

Theology Overview – Mark Blair 1984

General Headings of Course--

1. God
2. Creation
3. Man
4. Jesus Christ
5. Salvation
6. Holy Spirit
7. Trinity
8. Church
9. Christian Life
10. Authority

Introductory Comments--

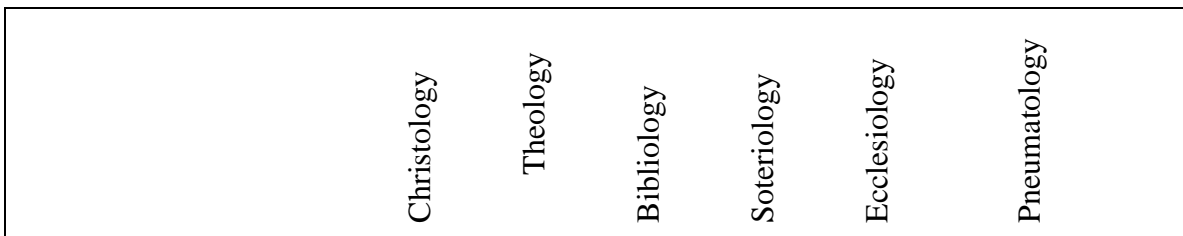
Goal of the Course--

1. Obey the Scriptures in our lives
2. Apply the Scriptures in our Ministries
3. Know the Scriptures for the examination

Historical Origins of Theology

- Various doctrines came out of growth of the Church and its conflict with an unbelieving world.
- Doctrinal formulations were dynamic "battle plans" to confront real enemies.
- Theology had a point of contact with particular people and situations.

Ex: Augustine, Aquinas, Luther, Calvin, Zwemer, J.H. Bavinck, B.B. Warfield, J.G. Machen, Conn



Historical Development of Theology

- Once the "battle dust" had settled, the formulations were recorded in creeds and books
- The "dynamics" of the doctrines could be lost as they came to be held by a majority of the "believing," "orthodox" community.
- Gradually "doing theology" became more of our academic, rather than a missionary, task.
- Today, most "theologizing" is done away from the unbelieving world.

Ex. C. Hodge, L. Berkhof, J. Murray

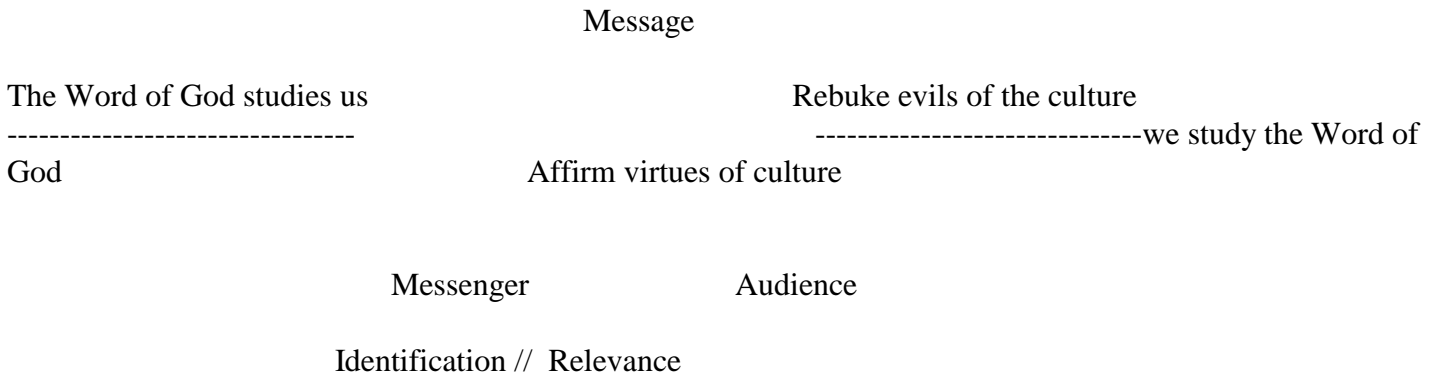
Of course this "sketch" is over-simplified.

Towards a Solution

- Theology must be seen as something more than just an academic exercise.
- Suggested Definition

Theology-- "Application of Scripture to all of life"-- this is to emphasize the dynamic aspect of the biblical concept of "know" (1Jn2:4)

Diagram:



--We need to consider related disciplines of Hermeneutics and Cultural Anthropology
--We should be well aware of Contextualization

Biblical Material

1 Tim 1: 3-11; 4:16 Right Doctrine → Right Living

2 Tim 1: 8-14; 2:2; 2:22-26

James 2: 22-27; 1 Peter 1: 22--2:3

Working Definitions--

"Historical Theology"--study of historical development of various doctrines

"Systematic Theology" --studying the whole Bible to organize/outline (determine) its teaching on a particular topic

"Biblical Theology"--studying the Biblical development of a particular doctrine, from Genesis to Revelation

"African Theology"-- doing Christian theology among an African audience.

