The degree of filling is often proportional to the degree the believer yields himself to the Spirit, thus unlike indwelling a filling can be lost/undone

Exodus 31:3 . . . I have filled him [Bezalel the craftsman] with the Spirit of God, with skill, ability and knowledge in all kinds of crafts. (prophets spoke by the Spirit)

Acts 2:1-4 All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

Acts 4:31 After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.

Ephesians 5:18 Do not get drunk on wine, which leads to debauchery. Instead, be filled [lit. "be continually being filled," present imperative verb] with the Spirit.

One Spirit and One Baptism (Eph 4:4-6)
Three different manifestations/functions

Baptism in/with the Spirit	Water Baptism	Filling of the Spirit
Indwelling	Identification	Empowerment
By means of decision	By means of water	By means of yielding
Cannot be undone	Cannot be undone	Can be lost/Continual
Reality	Symbolic	Reality
Act of the Spirit	Act of the human will	Act of the Spirit
Justification/Unification	Sign of justification	Sanctification
Positional/Relational	Visual	Practical
Shows ownership	Shows obedience	Christian living/ministry
1 Cor 12:13; Gal 3:26-27	Rom 6:1-10; Acts 2:38-39	Ephesians 5:18
*Occurs at salvation	Occurs after salvation	Occurs at/after salvation
For salvation sake	For conscience sake 1 Pet 3:21	For service sake Acts 2:4
Did not occur to OT saints	Occurred to OT proselytes	Occurred to OT saints

***Note:** Some use the term “Baptism in/with the Spirit” as a synonym with the “second work” or “filling of the Spirit.” Pentecostals and some conservative charismatics see the “Baptism” as a second work occurring after salvation, whereas, others see the “Baptism” as induction into the church occurring at the point of salvation. There are seven passages in the NT that speak of one being baptized with the Spirit. The first four passages found in the gospels (Mt 3:11; Mk 1:8; Lk 3:16; Jn 1:33) reveal the baptism was yet in the future and that Jesus will accomplish it. The next two passages refer to the baptism with the Spirit as occurring at Pentecost when the Holy Spirit fell in power (Acts 1:5; 11:16) and the church was born. The seventh scripture in 1 Corinthians 12:13

clearly indicates that Christians were all baptized in one Spirit into one body (i.e. the organic church, see Gal 3:26-27). The “filling of the Spirit” appears to be a kind of “second work” (and third, fourth) of empowerment as evidenced by Acts 2:4 and Acts 4:29-31 where the same group at Pentecost was *again* “filled” with the Holy Spirit (cf. Acts 1:5 and Acts 2:4). Most likely the induction of believers into the church and the “second work” occurred simultaneously at Pentecost.

Guides – leadership of the believer away from sin in proportion to the believer’s yielding to the Spirit

Galatians 5:16 I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.

Acts 16:6-7 Paul was guided by the Spirit when he was forbidden by the Holy Spirit to preach the word in Asia.

Teaches/Reveals – speaks of the Spirit’s role in helping the believer understand the *significance* of Scripture as it applies to his life

John 14:26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you

I Cor 2:10-11 But God has *revealed* them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God....Even so no one knows the of God except the Spirit of God

Other works of the Holy Spirit Planning and participation of Creation (Genesis 1:2; Job 27:3; 33:4; Ps 33:6; Isa 40:12-14) “hovered”; Inspiration of the Scripture (2 Timothy 3:16; 2 Peter 1:21); Miraculous conception of Christ (Lk 1:35) “overshadowed”; Giver of Gifts (1 Cor 12:1-28)

Gifts of the Spirit

There are four main passages that reveal the variety of gifts distributed by the Spirit. The purpose of these gifts is to equip the church to carry out its ministry until Christ returns (1 Cor 1:7; 12:7; Eph 4:12). Some have defined the spiritual gifts broadly enough to include *natural* (teaching, mercy, administration, music, etc) and *supernatural* abilities (prophecy, tongues, healing, etc) that are empowered by the Spirit and used in any ministry of the church. Natural gifts used under the empowering of the Spirit appear to have increased effectiveness and power in their application. In addition to the equipping of the church, gifts are also a *foretaste of the age to come* when all things will be under the power of the Spirit.

1 Corinthians 12:8-10, 28 Romans 12:6-8 Ephesians 4:11 1 Peter 4:11

Word of wisdom	Prophecy	Apostle	Speaking
Word of knowledge	Serving	Prophet	Ministering/serving
Faith	Teaching	Evangelist	
Apostle	Encouraging	Pastor-Teacher	
Prophet (cy)	Contributing		
Teacher	Leadership		
Miracles	Mercy		
Kinds of healings			
Helps			
Administration			
Tongues			
Distinguishing of spirits			
Interpretation of tongues			

Distinguishing the Gifts

***Pneumatikon*:** “Now concerning **spiritual** (*pneumatikon*, lit. “spirituals”) *gifts*, brethren, I do not want you to be ignorant” (1 Cor 12:1; 14:1; 14:28). There is some debate concerning whether the *pneumatikon* spoken of here refers to the *gifts* (most translations) or to the *persons* (F.F. Bruce) to whom the gifts are given (1 Cor 14:28). Though persons are in view in the passage, and gifts cannot be operated without the person who possesses them, most likely it emphasizes the *gifts* since the context of the passage suggests this in both their possession (1 Cor 12) and practice (1 Cor 14).

***Charismata*:** gifts given by the Holy Spirit, without merit (only by grace) to Christians in order to build up the church (1 Cor 12:4, 7)

- **Word of wisdom** (*logos sophias*) – a punctuated (i.e. certain instances) ability to understand and apply knowledge to the life; it is literally “speech/reason full of God’s wisdom”
- **Word of knowledge** (*logos gnoseos*)– a punctuated ability to know something not possible of knowing with a view to communicating this knowledge in some spiritually beneficial way to another spiritual benefit; it is the gift of insight and illumination
- **Faith** (*pistis*)- every believer has faith and should exercise believing and surrendering kind of faith, but the gift of faith is a supernatural and uncommon trust in God to provide for specific needs; it is wonder-working faith
- **Apostle** (*apostolos*) – one sent by God with authority of office (see *Dorea gifts* below)
- **Prophet** (*propheteia*) – one who speaks forth the word of God through edification, exhortation, and comfort (1 Cor 14:3)

- **Teacher** – unusual ability to communicate/instruct others in God’s truth
- **Miracles** (*energemata dunameon*)– literally the “working of powers.” The ability to supernaturally reverse or initiate conditions which otherwise would remain the same due to their natural irreversibility, which could include physical healing or nature miracles
- **Gift of Healings** (*charismata iamatōn*)– could be a narrower category of miracle gifts, which focus primarily on restoration of proper physical and emotional conditions.
- **Helps** – ability to assist others wherever they can and is closely related to mercy and serving
- **Giving** - ability to be very generous with whatever you have without being motivated by self-promotion or gain
- **Mercy** – closely related to serving, it is the ability to nurse, nurture, and assist those who are in need or are sick back to health
- **Administration** – ability to organize, rule, facilitate schedules and personnel, and conduct official business within the church
- **Kinds of Tongues** (*gene glossōn*) – a vocal gift that refers to the ability to communicate to God in a language previously unknown to the *speaker* resulting in the edification of the speaker, unless the tongue is interpreted so that the church may receive edification (1 Cor 14:1-5, 6-40) and not remain unfruitful to the church body. Tongues can be a *sign* to unbelievers as shown in Acts 2:5-13 (cf. 1 Cor 14:22). Tongues do not always accompany salvation (1 Cor 12:29-31), nor are they “the” (only) sign of being filled with the Holy Spirit, nor does every believer possess this gift (1 Cor 12:30).
- **Distinguishing of spirits** (*diakriseis pneumatōn*) – extraordinary ability to discern between truth and error, moral and immoral intentions, genuine and non-genuine – especially concerning revelation and false signs, and character of individuals
- **Interpretation of tongues** (*hermeneia glossōn*) – from the Greek word which gave rise to the English “hermeneutics,” which means interpretation, explanation, or translation. As a gift it refers to the God-given ability (gift) to accurately understand, interpret, and communicate, the meaning uttered through the gift of tongues to its hearers

Dorea: people/offices given as gifts to the church in order to equip the saints for the work of the ministry (Eph 4:7-16)

Apostle – literally means “one who is sent” (*apostolous*), however, more specifically it refers to the exclusive office of the Twelve (and Paul) God commissioned in order to found the church. This office was confirmed by signs and wonders (2 Cor 12:12; Heb 2:3-4). In NT times, it would most likely refer to one who is sent by God to accomplish the foundational ministry of overseeing and establishing churches/missions worldwide (e.g. Paul).

Prophet – generally, a prophet is one who proclaims the word of God (Gk: *prophetas*; Hb: *nabi*). There are two kinds of NT prophets: The *office* of a prophet (Eph 4:11; 1 Cor 14:31) would include predicting the future (e.g. Agabus, Acts 11:27-28) or announcing or speaking forth the Word of God. The office is relegated to a particular person as a ministry gift. The *gift* of prophecy (would not exclude predicting of the future, but would focus primarily on speaking forth the Word of God with the goal of edification (*oikodome*, building up as an architect), exhortation (*paraklesis*, calling along side with a view to discipleship, related to *paraclete*; see Heb 10:24) and comfort (*paramuthia*, sooth, comfort, console, sympathize, empathize with emotions) (1 Cor 14:3). Unlike the office, the gift is open for *any* spirit-filled believer to exercise.

Evangelist (*euangelistas*) – all believers are to do the *work* of an evangelist even though they may not be a *gifted* evangelist. One who is gifted will have an unusually ability to proclaim with boldness and extraordinary clarity the gospel message to the lost (e.g. Billy Graham)

Pastor/Teacher (*poimenas/didaskalous*)– two gifts exercised by one person due to the intervening “and” (*kai*, see Granville Sharp’s rule); namely, refers to the protective *guiding* and *instructing* of the Church body (Jn 21) much like a shepherd provides for his sheep (Jn 10)

B. Facts concerning the gifts

1. Gifts are given to the church for the edification of the whole body (1 Cor 12:7; 14:5, 12)
2. There are diversities (*diairesis*) of gifts distributed among the church. No one person has all the gifts (1 Cor 12:14-21; 12:28-30), therefore, the members of the church need each other just as the physical body needs its respective parts to function properly (12:12-31)
3. All the gifts are important (1 Cor 12:22-26). Though there are *greater* and *lesser* gifts (1 Cor 12:28, 31; 14:1-5), no one should think they are a greater or lesser *person* (see 1 Cor 12:14-26). “Greater” and “lesser” are terms which refer to *function* or *office*, not to the individual person who possesses the gift.
4. Each believer has been given a gift (1 Cor 12:7, 11)
5. The Holy Spirit bestows spiritual gifts to whomever and whenever He wills (1 Cor 12:11)
6. Gifts are exercised to a greater or lesser degree of usage and effectiveness which is in *proportion* to our faith (Rom 12:6)
7. All spiritual gifts are given by the “same Spirit” (1 Cor 12:4, 8-11) and are a manifestation of God’s grace (Eph 4:7)

C. Holy Spirit in OT

There are approximately 100 references to the Spirit of God in the OT, giving evidence of His work during that time period. The Spirit's ministry was similar among His people as the NT believer but not identical. Namely, He was "with," "in" (Hebrew preposition *beth*) and "upon" (filling, Hebrew preposition *al*) *certain individuals* in a *temporary* manner (Jud 13:25; 16:20; 1 Sam 10:10; 16:14) usually for the accomplishment of a specific task. However, NT believers have the Holy Spirit "in" (indwelling) them in a *permanent* way (Jn 7:39; Rom 8:9). The Spirit's work and ministry would not be limited to Israel alone as in the OT, but come in a fuller way after Pentecost, moving beyond the borders of Israel and into the entire world making the Jew and Gentile believer one new man (Eph 3:1-7) known as the Church.

Spirit was in and upon certain OT individuals

- Pharoah recognized the spirit was in Joseph (Gen 41:38)
- Gideon to defeat the Midianites (Judges 6:34)
- Jephthah to defeat the Amonites (Judges 11:29)
- Sampson to defeat the Philistines (Judges 13:25; 14:6)
- Bezalel for wisdom in craftsmanship of the tabernacle (Ex 31:2-5)
- Saul for ruling Israel (1 Sam 10:10; 16:12-13)
- David for ruling Israel (1 Sam 16:12-13)
- Daniel recognized for wisdom (Dan 4:8; 5:11-14; 6:3)
- Joshua for leading Israel into the land (Num 27:18)

Angelology

I. Doctrine of Angels

The Hebrew word used for “angel” in the OT is *malak* (used over 100 times) which simply means “messenger.” The basic meaning of the word is “one who is sent.” The messenger can either be human (1 Kings 19:2) or angelic. The NT Greek word is *angelos* (used about 175 times) which again means “messenger.” It too can denote either a human (only used 6 times in NT to refer to humans - Luke 7:24; 9:52 or Revelation 1:20) or heavenly messenger.

A. Origin of Angels (created by God)

Psalms 148:2, 5 Praise Him, all His angels; praise Him all His hosts . . . Let them praise the name of the Lord, For He commanded and they were *created*.

John 1:3 All things were made through Him, and without Him nothing was made that was made.

Colossians 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created by Him and for Him.

B. Titles of Angels

- **Angel (s)** – Genesis 19:1; Ps 148:2; Daniel 6:22; Matthew 22:30 (270+ times)
- **Archangel** – 1 Thessalonians 4:16; Jude 9
- **Elect angels** – 1 Timothy 5:21
- **Living Creatures** – Ezekiel 1:2-24; Ezekiel 10:20-21;
- **Holy ones** – Daniel 8:13; Zechariah 14:5; Job 15:15
- **Mighty ones** – 2 Thessalonians 1:7
- **Chief Princes** – Daniel 10:13
- **Man** – Daniel 9:21
- **Ministering Spirits** – Hebrews 1:14
- **Sons of God** – Job 1:6; 2:1
- **Hosts** – Genesis 2:1; Nehemiah 9:6; Luke 2:13
- **Stars** – Job 38:7; Revelation 12:4
- **Ministers** – Psalms 104:4
- **gods** – (Hb: *elohim*) Hebrews 2:7; Psalm 8:5; Genesis 35:7

C. Time Angels were Created

Genesis 2:1-2 Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, ...(sometime before the seventh day)

D. Spirits (immaterial; invisible Col 1:16; 2 Kings 6:17)

Hebrews 1:14 Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

Luke 24:39ff . . . a spirit does not have flesh and bone as you see I have

Ephesians 6:12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.

E. No procreation or marriage

Matthew 22:30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

F. Not limited by spatial dimensions (not omnipresent)

Luke 8:30 And Jesus asked him, "What is your name?" And he said, "Legion"; for *many* demons had entered him.

Question: How many angels can you fit on the head of a needle? An infinite amount since angels do not occupy space as spirit creatures

G. Have free choice (sin involves choice)

Jude 6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;

2 Peter 2:4 – For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; (see Isaiah 14:12-17)

H. Powerful (not omnipotent)

2 Peter 2:11 . . . whereas angels who are *greater in power and might*, do not bring a reviling accusation against them before the Lord.

Psalms 103:20 Bless the Lord, you His angels, *Mighty in strength*, who perform His word, Obeying the voice of His word.

Matthew 28:2-3 For an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. (See Genesis 19:10-11; 2 Kings 19:35)

I. Angels worship and possess emotion

Isaiah 6:3 And one called out to another and said ‘Holy, Holy, Holy, is the Lord of hosts, the whole earth is full of his glory. (See Revelation 4:8-9)

Luke 15:10 There is joy in the presence of the angels of God over one sinner who repents.

J. Immortality (aeveternal – eternal going forward only)

Luke 20:36 for neither can they die any more, for they are like angels, and are sons of God, being sons of the resurrection.

K. Can have personal names and titles/ranks

Personal names:

Michael (Daniel 12:1; Jude 9) – “Who is like God”

Gabriel (Daniel 9:22; Luke 1:11-12, 19, 26-29) “Mighty one of God”

Lucifer (Isaiah 14:12) “Illuminating/bright/shinning one”

Also called:

Deceiver – Revelation 12:10 cf. Ephesians 6:11

Accuser -Job 1:9 Zechariah 3:1

Tempter – Matthew 4:3; 1 Thessalonians 3:5

Destroyer – Revelation 9:11

Satan – Zechariah 3:1; Revelation 12:9 – over 50 times

Prince of this world – John 12:31; 16:11

Devil - Luke 4:2; Revelation 12:9 – over 30 times

Old serpent – Genesis 3:1

Belial – 2 Corinthians 6:15

Angel of light – 2 Corinthians 11:14

Beelzebub – Luke 11:15; Matthew 12:25

Great dragon – Revelation 12:3, 7, 9

Rank/Titles:

Archangel – 1 Thessalonians 4:16; Jude 9

Cherubim – Genesis 3:24

Prince – Daniel 10:13

Seraphs – Isaiah 6:1-3 (6 wings, 2 fly 2 cover faces, 2 cover feet)

Ministering Spirits/Angels – Hebrews 1:14

L. Demon possession

Mark 5:1-13 “Legion” at Gadara

Matthew 17:18-21 sick man

***Never give up control of your spirit/mind/will:**

Occult – from the Latin *occultus* which means “hidden,” the occult seeks to harness or tap into what is forbidden, secret or hidden

Channeling – human is the medium or vehicle through which communication with fallen spirits takes place

Drugs/occult practices – doorway into the occult

Remedy: Truth encounter, not earthly power encounter (Jn 8:32; fasting)

M. False signs and wonders

2 Thessalonians 2:9 The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of *counterfeit* miracles, signs and wonders.

Satanic Sign

Supernormal

Finite source

Creature’s control

Usually by deception

Brings Glory to Creature

Entertainment

Naturally Repeatable

Through Natural Laws

Confirms power over nature by individuals

True Biblical Miracles

Supernatural

Infinite source

God’s Control

No Deception

Brings Glory to God

Not Entertainment

Not naturally Repeatable

Beyond Natural Laws

Confirms God’s Word

They are specific

Always successful

No known relapse of pre-miracle condition

Instantaneous, not gradual

Possesses theological/moral context

II. Purpose of Angels

A. Attend to God

Matthew 18:10 See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.

Psalms 103:20 Praise the Lord, you his angels, you mighty ones who do his bidding, who obey his word.

Psalms 89:7 In the council of the holy ones God is greatly feared; he is more awesome than all who surround him.

B. Do God's Will

Psalms 103:21 Praise the Lord, all his heavenly hosts, you his servants who do his will.

C Meet with God

Job 1:6 One day the angels came to present themselves before the Lord, and Satan also came with them.

Job 2:1 On another day the angels came to present themselves before the Lord, and Satan also came with them to present himself before the him.

D. Worship God

Psalms 148:2 Praise him, all his angels, praise him, all his heavenly hosts

Revelation 4:8 Each of the living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying "Holy, holy, holy is the Lord God Almighty (Isaiah 6:1ff, Ezekiel 10:1ff.)

E. Minister to the saints

Hebrews 1:14 Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

F. Messengers of God

Daniel 4:13 In the vision I saw while lying in my bed, I looked, and there before me was a messenger, a holy one, coming down from heaven. (see Daniel 9:20ff; Hebrews 1:14)

G. Angels learn about God

1 Corinthians 11:10 – angels can be confused when human beings do not represent God properly, especially when misrepresenting the order of creation and function

1 Peter 1:12 – angels desire to investigate redemptive issues

Ephesians 3:10 – the church is used to teach the angels the wisdom of God

Anthropology and Hamartology

I. Origin of Man

As the pinnacle of God's creation, man has been given a central role of having dominion over the earth, preaching the gospel, and occupying special relationships with others (e.g. marriage). The words used for "man" in both OT and NT have distinct nuances of meaning. In the OT, Gen 1-3 uses the Hebrew *adam* (550 times) for "man," "humankind," "human being," from the root word *adamah* which means "ground" to denote the materials from which man was created and the image of God present within man (Gen 1:27).

Genesis 2:23 uses *ish* (male, man, husband) and *ishshah* (female, woman, wife) to denote the gender of man and woman and their relationship to each other as husband and wife

Ps 8:4 The Psalmist uses *enosh*, a synonym of *ish*, to denote "man" as an individual or "mankind" along with his frailty and mortality. Some say the word is derived from *anash* meaning "weak" or "sick."

In Gen 10:9 and 1 Sam 17:51, *geber* is used to refer to the strength of man, possibly related to *gibbor* which is a military term for "mighty"

In the NT *anthropos* (500 times) is used to denote "man" or "mankind" in general terms both positively and negatively. While *aner* (200 times) is used to refer to man (or husband) with his dignity, strength and masculine characteristics.

A. Man's Creation (Genesis 1:1, 26-28)

Pantheism (all is God) – *ex Deo* (out of God) – Monism (i.e. all is one, One is all)

Atheism (No God) – *ex Materia* (out of matter) – Naturalistic Evolution, Atheism

Theism (one personal God) – *ex Nihilo* (out of nothing) – Judaism, Christianity, Islam

B. Time of Man's Creation

In the beginning (1:1) on the sixth day (1:31; 2:1, 2; Ex 20:11)

1. Universe (v1)
2. Earth (v1)
3. Sea (v6)
4. Land (v9)
5. Plants (v11)
6. Sea Animals (v20)
7. Land Animals (v24)
8. **Man (v27)**

*Same stages of progress recognized my modern science
*Creation is finished (2:1) – God’s work *of* creation (bring things into being) is finished and does not continue today, though He continues to work *in* creation (Jn 5:17)

C. Nature of man’s creation (divine fiat)

1. By the *Word* of the Lord (Ps 33:6)
2. God *said*... (1:3; Heb 1:3; 2 Cor 4:6)
3. “Let them praise the name of the Lord. For He *commanded* and they were created.” (Psalm 148:5)
4. Pagan creation accounts (Ebla Tablets) say the gods spoke and man was created

D. Why God Created Man

God was Lonely? No, Trinity was sufficient
God was missing something? No, implies a *lack* in God’s attributes, since God is perfect He cannot lack (Acts 17:25)

For God’s *glory* and *pleasure* (Ps 19:1; Rev 4:11) and our *enjoyment* (Ps 16:11; Jms 1:17; 1 Tim 6:17)

Question: Why did God create Man if he knew some would go to hell?

1. Some in hell and some in heaven is better than none in hell and none in heaven
2. It is better to have opportunity to succeed than none at all
3. God’s justice and love are manifested in eternal punishment
4. For the same reason we have children though not knowing how they will turn out in the end
5. God provided a solution to avoid hell (salvation in Christ)

II. The Nature of Man

A. Man is made in the image of God

Genesis 1:27 And God created man in His own image, in the image of God He created him; male and female He created them. (Genesis 5:1)

Col 3:10 Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the *image* of Him who created him.

B. What is the “image of God”?

An indirect glimpse of the attributes of God much like a photograph is an image of its object reflecting one's essential characteristics. The one who possesses this image has great responsibility, since to obscure, distort or slander the image of God is sin (James 3:9; Gen 9:6). It refers to the representation, likeness, similarity – Man is analogous to God (theism, 2 Pet 1:4), not identical (pantheism), nor totally different (Atheism, Agnosticism). The *imago dei* consists of:

- **Metaphysically:** in being (existence), we are finite being, God is infinite being
- **Morally:** capacity to do good with an absolute moral standard
- **Intellectually:** ability to think, reason and form deductions
- **Volitionally:** freedom and self-determination
- **Physically:** we are a material expression of the immaterial God much like a book is a material expression of the immaterial ideas of the author's mind. Both “Male & female” genders designate the masculine (e.g. judgment) and feminine (e.g. brooding) characteristics of God – (Gen 1:27; 9:6)
- **Spiritually:** Man possesses an immaterial aspect called “spirit,” similar to God who is Spirit (Jn 4:24), that identifies/communicates/worships on a spiritual level with the Creator. “God is Spirit, and those who worship Him must worship in spirit and truth” (Jn 4:24)

D. Image of God is retained after the fall

Genesis 9:6 – Whoever sheds man's blood, By man his blood shall be shed; For in the *image of God* he made man.

Jms 3:9 With it [tongue] we bless our God and Father, and with it we curse men, who have been made in the similitude of God

*If the image of God was completely lost, man would no longer be able to sin, think, decide, or exist since these characteristics are inalienably present within the image and the man. As a sinner man is separated from God *with* his image, not *from* his image.

E. Man consists of spirit, soul and body (1 Thess 5:23; Heb 4:12;)

1. In the OT *ruach*, in the NT *pneuma*, is used to refer only to the immaterial part of man
2. In the OT *nephesh*, and in the NT *psuche*, can either refer to the whole person, body (Acts 2:41; 27:37), or immaterial part of man (Mt 10:28)
3. Further references to man include mind, heart (mental or physical dimensions; used 955 times; Dt 8:5; 2 Sam 18:14; 2 Kgs 9:24), and flesh (referring to material; Lk 24:39ff.; and moral character, depravity)

Genesis 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.

Mark 8:35-36 What good is it for a man to gain the whole world, yet forfeit his soul? (see Matthew 10:28)

Acts 7:59 – And as they were stoning Stephen, he prayed, “Lord Jesus, receive my spirit.”