THE BIBLE

I. Our Self-Revealing God

A. If we are to know God, He must reveal Himself to us.

B. Forms of God's Revelation to us

1. General-- to ALL people

a. Creation--external witness (Psalm. 19:1-6; Isaiah 40.25.26; Acts 14:17

b. Conscience-- internal witness (Ecclesiastes. 3:11; Acts 17:27, 28; Romans 1: 18-21; 2:14

2. Special-- to CHOSEN people

a. Jesus, the Word INCARNATE (John 1: 10-14; 14:9; Colossians 1:15;2:9; Hebrews 1: 1-3)

b. Bible-- the Word INSPIRED

Isaiah 40: 8; Psalms 119; 2 Tim 3:16

II. God's Word-- His Clearest Revelation

A. God's Reliable Message

1. Claims against Scripture--under attack since the serpent in Eden

- a. Non-Christian-- those who deny "Jesus is Lord" through their rejection of authority of His Word
- b. "Christian"-- questions of accuracy
- 2. "Inerrancy"--Scripture is faithful to all of its claims
- 3. Claims of Scripture
 - a. "Word of God" (2 Tim 3:16; 1 Thessalonians 2:13; 2 Peter 1:21' 3:15;16
 - b. God is all powerful--able to transmit Bible to us (Numbers 11:23; Isaiah 59:1; Jeremaiah 32:17; 17
 - c. God knows all things--no higher standard of truth-- Romans 11:33-36
 - d. God cannot lie-- against His character (Numbers 23:19; Ezekiel 24:14
 - e. God is the Word-- if the Bible has error or confusion-- so does He (John 1:1; Psalm 29-- Word has divine attributes-- thus is worshiped, Psalm 119.120, 161-162; 56.4,10
- 4. Coming to Scripture
Hebrews 11:6-- in FAITH and HUMILITY
Ps. 119:33-40; 123-125 -- as a SERVANT

B. Central Message

2 Tim 3:15-- "Wisdom that leads to salvation through faith in Christ Jesus"

III. Understanding God's Word

A. Our Three Teachers

- 1. Holy Spirit-- God is His Own Interpreter
- 2. God enables the reader to understand when:
 - a. The reader is REGENERATE John 3:3; 1 Corinthians 2:14
- 3. The Church-- Corporate learning
 - a. Principle-- Ephesians 3:18; Colossians 3: 16
 - b. Warning-- 1John 2: 20, 27; Matthew 23: 8-10
 - c. Example-- Acts 18: 24-26

IV. Summary Comments-- "REVELATION" Latin --'unveil'- 'uncover'

A. Scriptural Form

- 1. Personal-- fellowship with the living God
 - a. John 1:1, 14-- the Living Word John 5:36-40 Scriptures "Come to Me and live" 8: 32-32
Liberating "truth"
 - b. "Knowledge" -- not just intellectual, but life changing
John 8.19,55
(Jews did not know God (1 John 2: 3-6, 29; 3: 10, 16-19; 4:6
- 2. Propositional--we know a person by their words
 - a. We know God through the Word (John 5:24; 6:63; 17:17; 20:31 Romans 1:16; 10:17
 - b. Scriptural revelation is both personal and propositional

B. Scriptural Content

- 1. Old Testament-- Through the Prophets--seer and spokesman
 - a. Receive revelation
Jeremaiah 23:18; Amos 3:7
 - b. Proclaim revelation
Jeremaiah 1:7, 9; Ezekiel 2: 4-7 "Thus says the Lord" 359 times in Old Testament
- 2. New Testament-- in an through Jesus Christ-- Hebrews 1:1-3

- a. Spoke the words of His Father
John 7:16; 8:28; 12:49
 - b. He revealed the Father
John 5:37; 14:9; 1:18
 - c. Christ gives Spirit to Apostles
John 14:26; 15:26; 16:13
- C. Forms of Communication
- 1. Objective: written word of Scripture
 - 2. Subjective: Making Scripture real to us.
 - a. True words are not enough
John 5:39; 1 Corinthians 2:14; 2 Corinthians 3:15; 4:4
 - b. Illumination of Spirit through the Word
Matthew 16:17; 2 Corinthians 4:6; Galatians 1:15, 16
- D. Timeliness of Revelation
- 1. God's Word is everlasting
Isaiah 40:8; Matthew 24:35
 - 2. Fuller revelation is to come
1 Peter 1:7; 1 John 3:2; Revelations 22:4

CREATION

- I. God's Pre-Creation Activity
- A. Different Opinions
 - 1. Origen-- Philosophical explanation
 - 2. Luther-- unjustified speculation
 - B. Biblical Material
- Before the Creation of the World:
- 1. Father loved the Son (John 1:1, 12; 17:5, 24)
 - a. Son was with the Father the:
 - Eternal Word--John 1:1, 2
 - Eternal Wisdom-- Proverbs 8: 22, 23
 - Eternally Beloved John 17:24
 - Eternally Glorious John 17:5
 - 2. God created angels and stars Job 38:4,7 cf 1:6' 2.1-- angels in special place
 - 3. Before making world, God chose those who would be saved: Ephesians 1:4; 2 Timothy 1:9; Titus 1:2; Revelations 13:8; 17:8
 - 4. God planned the counsel of salvation for the Church (Ephesians 3:6, 9; Romans 16:25)
 - 5. God had prepared the Kingdom (Matthew 25:34 (cf John 14:2)' 1 Corinthians 2: 7-9)
 - 6. Jesus chosen as Mediator
 - a. of world CREATION Revelations 3:14; John 1:3; Colossians 1:16
 - b. of world PRESERVATION: Hebrews 1:; Colossians 1:17
 - c. of world REDEMPTION Hebrews 1:2; 1 Peter 1:20; Colossians 1:19, 20; Ephesians 3:11; 1:4
 - d. of world JUDGMENT-- John 5:22
 - 7. Jesus willing to be Mediator: John 17:6, 9, 24; Hebrews 13:20; 9:14; Psalms 2:6ff Psalms 110:7; Psalms 40: 6-8, Hebrews 10:5 ff.
- II. The World God Has Made
- A. The Giant Earth
 - 1. At the equator, 24 to 25,000 miles around