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

F. Three views of the nature of man

Dichotomy	Trichotomy	Psycho-somatic unity
Fr. Gk <i>dicha</i> = “two”	Fr. Gk <i>tricha</i> = “three”	Fr. Gk <i>psuche</i> = “soul”
Gk <i>temna</i> = “cut”	Gk <i>temna</i> = “cut”	Gk <i>soma</i> = “body”
Two aspects/parts:	Three aspects/parts	Bi-partite unity
Material/immaterial	Body/soul/spirit	Material/immaterial interpenetrate
Gen 2:7 Dust/breath	Heb 4:12; 1 Thess 5:23	Lk 10:27 Parts reflect the whole
Soul/spirit used interchangeably	Material deprecated	Soul holds body together (Jms 2:26)
Church father’s view (west)	Alexandrian church (east)	Aquinas

G. Origin of the Soul

Pre-existence	Creationism	Traducianism
In beginning God created all souls	God creates each new soul	Parents procreate soul
Soul is sinful through history of incarnations	Soul is sinful at contact with the body	Soul is sinful at generation (embryo)
Plato, Origen, Philo, Mormons	Catholics, C. Hodge, Aquinas	Shedd, Augustine, J.O. Buswell
Man <i>is</i> a soul and <i>has</i> a body	Man <i>is</i> a soul and <i>has</i> a body	Man <i>is</i> a body/spirit/soul unity
No scripture (Jer 1:1-5)	Zech 12:1-2	Rom 5:12; Heb 7:10; Ps 51:5
No evidence	Perfect God create a fallen soul?	Explains sin nature and God not creating new things (rested)

III. Hamartology: Doctrine of Sin

The doctrine of sin is found in both the Old and New Testaments. Several words describe its nature.

In the OT, *hatta't* is a noun (300 times) used with two meaning in mind, “sin” (Gen 4:7) and “sin offering” (Ex 29:14; Ezra 8:35) indicating a failure to measure up to the ethical, moral, and ritual standard revealed by God in His law.

Hata is a versatile word with various usages, the most common verb meaning “to sin” (240 times) and alternatively “to cleanse.” Both may refer to sinning against God (Gen 20:6) and man (Gen 42:22)

Another common word derived from *hata* is the noun *het* (30 times). Usually used in reference to sin against God (Ps 51:5)

Hatta (18 times) refers to the “sinner” (against God) as a person (Gen 13:13)

In the NT, the primary Greek word is the noun *hamartia* (170 times), which is equivalent to the Hebrew *hatta't*, and its associated meanings of “violating God’s law” or even describing the “propensity and inclination to sin.” In addition, it can mean to miss the mark, error, fall short, lawlessness, lacking moral standards or offense.

“Sin” (*hamartia*, nom. singular) is:

1. Referring to the sin “nature” common to all humanity
2. Involuntary transfer of the sin nature
3. Need to be forgiven for salvation (sonship)
4. Not meeting God’s standard (Rom 3:23)
5. Lawlessness (1 Jn 3:4)
6. Pride and Lust (1 John 2:15-17)
7. Negatively, not doing Good; positively, doing evil (Jms 4:17)
8. One time forgiveness needed leading to positional change (salvation)

“Sins” (*hamartiai*, nom. plural) are:

1. Referring to particular sins committed by the individual
2. Voluntary incurrance of sin (Jms 1:14-15)
3. Need to be forgiven for fellowship (1 Jn 1:9), not sonship (salvation, Jn 5:24)
4. Continual forgiveness needed (1 Jn 1:9) after salvation leading to communal change

A. Origin of Sin

Condition: Man began innocent with perfect *conditions* (Genesis 2:8-9)

Command: God gave *command* not to eat from the tree of the knowledge of good and evil (Genesis 2:16-17) (ought implies can)

Choice: Eve made the *choice* to disobey God by eating of the tree and giving Adam the option to eat (Genesis 3:6)

Consequences: Physical death (Genesis 2:17), spiritual death, (Romans 5:12; Ephesians 2:1) and eternal death (Rev 20:14). Separation of God and man Is complete (Isa 59:2) and brings the curse (Gen 3:13-19)

Correction of sin: promise of salvation through the seed of the woman (proto-evangelium, Genesis 3:15)

B. Nature of Adams Sin

- Efficient cause (that by which, source) – I, self, ego (not environment)
- Final cause (that for which, purpose) – the want of something God forbids
- Instrumental cause (that through which, tool) – Choice, free will decision
- Exemplar cause (that after which, pattern, blueprint) – Satan's pride

C. Extent and Effect of Sin (Romans 5)

1. Corporate Extent: All of Humanity

Psalms 51:5 Behold, I was brought forth in iniquity, and in sin my mother conceived me

Ecclesiastes 7:20 Indeed, there is not a righteous man on earth who continually does good and who never sins.

Romans 3:23 For all have sinned and fall short of the glory of God.

Romans 5:12 Through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned (aorist tense, all sinned in Adam in three ways: 1) potentially, 2) legally as our judicial representative and 3) seminally since we were in the loins of Adam much like Levi paid tithes to Melchizedek through the loins of Abraham Gen 14:20)

2. Individual Extent: To the whole Person (Depravity)

Image of God is *effaced* but not *erased* (Gen 9:6; 1 Cor 11:7; Jms 3:9)

Depravity is *extensive* (touches whole world and person) but not *intensive* (destroy)

Depravity is *moral* or *relational*, not *metaphysical* (cease to be)

Depravity is *separation* of man from God, not *elimination* (Isa 59:2)

Depravity means we are born with a *propensity, tendency* or *inclination* to Sin, not a *necessity* to sin (since our *nature* has been affected (Eph 2:1-3; Gal 5:17).

Depravity (i.e. sin nature) is a *contributing cause* to sins, not a *determining cause* of sin (Jms 1:14-15). It inclines and gives propensity to sin, yet does not force one to sin (Calvinism)

Depravity means we can't *initiate, attain*, or be the *source* of our own salvation (John 1:12-13), but we can freely *receive* it (Jn 3:16; 6:28-29).

3. Effects of Sin

One the Mind

2 Corinthians 4:4 In whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God.

On the Will (Romans 7)

Romans 6:16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death or of obedience resulting in righteousness?

On Feelings

Romans 1:28-29 God gave them over to a depraved mind, to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, malice, full of envy, murder, strife, deceit, malice; they are gossips . . .

On the Heart (Genesis 6:5)

Jeremiah 17:9 The heart is more deceitful than all else and is desperately sick; who can understand it?

On the Spirt/Body

James 1:14-15 But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death (cf. Jms 2:26, the body without the spirit is dead")

D. Models of Depravity

An overemphasis on any one of these descriptions of fallen man could lead to extreme Calvinism:

- Poor – 2 Corinthians 8:9 – shows lack and spiritual poverty
- Polluted – Titus 1:15 – corruption and need of cleansing
- In Darkness – John 8:12 – lack of spiritual and rational illumination
- Sick – Luke 5:31; 1 Peter 2:24 – spiritually unhealthy and in need
- In need of Physician – Luke 5:31 – cannot heal ourselves
- Dead – Eph 2:1; Col 2:13; Isaiah 59:2 – relational separation from God
- Lost – Matthew 18:11 – need direction and guidance
- In prison – Isaiah 42:7 – bondage “to whom we obey”
- Separated – Isaiah 59:2 – outside proper domain lacking proper relationship
- Blinded – 2 Corinthians 4:4 – spiritual evaluation and reasoning distorted
- Man has been separated from God *with* all his faculties, not *from* his faculties

E. Result of Adam disobedience and Christ’s Obedience (Rom 5:12ff)

Adam	Christ
Sin	Righteousness
Offense	Gift of Grace/
Transgression	Legal / Sweet smelling aroma
Disobedience	Obedience
Condemnation	Justification
Death reigns on all	Life reigns available for all

F. Three Views of Man's Sin Nature

Pelagian	Arminian (semi-pelagian)	Augustinian
No original sin	Original sin	Original sin
No part effected by sin, sin effected Adam alone	Will not effected, no Adamic guilt	Totally effected, received Adam's sin nature and guilt
Unaided will can take Initial step to salvation	Will can cooperate with God and take step	Will effected, God must either: 1) regenerate will prior to belief (Reformed view, monergism) <u>or</u> 2) Man can respond to Holy Spirit's persuasion (synergism)
Unitarians Condemned 418 and 431	Weslyans, Pentecostals, Meth. Condemned at Orange (529)	Reformed; Calvinist; Catholics Synergism is Orthodox position

Soteriology

I. Soteriology: The Doctrine of Salvation

In the NT, the only term for “salvation” is the Greek *soteria* which means “safety” “salvation” or “deliverance.” Used approximately 50 times with these meanings, each mention of salvation is predicated of God and/or of Christ. Thus, Soteriology is the branch of theology that studies salvation. It examines those tenants pertinent to salvation such as depravity, election, means of salvation, will of man, role of the Holy Spirit, grace and faith.

A. Various Models of Salvation

Liberation Theology

Group of theological movements that focuses on delivering man from economic, political and social oppression. Feminist, Black, and third-world theologies deny sin as being rebellion against God and prefer salvation to be *liberation from oppressive conditions*. Revolution and political strategy may be necessary.

Secular Theology

Salvation occurs when man is self-sufficient and independent of God. This is accomplished through introspection, affirmation, and practice of scientific inquiry and systematic education. Man becomes immature and irresponsible for relying on another's (i.e. God) morality and rationality. In other words, come of age and be your own person. Christ, resurrection, moral absolutes, and sin are either dismissed or not essential.

Existential Theology

This theology focuses attention on experience and encountering of truth. It is highly subjective. The historical affirmations in Scripture are not important, only the truth that it contains is important. Discover your true self and identity (Rudolph Bultmann – demythologizing).

Evangelical Theology

Salvation is received by grace alone, by Christ alone, through faith alone. Man is by nature a sinner separated from God in need of salvation, without any means of saving himself. In order for salvation to be efficacious to each man, Christ must be the object of faith.¹¹¹

¹¹¹ See H. Wayne House, *Charts of Christian Theology and Doctrine*, 92 to reference views of salvation.

Roman Catholic Theology

Salvation is *initially* by grace through faith, and *subsequently* by works of righteousness and merit. Sin is rebellion against God and must be overcome with the cross and resurrection of Christ. Even though justification appears similar to evangelical protestant theology, it differs significantly.

Justification

Catholic view¹¹²

Grace is unmerited *initially*
Faith is *necessary* for salvation
Christ alone *initially*
Progressive Justification
Believer *made* righteous (intrinsic)
Intrinsic Justification
James 2:24 (justified by works)

Evangelical view

Grace is unmerited *totally*
Faith is *necessary* and *sufficient* (alone)
Christ alone *totally*
Instant Justification (Jn 5:24)
Believer *is* righteous (extrinsic, forensic)
Extrinsic/Forensic Justification
Jn 3:36; 1 Jn 5:13; Rom 4:1-5; 11:6

Five things Evangelicals have in common with Roman Catholics:¹¹³

1. One Bible (66 books)
2. Two Testaments (Old and New)
3. Three Creeds (Apostles, Nicene, Athanasius)
4. Four Councils (Nicea, Constantinople, Ephesus and Chalcedon)
5. First Five centuries (Apostolic era to end of fifth century)

Five significant differences:

1. Added books to the Bible (Apocrypha)
2. Added Mary to Christ (co-redemptrix)
3. Added works to grace (progressive justification)
4. Added the Pope to the Apostles (infallibility, succession)
5. Added prayer to/through the saints (Hail Mary)

B. Definitions and Aspects of Salvation

1. Justification (instantaneous removal from the *penalty* of sin)

Justification (*dikaiosis* and *dikaion*) is derived from the Greek word *dikaioo* meaning “to justify,” and “to pronounce, accept, and treat as just” (Rom 4:25; 5:18). Therefore, it refers to God’s removing of the believer from the *penalty* of sin. Just as the State can pardon a prisoner who is actually guilty of crimes, God pardons sinners and restores them to legal (forensic) and spiritual righteousness through faith in Christ.

¹¹² See *Catechism of the Catholic Church: Libreria Editrice Vaticana*, (Liguori Publications), 481-490.

¹¹³ Geisler and MacKenzie, *Roman Catholics and Evangelicals: Agreements and Differences* (Grand Rapids: Baker, 1995), 20.

Romans 4:5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness.

Romans 5:1 Therefore, having been justified by faith, we have the peace with God through our Lord Jesus Christ.

Colossians 1:13 He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love.