2. All man has made fills 300 cubic miles
3. Earth contours-- 260,000 millions of cubic miles

B. Sun and Stars

1. Our sun is one star among group of over 400 in this galaxy.
2. Our sun could contain 1,297,000 earths.
3. Sun is 93 million miles away--(it would) take speeding train 169 years to reach
4. To next nearest sun-- same train 6 million years
5. 2,000 stars in area only size of disk of moon
6. Distance between stars 1/24" pinheads every 60 miles

C. The Earth in God's Sight: Isaiah 40: 15, 17, 22; 45:12; 48:13; 66:1

D. the Host of Angels

1. Angels and Stars Together: Job 38:7; Nehemiah 9:6; Psalm 148:1-3
 - a. "Heavenly Host"
 - i. Stars: Deuteronomy 4:19; Isaiah 34:4; Jeremiah 8:2
 - ii. Angels: 1 Kings 22:19; Luke 2:13; Revelations 19:4
2. Angels and Human Salvation
 - a. Observe our Walk: 1 Corinthians 4:9; Ephesians 3:10
 - b. Messengers of God: Daniel 9:22; Matthew 1:20; Luke 1:11; Hebrews 2:2; Revelations 1:1; 22:6:22
 - c. Helpers in our Distress: 2 Kings 6:17; Daniel 3:25, 28; 6; Luke 22:43' Acts 12:7; Hebrews 1:19
 - d. Fighters for our Final Victory: Daniel 10: 13, 20; 12:1; Revelations 12:7-9; 19:11-14
 - e. Guardians of Divine World-Order- Daniel 4:13, 17, 23; 1 Corinthians 11:10
 - f. Executors of Divine Judgment: Isaiah 37:36; Matthew 13:30, 41; Acts 12:23; Revelations 14:19; 15:1; 6:7
 - g. Worshippers of God because of Redemption: Luke 2:13, 14; 15:10; 1 Peter 1:12

E. Diversity of Earth's Creations

1. Over 200,000 species of plants
2. 300,000 species of fungi
3. 80,000 species of beetles
4. 200,000 species of butterflies
5. Over 2 million species of life!
6. Over 5,000 languages of men

III. The God Who Made the World

A. The God Who is There

1. Cosmological proof--God is the cause of all, the "prime mover" (Aristotle, Cicero, Leibnitz, Schleiermacher)
2. Physico-Theological proof-- God is the world's Master Builder, great artistic skill and beauty (Socrates, Aristotle, Leibnitz, Wolff)
3. Teleological proof: God's plans give purpose and goal to the world. Gr: "telos": goal (Socrates, Plato, Philo, the Scholastics).
4. Ontological proof: God's thoughts are exceedingly high: Greek ontos: being (Anselm)
5. Moral proof-- God is the supreme lawgiver to the conscience (Kant)
6. Psychological proof-- God is the giver of full happiness to the emotions (Tertullian, Augustine, Schliermacher)

These "proofs" are human formulations used to convince people of what general revelation already reveals.

B. Timelessness of God

1. Eternal: no limit of time, no before or after
2. He surveys all times at once
3. This is impossible to understand!

C. God is Transcendent: He is completely separate from the world. (Isaiah 45:5-18)

1. He is Sovereign, in complete control in and over the world. (Psalm 24: 1,2' Habakkuk 2:20)
Van Til's circles:
2. He is All-Wise, seen in the purpose and order of creation (Proverbs 3:19; 8:22-31; Kosmos - Greek "order")
3. Creation is "ex nihilo" -- from nothing
 - a. Creation is not some part of God which was materialized
 - b. Creation is not eternal, or in any way equal with God.

D. God is Immanent: He draws near to His creation. (Genesis 38; Psalm 139: 7, 8)

1. He is loving: all good gifts come from Him (Genesis 1: 29,30, James 1:17)
2. He is concerned for man's needs (Genesis 2:18)
3. He is both Transcendent and Immanent (Jeremiah 23:23, 24)--Most clearly seen in incarnation
John 1:14

E. Jesus Christ and Creation

1. Not specifically mentioned in Genesis account. Perhaps to emphasize monotheism amidst Israel's polytheistic neighbors.
2. There was perfect fellowship in the Godhead-- God did not make world because was lonely
3. Jesus is the heir of God's creation (John 3:35; Hebrews 1:2)
4. Creation reveals glory of Triune God (1 Corinthians 15:24-28, Ephesians 1:6, 12, 14)

IV. The Bible Creation Account

A. The form of the Story

1. Compared with other writings: cf "Down to Earth" pp. 34 ff
 - a. Similarities, some have:
 - i. six creation days
 - ii. poetical style
 - iii. Order out of chaos, darkness
 - iv. separation (v. 6) of waters
 - v. man is highest creation
 - b. Dissimilarities. Genesis has
 - ii. clear monotheism, no polytheism, no idolatry
 - iii. ex nihilo-- God speaks, not materialized, invisible operation of God
 - c. Did Moses, under guidance of Holy Spirit, use this common form of Creation story to explain how the true God made the world?--some scholars see secular account as older
2. "Days" -- 4 views
 - a. 24 hour period
 - b. time of judgment Isaiah 2:12
 - c. indefinite period Psalm 95:8
 - d. long period "1000 years" Psalm 90:4

3. Kings/Kingdom

- KINGDOMS**
1. Light and darkness
 2. Sky and Sea
 3. Land and Plants

- KINGS**
4. Sun and Moon
 5. Birds and Fish
 6. Animals and Man

4. Not how, but who -- focus on God, the Creator, not a scientific explanation
5. Poetry, not Myth: simple description of the truth that somehow the living God made the Universe.

B. Truth of the Story

1. Witness of Other Scriptures (Deuteronomy 4:32; Psalm 148:5; Isaiah 41:20; Mark 13:19; Ephesians 3:9; Hebrews 12:27; Revelations 4:11)
2. Real Adam = Real Jesus (Romans 5:12:21; 1 Corinthians 15:22)

C. Biblical Applications from Creation

1. Man is the center of God's Creation. (Psalm 8:4-6; Hebrews 2:5-18)\
 - a. Made in God's image: Genesis 1:26, 27
 - b. Universe is secondary: Genesis 1:16, 6
2. Creation is starting point of evangelism
 - a. Assumed by the Jews (Acts 2: 14f f; 13:17 ff)
 - b. Explained to the Gentiles (Acts 14:15 ff; 17:5:17-25; Revelations 21 and 22)
3. Salvation: is holistic not "soulish" (Isaiah 62:4ff; Romans 1:20 ff)
4. Goodness of Creation , even after Fall (1 Timothy 4:4, 5, Titus, 1:15)
 - a. Forms are neutral, but may be mis-used
 - b. Bad Good
Sex Romans 1:24 Ephesians 5:32
Food Phil 3:19 1 Corinthians 10:31
5. Basis of Christian Hope and power: Genesis 1: Our God Made the World (Isaiah 40:18-22; Acts 4:24)
6. Pagan Cultural Forms Can Communicate God's Truth
 - a. Covenant: Circumcision, Apostolic Letters.
 - b. Used in Context of God's Holiness and Truth
7. God's Sabbath Rest
 - a. Not because He was tired
 - b. God's Royal Enthronement
 - c. Entered now through Christ-- Hebrews 4: 4-11
8. Creation and Science
 - a. Genesis 1 is not scientific explanation
 - b. Genesis 1 is not exhaustive truth
 - c. God calls us to scientific explanation (Genesis 1:28)
 - d. Science, like any discipline, must obey God's Word and Genesis 3.1 "Did God Say?"
 - e. Christians must not surrender world of science to unbelievers

MAN AND WOMAN

I. God's Creation Design for Man and Woman

- A. Man and Woman: Unique Among all of God's Creation
 1. Image bearers of God (Genesis 1: 26; 27; 2:7)

- a. Attributes: Like God Himself; Righteousness; Truth; Love, Holiness, etc. (cf Ephesians 4:22-5:20)
- b. Abilities: Unlike other creatures: Reason, Creativity, Adaptability, etc.
- 2. Rulers over God's world (Genesis 1:26; 2:5; 15; Psalm 8)
 - a. Man is "King of the Beasts" on earth
 - b. Man rules as a servant under God
- 3. Sexual Being (Genesis 1:27)
 - a. Full picture of "image of God" is seen in male and female
 - b. Illustrates God's relation to man
 - Old Testament; Israel is God's Bride (Isaiah 62:5)
 - New Testament: Church is Bride of Christ (Ephesians 5:32)
- 4. Fruit bearers for God (Genesis 1:28)--godly children (Psalm 127:3 ff)
- B. Marriage; God Meets Man's needs
 - 1. Social needs (Genesis 1:28)
 - a. As a unique creature, Man was all alone
 - b. God made marriage for Man's "Good"
 - 2. Service Needs (Genesis 2:5, 15, 18)
 - a. Earth was too big for man to rule alone
 - b. "Be fruitful and multiple" could not be done by man alone
 - 3. Sexual needs (Genesis 1:28; 1 Corinthians 7:3, 4)
 - a. "be fruitful and multiply"
 - b. Genesis 2:24 Pattern: "leave, cleave, and become one flesh"
- C. Implications from Creation
 - 1. Full dignity and respectability of Man
 - 2. Marriage is God's design, created for God's purposes
 - 3. First two needs can be met in fellowship of believers--singleness?
 - 1 Corinthians 7: 7, 8, 29-35
 - 4. The married person is to assist their partner in these 3 areas.