Propitiation (noun *hilasmos*, verb *hilasterion*) is a closely associated word which speaks of Christ's atonement that satisfied the righteous demands of God for sin (expiation) and appeased the divine wrath (propitiation) directed at sinners (1 Jn 2:2; 4:10; Heb 9:5; Hb: *kaphar*, "to cover", Lev 4:35; 10:17).

Redemption (verb *agorazo*) is a significant commercial term which describes (30 times) God "purchasing" people by means of Christ's blood atonement (1 Cor 6:20; 7:23; Rev 5:9; 14:3-4), with the literal sense of "buy" as from a market. Other words associated with redemption are the synonyms *lytrois* (3 times) and *apolytrois* (10 times) referring to "deliverance" or "release," always being used in the context of salvation (Rom 8:23; 1 Cor 1:30; Eph 1:14; 4:30; Heb 11:35)

Adoption (noun *hyiothesia*) is a theological term (5 times) referring to the status of believers as children and sons adopted by God in and through Christ (Rom 8:15, 23; 9:4; Gal 4:5; Eph 1:5). The justified have God's name placed upon them (2 Cor 6:18; Rev 3:12), receive the spirit of adoption (Rom 8:15), have access to the throne of grace with boldness (Rom 5:2; Eph 3:12), are enabled to cry "Abba, Father" (Gal 4:6), provided for Mt 6:30, 32; 1 Pet 5:7), and chastened by Him as a Father (Heb 12:6), sealed to the day of redemption ((Eph 4:30) and inherit the promises (Heb 6:12) as heirs of everlasting salvation (1 Pet 1:3, 4; Heb 1:14).¹¹⁴ The characteristics of adoption are:

- It is an act, not a process, conferred on all believers at moment of salvation (Gal 3:26-28)
- It is by grace through Christ's redemption we are adopted (Eph 1:4, 5; 1 Jn 3:1; Gal 4:4, 5)
- It is a forensic act (legal, judicial) (Jn 1:12 Rom 8:17)
- It is received by faith (Gal 3:26)

¹¹⁴ Alan Cairns, *Dictionary of Theological Terms*, expanded edition (Greenville, SC: Ambassador Emerald International, 2002), 8-9.

Regeneration (*palingenesia*) is a rare term found twice in the NT (Mt 19:28; Tit 3:5) meaning “renewal,” “regeneration,” or “recreation.” Though rare, the concept of regeneration is abundantly present in Scripture referring to the Holy Spirit’s ministry of bringing a radical change of heart, new birth, communication of the divine life to the soul and heart, and the impartation of the new nature (2 Pet 1:4). Unlike justification which carries a legal/judicial tone identifying the new position and standing before God, regeneration is existential and refers to changes within the believer nature.

2. Sanctification (progressive removal from the *power* of sin)

Sanctification (noun *hagiasmos* and verb *hagiazō*) shares the same root word for “holy” (*hagios*) which carries at least two senses of meaning. First, it refers to being “set apart for a divine purpose” as in the gradual work of the Holy Spirit in a yielded believer to conform them into the image of Christ. In another sense, it can refer to the “separation” of the believer from sin to “make holy” at the point of salvation. That is, it refers to the removal of the power of sin through the *gradual experiential* development into what we have already become *positionally* in Christ.

John 17:17 Sanctify them by your truth. Your word is truth

Galatians 3:2-3 This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit are you now being made perfect by the flesh?

Romans 12:2 And do not be conform to this world, but be transformed by the renewing of your mind, . . .

Philippians 2:13 for it is God who works in you both to will and to do for His good pleasure.

How do we get daily power to overcome sin?

Recognizing (by intellect) – Romans 6:2, 9 May it never be! How shall we who died to sin still live in it? . . . knowing that Christ, having been raised from the dead, is never to die again; death is no longer master over him.

Reckoning (by Faith) - Romans 6:11 – Even so consider yourselves to be dead to sin, but alive to God in Christ.

Relinquishing (by yielding) – Romans 6:13 – and do not present your member as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.

3. Glorification (final and future removal from the *presence* of sin)

Glorification Is the certain (Rom 8:30) and future permanent state of the believer in the after life as he/she is removed from the *presence* of sin. It is the end result of justification and sanctification.

Ephesians 5:25-26 that he may sanctify her, having cleansed her by the washing of water with the word, that he might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless.

Romans 8:30 Moreover, whom He predestined, these He also called; whom He called, these He also justified; whom He justified, these He also glorified

Jude 24-25 Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy (cf. Rom 8:30)

(see **1 Corinthians 15:32-58**. for the glorification of the body)

C. Distinguishing justification, sanctification and glorification

Justification	Sanctification	Glorification
Called <i>positional sanctification</i>	<i>progressive</i> sanctification	<i>prospective</i> sanctification.
God is judge	God is cleanser	God is perfecter
Single act	Continual action	Permanent state
Past tense (Jn 3:36)	Present tense (Heb 10:14)	Future tense
Standing before God	State on earth	Condition in heaven
Relation change	Practical/intrinsic change	Physical/spirit change
Done for us	Done in/with us	Done for us
Exodus	Leviticus	1 Corinthians/Romans
“The just” (Romans)	“shall live” (Galatians)	“by faith” (Hebrews)

III. Views of the Atonement

A. Ransom Theory

Christ's death was a ransom paid to Satan to purchase captive man from Satan's claims. However, we sinned against God, not Satan, and therefore owe Christ's atonement to God

B. Recapitulation Theory

Christ in His life recapitulated all the stages of human life, in doing so reversed the course initiated by Adam. It is Christ's obedience for Adam's disobedience. However, there is no explanation of how mere actions in themselves can reverse sin. It offers no mechanism by which these "actions" transfer to people unless Christ is a substitute.

C. Dramatic Theory

Christ is Victor in a divine conflict of good and evil and wins man's release from bondage. Christ's death gained victory over evil. However, at best it offers a way to defeat evil *generally*, but has no way to transfer the victory to man *specifically* if Christ is not a substitute.

D. Mystical Theory

Christ took on a human sinful nature but through the power of the Holy Spirit triumphed over it. A knowledge of this will mystically influence man. However, it contradicts scripture which says Christ was sinless (Heb 4:12; 1 Pet 1:19) and without spot or blemish. Second, it offers a flawed sacrifice which God cannot accept or anyone could die for sins.

E. Example Theory

Christ's death provided an example of faith and obedience to inspire man to be obedient. That is, Christ offered a pattern to inspire a moral life. However, it offers no atonement since Christ did not die for sin, thus reducing salvation to works righteousness. Besides, what if one is not inspired? Are there consequences (hell)?

F. Moral influence Theory

Christ's death demonstrated God's love, which causes man's heart to soften and repent. However, the death of Christ is not really an expiation for sin but more of a suffering to show God's love for man. Besides, we have examples of love already and the world continues to grow more evil. That is, one can have all the love in the world and still be impotent. Love can motivate, but Christ's *actions* actually save.

G. Commercial Theory

Christ's death brought infinite honor to God. So God gave Christ a reward (i.e. honor) which He did not need, and Christ passed it (honor) on to man. That is, sinful man robbed God of His honor and Christ restored it, then passed it on to man. However, this view leaves the sin problem unanswered since Christ actually died for God's honor, not man's sin.

H. Government Theory

Christ's death demonstrates God's high regard for His law. It shows God's attitude toward sin. Through Christ's death God has a rationale to forgive the sins of those who repent and accept Christ's substitutionary death. However, the view is insufficient since *rationale* alone is not needed, a *basis* for forgiveness is, showing *attitude* is not necessary, forgiveness is.

I. Penal Substitution (biblical view)

Christ's death was a vicarious (substitutionary) sacrifice that satisfied the demands of God's justice upon sin, paying the penalty of man's sin, bringing forgiveness, imputing righteousness, and reconciling man to God. This is the biblical view of Christ's atonement (Jn 11:50-52; Romans 5:8-9; Titus 2:14; 1 Pet 3:18)

Mk 10:45 For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many

Rom 4:24-25 It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, who was delivered up because of our offenses, and was raised because of our justification

2 Cor 5:21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him

IV. Challenges to the Classical View of Salvation

A. Calvinism, Arminianism and the Biblical View

Historically, calvinistic ideas have been found in the theology of Augustine (AD 354-430), it was codified by John Calvin and his assistant and contributor to the *Synods of Dort*¹¹⁵ (1618-1619), Theodore Beza (1519-1605). The Calvinistic doctrines of salvation are seen in the *Synods of Dort*, which are written as a confession in response to Dutch reformed theologian, Jacob Arminius, whose followers had earlier produced the *Remonstrance of 1610*, which was a challenge to Calvinistic theology.

In response to the Arminians, Calvinists identified their doctrine of salvation with five points known by the acronym: **T-U-L-I-P**.

	Calvinism	Arminian	Biblical View
Total Depravity	Man is totally dead and cannot respond to God	Man is partially dead, no guilt from Adam, can respond to God	Man is dead, has guilt of Adam, but can respond to God
Unconditional Election	No conditions on the giving or receiving of salvation. All is a work of God	Election based on what man will do. Salvation is cooperation with God (faith needed)	No condition on giving salvation, but there is on receiving (faith)
Limited Atonement	Christ died only for some (elect), not whole world	Christ died for all people Only some apply it to life	Christ died for all, but only some apply it to their life
Irresistible Grace	God's overpowering (coercive) grace unto salvation can't be resisted. Man is not free	Everyone gets sufficient grace to believe. Man is free	God's grace is persuasive but not coercive (forced). Man is free
Perseverance Of the Saints	Though no assurance of salvation, God will preserve His own to the end	No assurance, can loose salvation	Have assurance, God will preserve His own

¹¹⁵ The Synod of Dort which met in the city of Dordrecht was a national synod of the Reformed churches of the Netherlands. It also had an international character since the synod was composed not only of Dutch delegates, but also of twenty-six delegates from eight foreign countries. For an exposition of Calvinism see David N. Steele, Curtis C. Thomas, and S. Lance Quinn, *The Five Points of Calvinism: Defined, Defended, and Documented*, updated and expanded (Phillipsburg, NJ: Presbyterian and Reformed, 1963, 2004).

B. Evaluation of Calvinism

Total Depravity

Since the fall of Adam, man is *totally depraved* (spiritually dead) and unable to freely receive salvation from God, but rather his will is in bondage to his sinful desires. This means that man can't initiate, attain or *receive* salvation without the irresistible grace of God to regenerate the unbeliever

Biblical View:

1. Man is depraved and can't *initiate*, *attain* or *procure* his own salvation (Jn 1:12-13), but he/she can freely *receive* it as a gift
2. "Spiritual death" in Scripture always refers to *separation* (Isa 59:2) from God. This separation is *with* all our fallen faculties (including the ability to choose), not a separation from God and *from* our faculties to choose.
3. Decisions of the will do not *always* follow by necessity the sinful nature's desires. Calvinists confuse *inevitability* (will sin) and *unavoidability* (must sin) of sin (1 Cor 10:13).
4. Man has free will. Adam & Eve heard and willingly responded to God after they sinned (Gen 3). Without freewill one cannot be held morally responsible. "Responsibility" implies the "ability to respond" (Jn 9:41)
5. All actions must be freely chosen since there are only three options to explain the source of any given action, two of which are untenable.

Actions are either:

- a. Uncaused (violates the law of causality – every action needs an actor)
 - b. Caused by another (removes personal moral responsibility)
 - c. Self-caused (yes, preserves law of causality and moral responsibility)
6. The overemphasis on "dead" as a description of fallen man (instead of "sick," "poor," etc) leads to a denial of human freedom

Unconditional Election

No conditions placed upon God for the *giving* of salvation *nor* for man *receiving* it (man is dead and cannot respond). Faith is a *gift* of God given to man in order to believe. Salvation is entirely God's responsibility and work. Free choice is a *work*, thereby disqualifying choice as a means of salvation since the receiver of salvation would get credit.

"We do not believe in order to be born again; we are born again in order that we may believe."¹¹⁶

Biblical View:

1. There is *no condition* placed on God in the *giving* of salvation (Jn 3:16), but there *is a condition* on man in *receiving* it (i.e. faith)

John 1:11-13 He came to that which was his own, but his own did not *receive* him. Yet to all who *received* him, to those *who believe* in his name, he *gave the right* to become children of God.

Predestination is in *accord with* (biblical view) God's knowledge, not *in spite of* (Calvinism) or *based on* man's will (Arminian).

We know this because:

- a. God's *knowledge* and *will* are one (no parts in God)
 - b. Salvation is not *in spite of* man free will because love is rendered meaningless (robot) moral responsibility is lost (forced to do it?)
2. Free choice is a *work* (Jn 6:28-29), but is not a *meritorious* work. The giver of the gift gets credit (James 1:17), not the receiver.

John 6:28-29 – Then they said to Him, 'What shall we do that we may work the works of God?' Jesus answered and said to them, 'This is the work of God, that you believe in Him whom He sent.' ("do" is in singular)

3. Regeneration *follows* faith since faith is the *means* to the end (salvation) Romans 3:24-2; 5:1; Eph 2:8-9

¹¹⁶ Sproul, *Chosen by God*, 72.

Limited Atonement (particular redemption)

Jesus died only for a limited number of people, the elect. The non-elect will be eternally lost. God is not to *blame* for others outside the elect group for going to hell since man deserves it and God is Just.

Biblical View:

The Bible says clearly, that Christ's atonement is for the sins of the *whole* world, not only the elect (John 3:16; 1 John 2:2; 2 Peter 3:9; 1Tim 2:4-6; Revelation 22:17)

1. There is a *logical fallacy* in thinking that because Christ died for His people, He did not die for those who are unbelievers. The Scripture does not say that Christ died *only* for the elect. To say "I love my wife" would not mean that I do not love my children
2. Verses which identify the elect (we, us) with Christ's atonement simply refers to the *application*, not the *extent* of salvation. Christ's atonement is limited in its *application* but unlimited in its *extent* (2 Peter 2:1 says that even *false prophets* were purchased by Christ, see 2 Pet 3:9)
3. Jesus' *prayed* for the non-elect by asking the Father to forgive his crucifiers because they didn't know what they were doing (Luke 23:34). He *wept* (Mt 23:37) and even *prayed* that unbelievers would be saved (John 11:42).
4. If God could have saved *all* but only saved *some* as the Calvinist asserts, His all-loving character into would be questionable since no individual would be considered virtuous if he could have saved a life but did not (e.g. save all the drowning victims you can)

Irresistible Grace

Holy Spirit overwhelms a sinner with grace that cannot be resisted nor thwarted without prior consent from the unbeliever (John Calvin, Martin Luther). This grace leads to regeneration.

Biblical View:

1. It confuses what God wills *unconditionally* (apart from any other's decision such as His own existence) and what He wills *conditionally* (such as salvation which is applied *if* one chooses to receive it). God determined that Christians would conditionally (according to their choice) believe in the Christ.

2. Scripture affirms that Holy Spirit *can be resisted* by both believers and unbelievers.

Acts 7:51 – You stiff-necked people, . . . You are just like your fathers: You always *resist* the Holy Spirit!

Matthew 23:37 – I have longed to gather your children together, as a hen gathers her chicks under her wings, but *you were not willing*.

(Matthew 12:50; 7:21; Luke 7:30; John 7:17; 1 John 2:17)

3. All major church fathers from the early Augustine (prior to 417 AD) until Martin Luther believed in free will. There is virtually no historical support for Calvinism

Perseverance of the Saints

All the elect will be saved and persevere to the end which depends solely on God's preservation. Total assurance of salvation occurs when the believer goes to heaven. Some Calvinists imply that nobody who is truly saved will die in sin

Biblical View:

1. Some believe all the elect will be saved and they will persevere to the end. Others believe that one cannot lose their salvation but may walk away from it by choice
2. Assurance of salvation can occur immediately (1 Jn 5:13). Some may die in sin, but will not be lost.

B. Challenges for Calvinism

1. Calvinism is absent within church history with the exception of later Augustine and reformers. All major theologians throughout the history of the church believed in free will as it pertained to salvation.
2. If man's sinful nature determines what he/she will desire and do, how did Lucifer and Adam sin if they originally had good natures? Using Calvinist logic, good natures should *force* one to do good, yet we know Adam and Lucifer sinned. Nature cannot possibly *determine* the will, though it is a powerful *contributing* cause influencing how one exercises the will
3. God cannot do anything He wants (such as save people against their will) (Heb 6:18; Tit 1:2) such as lying or willing evil (Jms 1:13, 17). This known as "voluntarism" (the belief that something is good because God willed it) which make God arbitrary and morally unstable since His will has nothing to keep it accountable? Why not say "it's good, therefore God willed it" since now His will is anchored and accountable to His all good nature?

C. Challenges for Arminian View

1. If election is *based on* what God foresees man will do with his decision concerning Christ, election is really based on man's will (work) and not God's
2. Election that is based on man's decision is really making God's knowledge *dependent*, and therefore finite
3. Man is totally depraved, receiving the guilt and full sin nature of Adam (Rom 5:12)

D. Understanding deterministic vocabulary

1. God "chose us," we didn't choose Him (Jn 15:16; Eph 1:4)

The "choosing" mentioned in Scripture does not mean He did not choose others, or that man has no freedom to respond, rather it refers to God's *initiation toward man* through the Holy Spirit to convict of sin. It is designed to eliminate the notion of man being able to choose God unaided by the Holy Spirit's conviction. That is, God initiated His plan of redemption from before the foundation of the world (eternity), in this sense He chose us

2. God "predestined" us to be saved (Rom 8:30; Eph 1:5, 11)

God's "predestination" (determination, or will) does not abolish man's freedom since God may destine or determine in one of two ways. First, He could determine things "necessarily" which means the thing determined will occur/happen regardless of anyone's decision or circumstances. For example, God's existence is *necessarily* determined, along with His goodness, righteousness, etc. Nothing man decides or accomplishes will change these determinations of God. (Ex 3:14)

Second, God can determine things "conditionally" which means the things determined will occur/happen "if" the specified condition is met. For example, our salvation is *conditionally* determined in that we must fulfill the condition of *faith* in Christ before it can be received. Therefore, if we view determination from man's temporal perspective, when God predestines us to salvation it is within the context of conditional determination (2 Pet 3:9) which preserves free choice. If we view our salvation from God perspective of complete knowledge, who knows everything all at once in the present tense, then our salvation is *necessary*. Since if God knew we would be saved, and we do not become saved, then God would be wrong in His knowledge and this impossible. This impossibility of God being incorrect in knowledge makes our salvation sure.

Third, not only does God determine the *ends* (salvation), he also determines the *means* by which man receives salvation, namely through free choice. Thus God determined that one is saved through their free choice.

E. Determination and Freewill can co-exist

God preordains the ends (salvation), and the means (choice) to those ends.
The *Westminster Confession (1646)* says:

Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly, yet by the same providence he ordered them to fall out, according to the nature of second causes, either necessarily, freely, or contingently.

1. Betrayal of Jesus

Predetermined (Luke 22:22a) And truly the Son of Man goes as it has been determined . . .

Freely betrayed (Luke 22:22b) but woe to that man by whom He is betrayed!

2. The Death of Christ

Predetermined (Acts 2:23) Him, being delivered by the determined purpose and foreknowledge of God . . .

Freely Given – John 10:17-18 – I lay down my life that I may take it again. No one takes it from me, but I lay it down of my own accord.
(see Acts 3:12, 15, 18)

3. Joseph sold into slavery (see Acts 27:22, 23 cf. v31 shipwreck)

Intended by God (Genesis 45:8) So now it was not you who sent me here, but God

Intended by his brothers (Genesis 50:20) But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.

4. Salvation

Chosen by God and man (John 6:37) All that the Father **gives** me will come to me, and whoever **comes** to me I will never drive away. (contrast “gives” and “comes”; Rom 10:13 “whoever”; 1 Pet 2:8 cf. Isa 8:14)

5. Rejection of Christ

Destined by God and chosen by man – 1 Peter 2:8 – They stumble because *they disobey* the message—which is also what they were *destined* for

E. Man has free will

The Scripture is full of passages that unambiguously assert that man is a free moral agent, possessing the power to decide vertical and horizontal options.

There are three options concerning the will of man, two of which are untenable:

1. Indeterminism (actions and decisions are uncaused and random)

Problems:

- Violates the logical and scientific Law of Causality which states “every effect [including actions] *has a cause*”
- Removes moral responsibility since the actor does not have control over his decisions and actions. (They occur at random, no reason)
- Doesn’t align itself with the body of Scripture that states man is responsible for his actions.
- How would our judicial system convict or hold responsible criminals who say their actions were uncontrollable?
- Jonathan Edwards rejected the view that there is no cause for our actions since it is impossible that things arise without a cause (See Edwards, *Freedom of the Will*)

2. Determinism (all decisions, at least spiritual ones, are caused by another, whether it be God, Devil, or our own sin nature)

Problems:

- Loss of moral *responsibility*, since the actions are not *his* actions.
- Loss of *praise* for courage or heroic action. Can’t be *blamed* if you were forced to act or not act.
- If evil will follows necessarily a fallen nature, and God only gives the desire to do good, how did Adam or Satan sin since they had no sin nature¹¹⁷
- Sin nature is a *contributing* (inclines or gives propensity) cause to sin, not a *determining* (forces or coerces one to sin) cause of sin

3. Self-determination (all actions are caused by the self, me, myself, I)

Biblical View:

- Preserves moral *responsibility* with the individual since “I” am the cause of my sin
- Preserves principle of *causality* by providing a cause of the action (i.e. me)
- Explains Adam & Eve’s decision to sin apart from having sin nature
- Edwards confuses self-caused *being* (is impossible, can’t bring yourself into existence) and self-caused *becoming* (is possible, explains cause of our actions)

¹¹⁷ See Jonathan Edwards, *Freedom of the Will*, 142, 152, 172-173. Edwards believes that God gives good desires to do good and our evil actions are determined by the strongest desires of an evil nature left to itself. Also see R.C. Sproul, *Willing to Believe*, 163. Sproul says “The will cannot choose against its strongest inclination.”

Ecclesiology

I. Doctrine of the Church

The English word “church” is related to the Scottish word *kirk* and the German designation *kirche*. Both words are derived from the Greek word *kuriakon* which means “belonging to the Lord”¹¹⁸ or “the Lord’s house.”¹¹⁹ However, the English word “church” also translates from the Greek word *ekklesia* (Hb: *qahal*), which is derived from *ek* meaning “out of” and *kaleo* which means “to call.” Hence the church is the “called out ones.”¹²⁰

Ekklesia used 114 times in N.T., 3 times in the *gospels* (Mt 16:18; 18:17 twice), 111 times in the *epistles* and has a variety of usages such as congregation (Acts 7:38 people of Israel), secular assembly (Acts 18:22; 19:32 angry mob at Ephesus), group of called-out believers – church (Acts 8:1; 11:2; 16:5). The NT church was founded in Acts 2 (Pentecost) and is new and distinct from Israel (Rom 9-11; 11:11-25, 29)

II. Two Senses of the Church

A. Universal Church

1. Composed of church-age believers (alive or dead) that have been *baptized* into the Church by the Holy Spirit (I Cor 12:13; Gal 3:27; I Peter 1:3, 22-25)
2. Emphasis is its *unity* (Galatians 3:28; Ephesians 4:4)
3. One body with many members: which is *organic* possessing a vital union with Christ (I Corinthians 12:12-26; Ephesians 2:11-22; I Peter 2:5)
4. Church began at Pentecost:
 - Mt 16:18 “I *will* build my church” – yet future
 - John 7:39 “Holy Spirit had *not yet* been given”
 - Acts 1:5 “You *shall* be baptized with the Holy Spirit not many *days from now*” – future, yet imminent.
5. Church was a *mystery* (Eph 3:1-6)
6. Church built on the *foundation* of the apostles and prophets (Eph 2:20)

¹¹⁸ Robert Saucy, *The Church in God’s Program* (Chicago: Moody Press, 1972), 11.

¹¹⁹ Terry L. Miethe *The Compact Dictionary of Doctrinal Words* (Minneapolis: Bethany House, 1988), 59.

¹²⁰ Paul Enns, *Moody Handbook of Theology* (Chicago: Moody Press, 1989), 347.

7. Descriptions of the church:

- **Body** (1 Cor 12:13-27) Organic unity, diversity, headship
- **Bride** (Eph 5:2, 23-25) Rich in oriental wedding symbology. Love, purity, promise of future blessings, intimacy, anticipation for the Groom.
- **Building** (1 Cor 3:9, 16f. I Pet 2:5; Eph 2:21; 1 Tim 3:15) Under construction with Christ as cornerstone (Mt 16:18; 1 Pet 2:6ff)
- **Priesthood** (I Pet 2:5) We should offer spiritual sacrifices instead of animal ones; can approach God with boldness at anytime
- **Branches** (John 15) Speaks of our vital union with Christ that enables us to flourish grow and bear fruit just as branches have a vital union to the vine that supports it.
- **Flock** (Jn 10:1-11, 16; Heb 13:20) Shows our relationship to the Lord as sheep have to a shepherd. He is to lead, guide, provide, protect, communicate, and restore

B. Local Church

1. Most common usage of the word “church” refers to the *local* group of living believers in any one location (Acts 8:1; 11:22; 16:5; Romans 16:5; I Cor 1:2)¹²¹
2. Local church usually met in homes, not large buildings like today (Philemon 2; Romans 16:5)
3. Local church continued in the apostle’s doctrine (Acts 11:26; I Cor 4:17), fellowship (Acts 4:31), breaking of bread, prayers (Acts 2:42), worship (I Cor 11:18) and preparing for missionary work (Acts 13:2; 15:3).