II. Man Rebels in Eden: God's Creation is Spoiled

- A. Man and woman surrender to the false king: Satan (2 Corinthians 4:4-- 1 John 5:19)
 - 1. Image of God is distorted, not erased. Genesis 9:6; James 3:9

Hurley diagram:

- a. Attributes are defiled (Genesis 6:5; (8:21)
- b. Abilities used for evil (Genesis 11:6)
- 2. Man is brought under rule of Satan (John 8:44; 2 Timothy 2:26)
- 3. Rejecting God's truth perverts human sexuality (Romans 1:18-32; 2 Peter 2: 1, 2, 14-19; Jude 4)
- 4. Evil Man produces bad fruit (Genesis 4: 8; Exodus 20:5)
 - a. Morally
 - b. Physically
 - c. Psychologically
 - d. Socially
- B. Marriage: Perfect Harmony is Destroyed
 - 1. Man and woman hide from God's presence (Genesis 3:8)
 - 2. Reversal of creation marriage design
 - a. Irresponsible man (Genesis 3:12)--blames God and the woman
 - b. Dominant woman (Genesis 3:16, 4:7)-seeks to rule "desire"

C. Implications from the Fall

1. Sin distorts all human relationships
 - a. God to man- cursing (Genesis 3:16-19)
 - b. Man to God- guilt and shame (Genesis 3:8)
 - c. Man to woman: blame (Genesis 3:12)
 - d. Woman to Man: control (Genesis 3:16)
 - e. Man to earth: sweat (Genesis 3:19)
 - f. Earth to man: weeds (Genesis :18)
2. Fallen Man naturally does evil (Genesis 6:5; 8:21; Psalm 51:5)
3. Human cultures, including their views of man and woman, are perverted by the fall
 - Deuteronomy 9:4-8: all nations are evil
 - What is "natural" is also sinful

III. Jesus Christ's work has made new creation (2 Corinthians 5:17)

A. New Lordship brings new lifestyle

1. Renewal of God's image in believer
 - a. Attributes-- Christ formed in us (Ephesians 4:22-24; Colossians 3:10)
 - b. Abilities: Christ's power in us (Galatians 2:20; Philippians 4:13)
2. Man in Christ regains His rule (Matthew 5:5; Luke 22:29)
 - a. We do not yet see Man ruling (Hebrews 2:8)
 - b. We do see Jesus as Lord, 2nd Adam (Hebrews 2:9)
3. Sexually is holy in Christ (1 Corinthians 6:19, 20; 7:2)
 - a. seek a partner in purity (1 Thessalonians 4:1-5)
 - b. Maintain a marriage of purity (Hebrews 13:4)
4. In Christ we can bear good fruit (John 15:1-5; 1 Corinthians 15:23)
 - a. Holy children (1 Corinthians 7:14)
 - b. Spirit-produced character (Galatians 5:22, 23)

B. Christ's Power at work in Marriage

1. Man made new in Christ
 - a. Spirit-filled man can love his wife as Christ does (Ephesians 5:25-29; 1 Peter 3:7)
 - b. Spirit-filled woman can submit to her husband out of reverence for Christ (Ephesians 5:22-24; 1 Peter 3:1-6)
2. Christians home becomes a center for ministry (Acts 2: 44-46; 20:20; Romans 16:5)
3. Christian marriage becomes model for Church leadership (1 Timothy 3:4,5)
 - Ex. Ships captain going through the storm.

C. Implications from Re-Creation

1. We receive Christ's blessing in a "now but not yet" way (1 John 3:2; Romans 5:17)

Now

Not Yet

2. New Testament Gospel is multi-cultural. There is not one "Christian cultural form." God seeks to purify all cultural forms (Revelations 7:9; 1 Timothy 4:1-5; Titus 1:15)
3. All cultural forms are judged by the Scriptures (Acts 17:30, 31)
4. Biblical teaching surpasses our traditions (Mark 7:6-13)

4. Belonging to the "tribe of Jesus," made from people of all races, may violate our cultural practices (Mark 10:28-30)
5. We must teach and correct with gentleness (2 Timothy 2: 24-26)

FALL/CURSE/JUDGMENT

I. Definitions

A. Different Terms

1. "Sin", literally "missing the mark"
 - a. Difference between sin as condition of man and specific acts
 - b. "Man is not a sinner because he commits sins, but he commits sin because he is a sinner."
2. "Failure" lack of success, to be inadequate, bankrupt
3. "error" : mistake, go astray, do wrong
4. "iniquity"-wickedness
5. "transgression" - to break the law, rebellion
6. "trespass" violate the rights of God or man
7. "lawlessness'_ no concern for God's standards
8. "unrighteousness"-- breaking covenant promises, no justice
9. "Unbelief" -- disobedience, rebellion
 - a. the greatest sin a sinner can commit (John 16:9; Hebrews 3:12; 1 John 5:10)
 - b. not believing in Jesus as Savior and Lord is the "unforgivable sin" (Matthew 12:2; 1 John 5:16; Revelations 21:8)

B. Directed Against God

1. This is the greatest evil of sin-- offending a holy God (Romans 8:7)
2. Much worse than selfishness or a mistake (1 Samuel 15:22, 23)
3. Biblical view of sin must emphasize its primary focus against God, more than human loss (Psalm 51:4)
4. God's law is a mirror of His perfection. To break God's law is to slap God's face (1 John 3:4-10)

II. Origin of Sin

A. The Beginning of Sin Remains a mystery

1. Scripture is silent about specific beginning of sin.
2. Satan before the Fall
 - a. The Bible says nothing exactly. We are left to speculation and suggestion.
 - b. Perhaps Satan was a high ranking angel (Isaiah 14:12-15; Ezekiel 28:12-15, 17; Jude 9)
 - c. Biblical speculation is unwise (Deuteronomy 29:29)

B. Entrance of Sin into Human Race

1. Adam was to be submitted to God's Lordship, God alone was to provide interpretation of good and evil (Genesis 2:15-17)
2. Sin resulted from sensual appetite, or desire (Genesis 3:6; James 1:13-115)
3. Satan attacked the integrity and truthfulness of God (Genesis 3:4)
4. Adam and Eve sought to replace God (Genesis 3:5)
5. In their sin Adam and Eve denied God's authority, doubted His goodness, challenged His wisdom, rejected His justice, contradicted His truthfulness, and spurned His grace. This continues to be the character of sin.

III. Consequences of Sin.

A. Man's attitude to God: Fear and Shame

1. Perfect fellowship is broken.
2. Guilty man is afraid of God (Genesis 3: 8-10)
3. Sinful Man is ashamed before God and others (Genesis 3:7 cf 2:25)
4. Fear and shame still exists (John 3:19, 20)

B. God's Attitude to Man: Wrath and Displeasure

1. Reproof (Genesis 3:11)
2. Cursing (Genesis 3:17)
3. Condemnation (Genesis 3:19)
4. Expulsion from God's presence (garden-- Genesis 3:24)

C. Consequences for the Human Race

1. All kinds of sinful deeds
 - a. Murder (Genesis 4: 8, 23)
 - b. Sexual Immorality (Genesis 4:19; 6:2, 3)
 - c. Revenge: Genesis (4:24)
2. Great wickedness
 - a. Before Flood (Genesis 6:5)
 - b. After Flood (Genesis 8:21)

D. Consequences for Creation

1. Earth suffers when its lord sins (Genesis 1:26), Romans 8:20)
2. Ground is cursed (Genesis 3:17)

E. Appearance of Death

1. Promised with the commandment (Genesis 2:17)
2. Resulted from the curse (Genesis 3:19)
3. Principle of Death--Separation; ultimate separation from God (Genesis: 23, 2; Revelations 20: 11-15)

IV. Imputation: All sinned in the sin of Adam

A. Principle of Representative Headship

1. In Society the actions of a leader reflect on his subjects.
 - a. Seen in the judges and kings of Israel (2 Samuel 24: 10-15, 25)
 - b. Seen in nations today (Proverbs 29:4, 31:4, 5)
2. In Scripture, 2 representative men: Adam and Christ (Second or Last Adam) 1 Corinthians 15:21, 22; 45-49

B. Adam: the father of sinners

1. In Eden Adam was on probation
 - a. Perfect man representing all humanity (Romans 5:18a, 19a) "all men sinned")
2. All mankind was declared guilty when Adam sinned in Eden (Romans 5:12, 17a)
3. Following Adam, all mankind is born into sin (Psalm 51:5; John 3:6)

C. All Humanity is divided into two groups (Romans 5:15-20)

1. In Adam: Sin--Judgement--Condemnation--Death
2. In Christ: Obedience (Gift) -- Righteousness- Life

V. Depravity-- sin has perverted all which man does, says and thinks

A. Man's sinful "heart"

1. Scripture teaches that the "heart" is the control-center of man-- Proverbs 4:23

2. Since the heart is sinful, all else is evil; like a dirty spring of water (Jeremiah 17:9; Mark 7:20-23)
3. For man to be saved, he needs a new heart" (Ezekiel 36:26; 2 Corinthians 3:2, 3)
- B. Completeness of Depravity (Genesis 6:5; 8-21)
 1. Intensity – "wickedness of Man great in the earth"
 2. Inwardness– "imagination of the thoughts of his heart"
 3. Totality – "every imagination"
 4. Constancy– "continually"
 5. Exclusiveness– "only evil"
 6. Early manifestation – "from his youth"
- C. Total absence of that which is good and well pleasing to God.
 1. Human Depravity– Romans 3:10-20
 2. "Flesh"– sinful world order (Romans 8:5-8)
- D. What of a sinner's "good deeds"?
 1. "At no point is man as bad as he could be , but nor is he as good as he should be"
 2. Unbelievers still have a conscience (Romans 2:14, 15)
 3. Unbelievers are responsible to obey God's law, even though they are spiritually unable (Psalm 14:4; Matthew 23:23)
- E. God's Standard of Perfection– Has any action, word, or thought been:
 1. Motivated by love to God and man? (Matthew 22:36, 37)
 2. Done according to the law of God? (John 17:17)
 3. To promote the glory of God? (1 Corinthians 10:31)
- VI. Inability– the sinner is completely unable to please God
 - A. Terrible condition
 1. Cannot know things of the Spirit of God (1 Corinthians 2:14)
 2. Cannot obey the law of God (Romans 8:7)
 3. Cannot please God (Romans 8:8)
 4. Cannot do good works (Matthew 7:18)
 5. Cannot even seek God (Romans 3:11 ff. John 6:44,45, 65)
 6. Cannot change their condition (Jeremiah 13:23; Ephesians 2:1)
 - B. Radical Transformation– necessary for salvation (John 1:13; 3:5, 6, 8; 1 John 2:29; 3:9; 4:7; 5:1, 4, 18)
- VII. Liability– God must react against sin
 - A. Scripture gives many warnings of God's:
 1. Anger: Exodus 4:14; Numbers 11:10; Joshua 7:1
 2. Wrath: Deuteronomy 29:23; Ps 6:1; Romans 1:18; John 3:36
 3. Indignation: Psalm 38:3; Isaiah 10:5
 4. Often several terms are together, adding strong emphasis
 5. The threat is real and serious
 - B. God is compelled to punish sin–
 1. By His Justice: Genesis 18:25; Romans 3: 5, 6
 2. By His Holiness: Leviticus 19:1; Habakkuk 1:13
 3. By His Love (especially for His Son who died for sinners): Hebrews 10:26-31
 - C. God's wrath is:
 1. A deliberate, controlled action; not a quick burst of rage
 2. A righteous, pure hatred of sin, not malice.
 3. A willful decision of His choice, not something forced.
 4. Seen perfectly in Jesus (Mark 3:5; 10:14)