¹²¹ See the beginning of Paul’s epistles which are addressed “to all who are in Rome” etc.

C. Other concepts of Church

1. **Roman Catholic:** divinely constituted society consisting of members from every race and nation, all holding one faith, all using the same sacraments as means of holiness and salvation, and all governed benignly by the successor of St. Peter, the Vicar of Christ, the pope¹²²
2. **Baptist:** The church is a company of visible saints, called and separated from the world by the Word and spirit of God, to the visible profession of the faith of the Gospel; being baptizes into that faith¹²³
3. **Reformed:** The catholic or universal church, which is visible, consists of the whole number of the elect.... The visible church, which is also catholic or universal under the Gospel, consists of all those throughout the world that profess the true religion, together with their children¹²⁴

III. Officers in the Church

A. Pastor/Elders (*presbuteros*)/Overseer (*episkopos*)

The titles refer to one and the same office (Acts 20:17, 28; Tit 1:5-9; 1 Pet 5:1ff). These are responsible for the oversight, rule, and spiritual teaching of the church. These officers are perpetual in the church, being occupied by qualified men (1 Tim 2:11-15)

B. Deacons (*diakonos*)

Deacons are charged with the practical, financial and temporal affairs of the church (Acts 6:1-6; Rom 16:1; Phil 1:11 Tim 3:8-13). It is clear there were women deacons (Phoebe, Rom 16:1). The qualifications of the deacon seem very similar to the elder, except for the ability to teach and hospitality (1 Tim 3:8-13).

¹²² C.B. Pallen, "Catholic Church," in *The New Catholic Dictionary* (New York: The Universal Knowledge Foundation, 1929), 180-181.

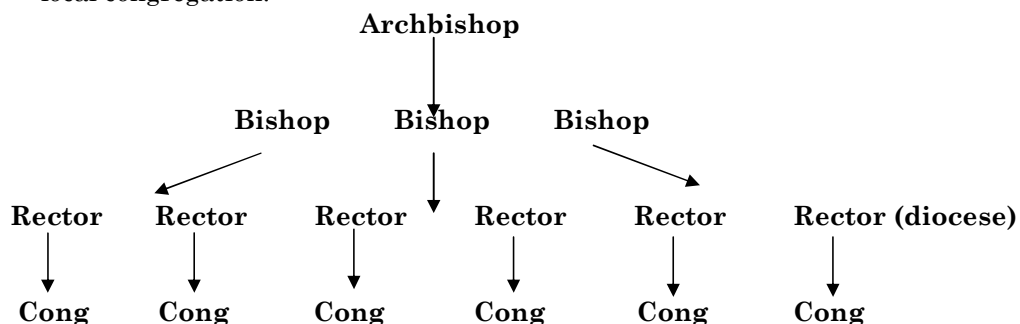
¹²³ Baptist Confession of Faith (1646) Article 32

¹²⁴ The Westminster Confession of Faith (Chapter 25)

IV. Church Government

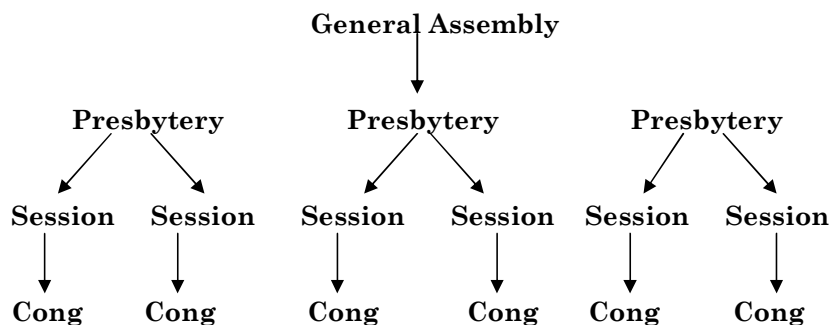
A. Episcopalian (bishop)

Generally, an archbishop has authority over many bishops, who in turn oversee a group of churches (i.e. diocese) run by a rector (priest), who in turn oversees the local congregation.



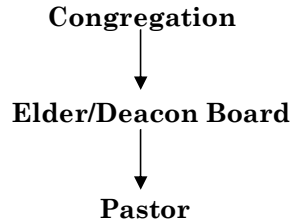
B. Presbyterian (elder)

Each congregation of local believers elects several elders to be placed into the “session” to oversee the congregation. Each session is part of the larger “presbytery” which exercises authority over several churches. This presbytery has a few members which are part of the more authoritative General Assembly which exercises its power over the presbytery in a particular region. This type of government was codified by John Calvin in his *Institutes* IV.iii-iv and developed in 17th century Scotland and England.



C. Congregational (Church)

Springing from the overemphasis on the “local” church, the independent churches usually adopt a form of government which views the congregation as responsible, as led by the Spirit, to elect pastors, elders and deacons



V. Ordinances

A. Water Baptism (Mt 28:19-20; Acts 2:38; Mk 16)

The word used for “baptism” in the NT is *baptizo* which carries the primary meaning of “immersion.” Typically, people were baptized immediately after they believed. Though the Greek language has words for sprinkle and pour, they are never used of baptism. Significant of baptism are as follows:

- Baptism [of repentance, Acts 19:4] practiced by John the Baptist (Jn 1:24-28, 31-34)
- Baptism [reflecting salvation] instituted by Christ (Mt 28:19-20)
- Baptism cannot bring salvation (1 Pet 3:21; Rom 10:9-10; Eph 2:8-9)
- Baptism is a *symbol* or *picture* of Christian salvation (1 Pet 3:21) and *identification* with Christ’s death (old life of sin) and resurrection (new life in Christ) (Rom 6:1-4)
- Baptism is an answer (*eperotema*, pledge or profession) of a good conscience toward God (1 Pet 3:21)
- Baptism cannot remove sin (1 Pet 3:21)
- Baptism is a public display of what has already occurred in the heart of the believer
- Christ was baptized (Mt 3:16) to fulfill all righteousness
- The Lord approved of His disciples baptizing (Jn 4:1-2)
- The early church placed importance on baptism (Acts 2:38, 41, 8:12-13, 36, 38; 9:18; 10:47-48; 16:15, 33; 18:8; 19:5)
- Baptism was considered a foundational truth (Heb 6:1-2)

- The first and second century early church document known as the *Didache* 7:1-7 (from the Greek *didactic* meaning “doctrine”) encourages a day or two of fasting by the baptizer and him who is baptized. If immersion is not possible, then water was to be poured three times on the head in the name of the Father, Son and Holy Spirit

Matthew 3:13-17 Then Jesus came from Galilee to John at the Jordan to be baptized by him. And John tried to prevent Him, saying, “I need to be baptized by you, and are you coming to me?” But Jesus answered and said to him, “Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.” Then he allowed Him. When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, “This is My beloved Son, in whom I am well pleased.”

Matthew 28:19-20 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,...

Mark 16:15-16 Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. (notice that *belief* is emphasized as the sufficient criteria for salvation, not baptism)

Romans 6:3-5 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore, we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also should be in the likeness of His resurrection...

1 Peter 3:21 There is also an antitype [like picture, kind] which now saves us – baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), ...

Other Views of Baptism:

- **Roman Catholic:** means of saving grace for infants and adults by sprinkling (Council of Trent 1546)
- **Lutheran:** imparts saving grace on one who has faith including children and adults by sprinkling or immersion
- **Reformed:** sign and seal of the covenant for infants and adults by pouring
- **Baptist:** token of salvation or pledge for believing children and adults by immersion

B. Lord's Supper (Mt 26:26-28; Mk 14:22-24; Lk 22:17-20)

The "Lord's supper" (1 Cor 11:26) is also called a "love feast" (Jude 12), "breaking bread" (Acts 2:42); Lk 22:17-20; Mt 26:26-28; Mk 14:22-24; the Authorized Version translates "sharing" (*koinonia*) in 1 Cor 10:16 as "communion."

- Communion instituted by Christ at the last supper in upper room (Mt 26:26-28; Mk 14:22-24; Lk 22:17-20)
- Communion is a pledge of the New Covenant (the cup-blood, Mt 26:28; Lk 22:20)
- Paul received knowledge of communion from the Lord and delivered it to the Corinthian Church (1 Cor 11:23-26)
- Communion is a memorial of Christ (1 Cor 11:24)
- Communion proclaims His life (service itself) and death (bread and cup) (1 Cor 11:26; Mt 26:28)
- Communion proclaims Christ's return (Mt 26:29; 1 Cor 11:26)
- Communion is a time of fellowship with Christ and other believers (1 Cor 10:21 cf. Acts 2:42, 46; 20:7)
- Though there is no specified frequency for communion, it is to be taken often ("for as often as you eat" 1 Cor 11:26)

Lk 22:14-20 When the hour had come, He sat down, and the twelve apostles with Him. Then He said to them, "With fervent desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God." Then He took the cup, and gave thanks, and said, "Take this and divide it among yourselves; for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes." And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you."

1 Corinthians 11:23-26 For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "Take, eat; this is my body which is broken for you; do this in remembrance of me." In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

Other Views of Lord's Supper:

Transubstantiation

- Roman Catholic view (Thomas Aquinas)
- The element's substance *literally* change into Christ's body and blood, though it is not empirically visible
- View communion as *partaking* of Christ.
- Interpret Mt 26:26 "This is my body" literally

Consubstantiation

- Lutheran view (Martin Luther)
- Christ's body and blood are present *with*, in, and under the elements
- Forgiveness of sins if taken in faith
- Interpret Mt 26:26 literally

Reformed

- Presbyterian and Reformed churches (John Calvin)
- Christ not literally present in elements, only spiritually present
- Partaking is a means of receiving grace
- Interpret Mt 26:26 non-literally

Memorial

- Baptist, Menonite, protestant non-denominational churches (Ulrich Zwingli)
- Christ is not present physically or spiritually *in* the elements
- Commemorates Christ's death as a memorial until he comes (1 Cor 11:24)
- Interprets Mt 26:26 non-literally

VI. Mission of the Church

The mission of the church identifies the scriptural functions and mandates with which the church is to be occupied

A. Church is to glorify God (Rom 15:6; Eph 1:5f., 12-18 2Thess 1:12; 1 Pet 4:11)

- Through worship (Jn 4:23-24; Phil 3:3; Rev 22:9)
- Through prayer and praise (Ps 50:23)
- Through living godly lives (Jn 15:8 1 Pet 2:9; Tit 2:10)

B. Church is to Edify and Educate itself (Eph 4:12-16)

- Through speaking the Word (prophecy) (1 Cor 14:3)
- Through studying the Word (2 Tim 2:2; 3:16-17)
- Through Teaching (1 Cor 3:10-15; 14:26; Col 2:7; 1 Tim 4:13; 2 Tim 3:16)
- Through building up ourselves on our most holy faith (Jude 20-21; 2 Pet 3:18)
- Through fulfilling the Great Commission (Mt 28:19-20, teaching)

C. Church is to Keep Itself Pure (Eph 5:26ff)

- Through the Father's purging (Jn 15:2)
- Through the Father's chastening (1 Cor 11:32; Heb 12:10)
- Through church discipline (Mt 18:17)
- Through sound doctrine (1 Tim 4:16; 6:3-6; Tit 1:9-11)
- Through purifying and preserving speech (Col 4:6; Eph 5:18-21; Phil 4:8-9)

D. Church is to Evangelize the World (Mt 28:19-20; Lk 24:26-28)

- Through spreading the gospel (Mt 28:19-20; Acts 1:8; Rom 1:16-18)
- Through making disciples (Mt 28:19; Lk 24:26-28)
- Through financial giving for/to missionaries (Phil 4:15-18)
- Through sending missionaries (Acts 13:1-3; 14:26; Rom 10:15)
- Through going into the mission field (Isa 6:8-9; Mt 28:19-20; Rom 1:13-15; 15:20)

E. Church is to be an Influence in the World (Mt 5:13-16)

- Through our actions and testimony (Mt 5:16; Col 4:6; 2 Thess 2:6ff)
- Through defending the faith (2 Pet 3:16; Jude 3)
- Through proclaiming truth (2 Cor 5:19; Gal 2:7; 1 Tim 1:11; 3:15)
- Through being a fragrance with our lives (2 Cor 2:15-17)
- Through being a living epistle (display) for all men to evaluate (2 Cor 3:1-3)