- D. Eternal Hell: the full expression of God's wrath
1. Heb: "Gehenna" from Valley of Hinnom, outside of Jerusalem
 - a. place where children had been sacrificed by fire to Molech : 2 Chronicles 28:3; 33:6
 - b. Became symbol for judgment and final punishment (Jeremiah 7: 31,32)
 2. Biblical descriptions of Hell
 - a. Unquenchable fire: Mark 9:43
 - b. Eternal fire: Matthew 18:8
 - c. Lake of fire and brimstone: Revelations 20:10
 - d. Fate of devil and the unsaved: Revelations 20:15
 - e. The second death: Revelations 20:14
 - f. Fire: Matthew 13:42,50; 25:41
 - g. Darkness: Matthew 9:12; 22:13; 25:30; 2 Peter 2:17; Jude 13
 3. Strong warnings of Scripture
 - a. God has power to cast body and soul into hell: Matthew 5:29, 30; 10:28; Luke 12:5
 - b. Jesus talks more about Hell than about Heaven
 - c. Jesus talks about Hell mostly to His own followers

VIII. Judgment: due for all people (Hebrews 9:27)

- A. God is ruler, lawgiver and judge : James 4:12
1. The Judge of all the Earth: Genesis 18:25
 - a. Sometimes seen as work of God: Hebrews 12:23
 - b. Sometimes as work of Christ: John 5:26, 27; Acts 10:42; 17:31; 2 Timothy 4:8
 - c. Sometimes Father and Son: John 5:30
 2. The Place of judgment
 - a. Judgment seat of God: Romans 14:10
 - b. Judgment seat of Christ: 2 Corinthians 5:10
 - c. Great white throne: Revelations 20:11
 3. The Fact of Judgment
 - a. A sure reality for all: Hebrews 9:27
 - b. Bible is concerned with this fact of justice, not with a specific timetable or location of occurrence.
 4. Degrees of Judgment: the more light received, the more responsible (Luke 12:48)
 - a. General Revelation
 1. Creation: Romans 1:20
 2. Conscience: Romans 2.15
 3. Those without Law: Romans 2.12
 - b. Special Revelation
 1. Those with Law: Romans 2.12
 2. Heard Gospel: Hebrews 6.4-6; 10.25 ff
 - c. Degrees of Hellfire: Matthew 11:24
 - d. Degrees of Heavenly Reward: "Crowns" (1 Corinthians 9.25; Philippians 4.1; 1 Thessalonians 2.19; 2 Timothy 2.5; 4.8; James 1.12; 1 Peter 5.4; Revelations 2.10; 3.11)
 5. Basis of Judgment– "genuine faith in Christ, shown by good works" Revelations 20.13-15
 - a. God's ultimate question: "What have you done with my Son?"
 - b. Destiny of men rests on attitude to Jesus: Matthew 10.32, 33; 11:21-24; Mark 8:38
 6. Day of Judgment– in stages
 - a. Whenever a person rejects Jesus: John 3:18-20
 - b. At the moment a person believes: John 5:24; Romans 8:1
 - c. At death: Hebrews 9:27

d. Final Judgment/Vindication– Christ's return: Revelations 11:18; 19:2; 20:12

SALVATION– Full and free

I. God is completely sovereign

A. God has a Total Plan

1. "From Eternity"– Ephesians 3:9,11; 2 Timothy 1:9; Psalm 33:11; Isaiah 44:24, 26; 46:8,10,11; James 1:17
2. God's Plans include Man's Actions
 - a. Even Future acts: Job 36:32, Mark 14:30? Matthew 20: 18,19; John 6:64, Acts 2:23
3. God's Plans will NOT FAIL : Isaiah 44:27–43-13
4. God is Free to do what He wants to do: Job 36:22,23; Psalm 115:3–135:6; Isaiah 40:13,14; Daniel 4:35, Romans 11:34, 36; 1 Corinthians 2:16

B. All that God does is for our good: Genesis 50:20; Romans 8:28

C. God's ultimate purpose is to promote His Glory: Numbers 14:21; Isaiah 11:9, 48:11; Psalm 76:10; Ezekiel 20:9; 1 Corinthians 1:26-31; Ephesians 2:8, 10.