F. Promote Good and be Separated from Evil (Gal 6:10; 1 Cor 5:9-11)

- Through visiting widows/orphans and remaining untouched by world (Jms 1:26-28)
- Through doing good to all men (Gal 6:10)

VII. Destiny of the Church

A. Church as the Body of Christ (1 Cor 12:12-31; Eph 1:22-23; 4:15-16; Col 2:19)

1 Corinthians 12:12-31

¹² For as the body is one and has many members, but all the members of that one body, being many, are one body, so also *is* Christ. ¹³ For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit. ¹⁴ For in fact the body is not one member but many. ¹⁵ If the foot should say, “Because I am not a hand, I am not of the body,” is it therefore not of the body? ¹⁶ And if the ear should say, “Because I am not an eye, I am not of the body,” is it therefore not of the body? ¹⁷ If the whole body *were* an eye, where *would be* the hearing? If the whole *were* hearing, where *would be* the smelling? ¹⁸ But now God has set the members, each one of them, in the body just as He pleased. ¹⁹ And if they *were* all one member, where *would* the body *be*? ²⁰ But now indeed *there are* many members, yet one body. ²¹ And the eye cannot say to the hand, “I have no need of you”; nor again the head to the feet, “I have no need of you.” ²² No, much rather, those members of the body which seem to be weaker are necessary. ²³ And those *members* of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable *parts* have greater modesty, ²⁴ but our presentable *parts* have no need. But God composed the body, having given greater honor to that *part* which lacks it, ²⁵ that there should be no schism in the body, but *that* the members should have the same care for one another. ²⁶ And if one member suffers, all the members suffer with *it*; or if one member is honored, all the members rejoice with *it*. ²⁷ Now you are the body of Christ, and members individually. ²⁸ And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. ²⁹ Are all apostles? *Are* all prophets? *Are* all teachers? *Are* all workers of miracles? ³⁰ Do all have gifts of healings? Do all speak with tongues? Do all interpret? ³¹ But earnestly desire the best gifts. And yet I show you a more excellent way.¹²⁵

Ephesians 1:22-23

And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all.

¹²⁵*The New King James Version*. 1996, c1982 . Thomas Nelson: Nashville

Ephesians 4:15-16

Speaking the truth in love, may grow up in all things into Him who is the head—Christ— from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

Colossians 2:19

...and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God

B. Church and the Kingdom of God (Mt 5:10; 6:10, 13; 13:10-52; 18; 19; 20)

- The church is not the kingdom of God, though it is a manifestation of the kingdom and reign of God
- Church is a manifestation of God's sovereign rule in our hearts (kingdom)
- The kingdom is found wherever God rules in human hearts
- The kingdom is wherever God's will is done
- The kingdom was present in heaven before creation of finite world
- Though angels are part of the kingdom of God, they are not part of the church
- The kingdom creates the church
- The church witnesses to the kingdom
- The church is the instrument of the kingdom
- The church is the custodian of the kingdom

Eschatology

I. The Doctrine of Last Things

The English word “eschatology” comes from the Greek word *eschatos* which means “last.” Therefore, the term refers to ‘the doctrine of last things’. There are at least two aspects to this study: 1) “personal” eschatology which focuses on the afterlife (human death, resurrection, heaven and hell) and 2) the end time prophetic timetables, rapture scenarios and millennial chronology.

A. Personal Eschatology

Death is an unnatural condition resulting from the fall of Adam and Eve (Rom 5:16). It will be experienced by all humans (Rom 6:23; Heb 9:27) except those who are taken to be with the Lord in the rapture (1 Cor 15:51-53; 1 Thess 4:13-18)

Death is described in at least three ways:

1. Spiritual death: whole person’s relational separation from God (Isa 59:2; Eph 2:1)
2. Physical death: is the spirit’s separation from the body (Jms 2:26; Jn11:11-14), wages of sin (Rom 6:23; 1 Cor 15:56), Christian is present with the Lord (2 Cor 5:6-8), is not annihilation (Lk 16:19-31; Rev 6:9)
3. Eternal or Second death: permanent spiritual and physical separation from God (Rev 20:14-15)

Death is referred to as “sleep” (John 11:11-14; 2 Sam 7:12):

1. “Sleep” does not mean “soul sleep,” it is a word that describes from the observer’s viewpoint (i.e. phenomenological language) the appearance of the *body* at death (Rev 6), not the condition of the *soul* in the afterlife. There are six things to note concerning “sleep”:
2. Sleep is *harmless*. It is a friend and not a foe, like death for the Christian
3. Sleep is something to *look forward to*, it’s a time of rest
4. Sleep is *temporary*, we lie down and wake-up again, like death (sleep) and resurrection (awakening)
5. Sleep *shuts out the sorrows* of life, like in death there are no more tears
6. Sleeps shows the *ease* with which the Lord will quicken our dead bodies. It will be like being gently woken-up, we will hear His voice (Jn 5)
7. Sleep is a time when the *body rejuvenates* and gains strength, like when we awaken in the resurrection. The limitations of this mortal body will not exist (1 Cor 15:35-58)

The Afterlife

1. Intermediate state

“Intermediate state” refers to the time *after* death and *before* resurrection

Body goes into the grave/tomb (Gen 3:19; Jn 5:28)

Believer’s Soul/Spirit immediately goes to heaven (2 Cor 5:8; Phil 1:23) and the unbeliever’s immediately goes to torment/eternal separation (Lk 16:19-31) to await their final destiny in the “lake of fire” following the “great white throne” judgment (Rev 20:11-15)

2. Resurrection (*anastasis*, “to rise”)

Resurrection refers to the future time when all will be raised from the grave (Dan 12:1-2; Jn 5:25-29) in the same body that died to inherit life or death. This resurrection body will possess the following:

- Resurrection body will be a change *in* body, not a change *of* body (Jn 2:21-22; 1 Cor 15:35-58)
- Will be a change in *secondary* qualities (what you have), not *primary* qualities (who and what you are)
- Change *of* body is reincarnation, change *in* body is resurrection
- Qualities are “put on” not “replaced” (1 Cor 15:53)
- Seed analogy shows sameness in body (v 35-44)
- The material body will be a spirit dominated body (1 Cor 15:44)
- Resurrection body is immortal, since mortality cannot enter heaven (“flesh and blood,” 1 Cor 15:50 cf. Mt 16:17)¹²⁶
- Resurrection body will be transformed to be like Christ’s body (Phil 3:21)

Heaven (2 Corinthians 12:1-6)

- Heaven is described as “paradise” located in the “third heaven” (2 Cor 12:2-4; first heaven is the sky where birds fly, second heaven is outer space where the planets rotate, third heaven is where God dwells)
- Heaven is separated from evil (Rev 21:8; 22:14-15; Lk 16:19-31)
- Heaven is a place of full joy and pleasure (Ps 16:11)
- Heaven is a place of fellowship with God (Rev 6:9)
- Heaven has no death, sorrow, crying, pain, or bad memories (Rev 21:4)
- Heaven is indescribable in its fullness (2 Cor 12:4)
- Heaven is a place of treasure (Mk 10:21) and reward (Mt 5:12)
- Heaven is filled with moral and virtuous individuals (Mt 5:1-12)
- Heaven is a place where angels dwell and behold the Father (Mt 18:10)
- Heaven contains the names of the redeemed (Lk 10:20; Rev 20:12)
- Heaven is high and lofty (Rev 3:12)

¹²⁶ See N.L. Geisler, *Battle for the Resurrection*.

- Heaven is being prepared by Christ Himself (Jn 14:3)
- Heaven is only for those who are born again (Jn 3:3)
- Heaven is described as a beautiful city (Rev 21:11, 18)
- Heaven is a place of perfection (1 Cor 13:10), beauty (Ps 50:20), unity (Eph 1:10), and holiness (Rev 21:27)
- There will be no night (Rev 21:5; 22:5), nor need for sun and moon (Rev 21:23)
- Heaven is a place where Father (Dan 7:9; Rev 4:2-3), Son (Rev 5:6; 7:17), and Holy Spirit are (Rev 14:13; 22:17)
- Heaven will have activities such as singing (Isa 44:23; Heb 2:12; Rev 14:3; 15:3), serving (Rev 7:15; 22:3), learning (1 Cor 13:9-10)

Hell

Hell can be defined as that place where unbelievers are eternally *separated from God in accord with their own free choice*. The real torment of Hell seems to be characterized by three elements: *privation, punishment, and pain*, (Luke 13:28; 16:23, 26).

In the New Testament three different words are used in regards to life after death for the unsaved. The Greek word *hades* is transliterated “Hades” in the NIV in five instances (Matt 16:18; Rev. 1:18; 6:8; 20:13, 14); twice it is translated as “in the depths” (Matt 11:23; Luke 10:15), once as “hell” (Luke 16:23), and twice as “the grave” (Acts 2:27, 31). In general, the Greek word *hades* is equivalent to the Old Testament word *sheol* (used 65 times in Old Testament).

It is clear that *hades* is used of the temporary place (Rev. 20:14) of the unsaved after death. The most definitive term in the New Testament is *gehenna*, uniformly translated “hell” and refers to everlasting punishment (Matt 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6). This word is derived from the *Valley of Hinnom* (located south of Jerusalem, Joshua 15:8; 18:16; Jer 7:30-33), traditionally considered by Jews to be the place of final punishment of the ungodly. All references to *gehenna* are given by Christ Himself with the exception of James 3:6. One instance of the Greek word *tartaros* is found in 2 Peter 2:4; This word is translated “hell” and considered equivalent to *gehenna* (John Walvoord, “The Literal View” in William Crockett, ed. *Four Views on Hell* (Grand Rapids: Zondervan, 1996, p. 19)

1. Scriptural references to Hell

Psalm The wicked shall be turned into hell, and all the nations that forget God

Dan 12:2 And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt

Matthew 10:28 But fear Him who is able to destroy both soul and body in hell

Matthew 13:40 He will also say...depart from Me, you cursed, into the everlasting fire prepared for the Devil and his angels

Mark 9:43 It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched

Luke 16:23 And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom

Revelation 20:13-14 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.... Then Death and Hades were cast into the lake of fire

2. Five Views on Eternal Punishment¹²⁷

The Literal view

The literal view holds that Hell is a place of eternal torment with literal smoke and flames (John Walvoord, Dallas Theological Seminary).

The Metaphorical view

The metaphorical view holds that Hell is a place of eternal conscious punishment but not necessarily as being a literal fire (William V. Crockett, Alliance Theological Seminary).

The Purgatorial view

The purgatorial view holds that there is a place of *temporal purification* for all those who die at peace with the church but are not yet purified. These people will eventually inherit heaven after their purification. Those who die in *mortal* sin, go directly to eternal punishment after death (Hell). (see *Catechism of the Catholic Church*, 1030, 1031, 1032, 1035)

The Conditional view

The conditional view holds that the wicked begin in Hell, but eventually, God destroys the soul rather than punish them endlessly (Clark Pinnock). This is conditional annihilationism.

The Annihilation view

This view says that after death one is immediately annihilated, destroyed, snuffed out of existence. This view has ancient Greek roots in Aristotle and has found in modern Atheistic movements, cults and the Jehovah's Witnesses.

¹²⁷ For additional information see William V. Crockett, ed., *Four Views on Hell* (Grand Rapids: Zondervan, 1996); W.G.T. Shedd, *Eternal Punishment* (Banner of Truth Trust); C.S. Lewis, *The Great Divorce*

3. Characteristics of Hell

- Jesus taught there was a hell (Mt 10:28; Mk 9:43)
- Bible teaches there is a hell (Heb 9:27; Rev. 20:11-15)
- Hell is described as “Outer darkness” (Mt 8:12), Under the earth” (Phil 2:10),
- “Outside” (Rev. 22:15), Away from the “presence of the Lord” (Mt 25:41;
- 2 Thess 1:7-9)
- As an omnipresent God, He is metaphysically in hell, but not relationally (Ps 139:8-10).
- Hell is like being left out in the dark forever (Mt 8:12) and a perpetual burning dump (Mk 9:44-48)
- Hell is like a bottomless pit (Rev 20:1,3) and everlasting life imprisonment (1 Pet 3:19)
- Hell is like everlasting anguish and regret Lk 16:28)
- Hell is like a divorce or separation (2 Thess 1:7-9)
- Hell is a place of “torment,” not “torture.” *Torture* is inflicted by another from without against one’s will, *torment* is self-inflicted from within in accordance with one’s will
- People will be in hell (*gehenna*) with their imperishable resurrected bodies (John 5:28-29) and will be conscious (Lk 16:26-28)
- Hell is the eternal abode for fallen angels, the Devil, beast, false prophet, and Judas (Rev. 20:10; Mt 13:40; Jn 17:12)
- The beast was conscious after one thousand years in hell (Rev 19:20; 20:10)
- Hell is forever/eternity (same word “everlasting,” *aionion* (Mt 25:41 cf. 2 Thess 1:7; Rev 20:10; Jn 5:24)
- Hell has a permanent “great gulf” preventing anyone leaving (Lk 16:26)
- God does not desire anyone to be in hell (2 Pet 3:9)
- Hell is for the unrepentant and reprobate (2 Pet 2:1f)
- Hell is a place of separation, corruption and quarantine (1 Cor 5:6-7; Rev 21:4,8).
- Hell is for those who do not heed the warning signs to repent Lk 13:3)
- Hell is for those who refuse to be in God’s fold (Mt 23:37)

B. General Eschatology

The question of the rapture refers to the end time “catching away” of the church to be forever with Christ. Though little was spoken of rapture eschatology in general in the early periods of the church, this doctrine has been almost universally accepted from the early medieval times to the modern church. Today the main dispute revolves around the timing of this great event. There are three main views:

Rapture of the Church

In Latin, the word for “caught up” is *rapturo*, from which comes the term “rapture” (Gk: *harpazo* 1 Thess 4:17; 2 Cor 12:2-4; Acts 8:39, meaning *to snatch or take away*). The rapture of the church describes the event when Christians are caught up to meet Christ in the clouds (1 Thess 4:13-18; 1 Cor 15:50-58; John 14:1-3).¹²⁸

1. Pretribulational Rapture

This view of the rapture maintains that living Christians (i.e. the church) will be caught up to be with the Lord in the air, though not before those who have died, (1 Thessalonians 4:13-18; John 14:1-3; 1 Thess 1:9-10; 4:13-8; 5:9; Rom 5:9; Lk 21:36; Rev 3:10) *before* the seven year Great Tribulation period known as Daniel’s 70th week (Dan 9:24-27).

Twenty reasons supporting the pretribulational rapture:

1. Though some in the early church believed in the posttribulational rapture, most believed in the *immanency* of the Lord’s return, which is an essential doctrine of the pretribulational view
2. The argument that says the pretribulational view is a “new” position, and therefore is false, are appealing to the chronological fallacy that says *age* determines truth. There are some recent views that are true (e.g. cleanliness prevents disease; irreducible complexity) and some old views that are false (e.g. earth has four corners). Some doctrines were not thoroughly developed during the early church period (e.g. justification; eschatology).
3. Pretribulationism is the only view that allows for a *literal interpretation* of crucial eschatological passages in both Old and New Testaments (e.g. Dan 9; Rev 20).
4. Pretribulationism distinguishes between Israel and the Church which is consistent with scripture (Daniel 9; Romans 9:1-11:29).
5. The church is not appointed to wrath (Romans 5:9; 1 Thessalonians 1:9-10; 5:9).
6. We are to pray that we may escape from the Great Tribulation (Luke 21:36)
7. The church will not be overtaken by the Day of the Lord, which includes the tribulation (1 Thessalonians 5:1-9). Why pray if it isn’t possible?
8. The church of Philadelphia was promised deliverance from the hour of trial that was to test those living on the earth (Revelation 3:10)

¹²⁸ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. 1983-c1985. *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Victor Books: Wheaton, IL

9. Pretribulation view is consistent with deliverance before divine judgment is inflicted (Noah, Lot, Rahab; 2 Peter 2:5-9).
10. The exhortation to be “comforted” by the coming of the Lord (1 Thess 4:18) would not make sense if the church were going to experience God’s wrath since all Christians know that they are eventually going to heaven anyway.
11. The Scripture tells us to look for Christ’s glorious appearing (Tit 2:13), but if the tribulation was to precede this event we ought to be looking for signs. The church is to look for the coming of the Lord, while unbelieving Israel the believers in the tribulation are to look for signs.
12. Pretribulational rapture is consistent with the typology of middle eastern marriage procedure of the bride and the groom (betrothal and ceremony – 1 week).
13. If the expression “except there be a falling away first” (2 Thessalonians 2:3) be translated literally, “except the departure come first,” it would be consistent with the rapture occurring *before* the beginning of the tribulation.
14. The Pretribulational view answers the problem of *who* would populate the millennial kingdom at Christ’s second coming, thus eliminating the posttribulational view that advocates the rapture of all believers (Isaiah 65:20-25).
15. If the rapture took place at the second coming, there would be no need to separate the sheep from the goats at a subsequent judgment because the very act of His coming would have separated the sheep before Christ actually sets up His throne on earth (Mt 25:31).
16. The judgment of the Gentiles following the second coming (Mt 25:31-46) indicates that both saved and unsaved are still in their natural bodies. This would be impossible if the translation would have taken place at the second coming.
17. The rapture is described as *imminent*, while the second coming is preceded by definite signs (Mt 24).
18. The rapture will bring saints to where Jesus is (Jn 14:3), whereas, the second coming emphasizes the Lord coming to where the people are (Mt 25).
19. If the 24 elders mentioned in Revelation 4:1-5:14 are representatives of the church, it would necessitate the rapture of the church prior to the tribulation period.
20. “Church” is mentioned nineteen times in Rev 1-3 and once in Rev 22. The word doesn’t appear once in Rev 4-18 which describes the tribulation.¹²⁹

¹²⁹ Walvoord, *The Rapture Question*; Thomas Ice and Timothy Demy, gen. eds., *When the Trumpet Sounds* (Eugene: Harvest House, 1995).

Distinguishing the Rapture from the Second Coming	
Rapture	Second Coming (The Revelation)
<i>Harpazo</i> , violent catching away	<i>Apokalypsis</i> , unveiling, revelation; <i>parousia</i> , presence, coming, appearance, arrival; <i>epiphaneia</i> , to shine upon, bring forth into the light, appearance
Is a mystery developed in the NT (1 Cor 15:51)	A central truth revealed in both Testaments (Jude 14)
Translation of NT believers (1 Thess 4:13ff)	No translation mentioned
Occurs before tribulation period (Rev 3:10)	Occurs after tribulation period (Rev 19:11-21)
Jesus comes with clouds (Acts 1:9-11; 1 Thess 4:16)	Jesus touches the earth (Zech 14:4, 9; Mt 25:31)
Jesus takes his people (Jn 14:1-2; 1 Thess 3:13; Rev 19:14)	Jesus comes with His people (Mt 25:31-32; 1 Thess 4:15-17)
Context is the church (1 Cor 15:51-52; 1 Thess 4:16)	Context is Israel (Zech 14:2-3, 16; Mt 19:28; Acts 3:17-21)
No mention of Jesus judging the earth or the nations	He judges the earth/nations (Mt 25; Rev 6-19)
Rapture could occur at any moment (imminent, 1 Cor 15:52; 1 Thess 4:16)	Second coming is preceded by signs (Mt 24:29-31; Mk 13:14-26, 29; Acts 2:19-21; Rev 6-19)
Experienced only by the church (1 Thess 1:9-10; 4:14-17)	Experienced by the whole earth (Mt 24:27; Lk 21:27; Rev 1:7)
Church is taken from the earth (1 Thess 1:10; 5:9; Rev 3:10)	Israel preserved within the earth (Jer 30:17; Zech 14:3-5; Lk 21:28)
Evil gets stronger (2 Thess 2:1-12)	Evil is conquered (2 Thess 1:7; Ps 37:9-10)
Precedes tribulation period (Rev 3:10)	Precedes millennial kingdom (Mt 24:14; Rev 9-20)
Motivation is rewards (2 Cor 5:10; 1 Cor 3:11-15)	Motivation is judgment (Rev 6-19)
Gives comfort and hope (1 Thess 4:18; Lk 21:20-28; Rev 6:16-17)	Fosters great fear and judgment (Mt 24:27-31; Tit 2:13; 1 Thess 1:10; 1 Jn 3:3)

2. Midtribulational Rapture

The midtribulational rapture (MT) view holds that the rapture of the church will occur at the mid-way point of the tribulation period (after the wrath of men). Sometimes it is referred to as the pretribulational view since the rapture occurs before the tribulation of the last three years (the wrath of God). MT view argues that the “last trumpet” spoken of in Revelation 10:7; 11:15 corresponds to the trumpet in 1 Corinthians 15:52. (trumpets have different usages). Though the church will experience the wrath of men, it will be raptured before the wrath of God (Rev 16:1). (But see Rev 6:16-17). Proponents of this view are J. Oliver Buswell, Jr. and Gleason L. Archer.

3. Posttribulational Rapture

This view suggests that Christ returns after the seven year tribulation period known as the time of Jacob’s trouble, and the second coming and rapture may be a simultaneous event.

Millennialism

The doctrine of the millennium is found in Revelation 20:2-7 where six times the millennium is stated to be 1,000 years. The Latin words *mille* and *annus* mean “one thousand” and “years” respectively. The government of the millennial kingdom will be a theocracy with Jesus Christ visibly ruling as the absolute ruler (Rev 19:15) that will administrate immediate justice and punishment for sin amongst all (Isa 11:4; 65:20). Several characteristics mark this 1,000 year period:

- Christ will be the righteous King over all (Isa 11:5; 32:1)
- Jerusalem will be the center of administration of Justice (Isa 2:3)
- The city will be exalted (Zech 14:10) and a place of great glory (Isa 24:23)
- It will have a temple (Isa 33:20) with sacrifices (Eze 40-48) and
- religious holidays observed (Eze 46:1-15; Zech 14:16) and be the joy of the earth (Ps 48:2)
- There will be safety for Israel (Isa 26:1-4)
- King David will have a prominent role in the kingdom under Christ (Jer 30:9; Eze 37:24-25)
- The Church will have a part in governing the earth (Rev 5:10) in there resurrection bodies (1 Cor 15:52)
- The subjects within the kingdom will be Jew and Gentile survivors of the tribulation period that will enter the millennium with their nature bodies:
- All will be redeemed since the unredeemed will have already been judged at Christ’s second coming (Mt 25)

- There will be babies born who must decide their own relationship to the King (Jesus)
- Natural people will live longer with babies dying at age 100 (Isa)
- There will be peace between animals and natural people (Isa)
- The millennial kingdom will be earthly and spiritual at the same time (not a contradiction)
- The kingdom era will be a peaceful time when Egypt, Assyria, and Israel will be at peace with each other (Isa 2:4; 19:23-25; Zech 8:4-5)
- The kingdom will be prosperous and fruitful (Isa 35:1-7), with one harvest following on the heels of another (Amos 9:13-14)
- Death will be conquered at the end of the millennium (Rev 20)

1. Premillennial View (biblical view)

The *premillennial* position (Revelation 20:1-7) holds that Jesus will return before the millennial kingdom which is interpreted as a literal 1,000 years. Sometimes premillennarians are referred to as *chiliasts* from the Greek word *chilioi* which means “one thousand.” This view is seen as early as the church fathers. Several characteristics characterize premillennial view:

- Christ will return at the end of this age (pre, mid, or post rapture)
- Israel will experience the blessings of God promised to Abraham and David regarding “land and throne” (Genesis 12 and 15; 2 Sam 7)
- Church and Israel distinct – church not fulfilling the promises made to Israel (Romans 11)

2. Amillennial View

This view denies a literal future earthly 1,000 year reign of Christ (Luther and Calvin). Until Christ’s second coming there will be a parallel development of both good and evil (God’s kingdom and Satan’s). After Christ’s return at the end of the world there will be a general resurrection and general judgment of all people. Two views exist regarding the millennium: those that see the fulfillment of millennial passages to be in this present age by the church on earth (e.g. Augustine, *City of God* xx.9, Roman Catholics, Berkhof, *Systematic Theology*), and those who see the fulfillment by the saints in heaven now (B.B. Warfield, *Biblical Doctrines* 1929). Both believe there will be no future earthly kingdom. Several characteristics are present within amillennialism:¹³⁰

- Christ is now ruling in heaven on the throne of David
- Satan is now bound between the two advents.
- The promises to Israel (Land, nationality, and throne) are conditional and are now being fulfilled in a spiritual way among believers in the church

¹³⁰ See Dwight Pentecost, *Things to Come*.

3. Post-Millennialism

This view holds that Christ will return bodily to the earth at the *end* of the millennium to usher in the general resurrection and judgment. This millennium will be brought in by Christianizing society through preaching the gospel message and through social action (legislation).

- The millennium is not a literal 1,000 year period.
- During this kingdom, Christ will rule from heaven in the hearts of the people.
- The church, not Israel, will fulfill the promises made to Abraham and David.
- The millennium will be a time of peace, material prosperity, and spiritual welfare though there still will be sin present.
- Today we are not yet in the millennium since Satan is still free. At the start of the millennium Satan will be bound according to Rev 20.

Biblical Eschatology Overview

(Premillennial Coming and Pretribulational Rapture Scenario)