D. The Plan of Salvation was Designed before God made the world.

1. Jesus chosen as Mediator: John 17:6; 9:24; Hebrews 9:14; 13-20
 - a. Savior– Ephesians 3:11; 1:4; Colossians 1:19, 20; Hebrews 1:2; 1 Peter 1:20
 - b. Judge– John 5:22
2. Kingdom was Prepared: Matthew 25:34; 1 Corinthians 2:7-9
3. Universal Church was Decreed: Galatians 3:28; Ephesians 3:11

E. God Determined (or Elected) Particular Groups for Salvation

1. Israel, an elect nation: Genesis 12:2; Exodus 19:5; Deuteronomy 7:6-11; 9:4,5; Psalm 105:6; 33:12
2. Elect angels: 1 Timothy 5:21
3. Jesus, the Elect Man: Hebrews 1:2-13; 10:5-7
4. The Elect Church of Christ: 2 Timothy 2:10; Titus 1:1; 1 Peter 1:1; 2:8,9; Revelations 17:14

F. God chose specific individuals for salvation

1. God did the choosing: Exodus 33:19; Romans 9:10-24; Mark 13:20; 1 Thessalonians 1:4; 2 Thessalonians 2:13
2. Choice made before world was made: Ephesians 1:4; 2 Thessalonians 2:13; 2 Timothy 1:9
3. Book of Life was written- particular people were chosen: Revelations 13:8; 17:8
4. God's choice is not based upon man's goodness: Romans 9: 11-13, 16; 10:20; 1 Corinthians 1:27-29; 2 Timothy 1:9; John 1:12, 13
5. Good works are the result: Ephesians 1:12; 2:10; John 15:16
6. God's choice was not based on man's foreseen faith??: Acts 13:48; 18:27; Romans 8:29; Philippians 1:29; 2:12, 13; 1 Thessalonians 1:4, 5
7. Faith and good works prove election : 2 Peter 1:5-11
8. Election is not salvation, but it is unto salvation: Romans 11:7; 2 Timothy 2:10
9. Because of God's election, we can confidently do evangelism: John 6:37; John 10:14-16; Acts 16:14; 2 Corinthians 2:14-16
10. If God did not elect, nobody would be saved: John 6:44, 63-65

G. Further Clarification

1. Predestination is not Fatalism
 - a. Alike: both systems see a total plan for the universe
 - b. Unlike:

Fatalism	Biblical Predestination
Impersonal, Blind Force	Heavenly Father
Uncaring	Loving
Unhearing	Invited to Pray
No final goal	Future blessing of believers
Skepticism, Despair	Joyful Hope
Insecurity	Secure in Christ
No motive for doing good	Man is responsible

2. The god who ordained all things, has also ordained man's freedom and responsibility.
 - a. Bible emphasizes both God's sovereignty and man's responsibility and holds them together.
 - b. Neither Peter nor Judas blamed God for their sins against Jesus
Judas: Luke 22:22; Matthew 27:3-5
Peter: Luke 22:34, 22:62
 - c. God ordains human decisions: Exodus 12:36; Ezekiel 6:22, 7:6; *Proverbs 16:9; Isaiah 44:28; *Proverbs 21:1; *Jeremiah 10:23
 - d. Man is completely free and responsible: Romans 1:20 "without excuse"; 2:11 "no partiality" – righteous judge (2:6)
 - e. God makes His people willing to come: Romans 3:11; Psalm 110:3; Philippians 2:12, 13
3. God is not the Author of Sin
 - a. Freedom of will is a necessary virtue
 - b. God suffers from sin more than the sinner: John 3:16; Ezekiel 18:32; 33:11
 - c. Despite sin, God has accomplished redemption
 - d. God will eventually overrule all evil for good
Ex: Pharaoh: Exodus 4:21; 7:3, 13, 14; 8:15, 19; 9:16; 10:20; 11:9; 14:17
 - e. God wills with good intent that which Satan desires with evil intent: Isaiah 10:5-15; James 1:12-15 (Job 1:21; 2:9)
 - f. We have no rights to accuse God: Romans 9:14, 19; Isaiah 10:15
 - g. This doctrine should make us praise God: Matthew 11:25; Romans 11:33-36
4. Election is no "excuse" to sin
 - a. God ordains the elect's glorification: Romans 8:29, 30
 - b. "Enduring to the end" is necessary for salvation: Matthew 14:13; John 15:1-6
 - c. Your lifestyle shows your Master: Romans 6:1-18
 - d. "Faith without works is dead" James 2:14-26
 - e. We are "chosen for sanctification" 2 Thessalonians 2:13-15; John 15:16
5. The Gospel message brings God's elect to Salvation through the Holy Spirit's power: 2 Thessalonians 2:14; Romans 1:16; 10:14-17; 1 Corinthians 1:24; 2:1-5; 15:3, 4
 - a. Christians are under obligation to preach the Gospel: 1 Corinthians 9:16; 2 Corinthians 5:20; Ezekiel 3:16-21
6. In God's mind: Psalm 139:17
[insert diagram]
7. The Universal Words of Scripture
 - a. God's desire/ God's Decree
1 Timothy 2:3, 4; 2 Peter 3:9 (cf Ezekiel 33:11) "What He wants in His love is not always what He wills in His justice"
"unfulfilled wish": Matthew 12:38; 20:21; Luke 20:46; 1 Corinthians 14:19
 - b. Meaning of "ALL"

- 1) Not always every single individual: Mark 1:5; Luke 21:17; Acts 4:21; 21:28
- 2) All will not be saved: John 12:32; 1 Corinthians 15:22; Hebrews 2:9
- 3) ALL = Jew and Gentile: Acts 22:15
- c. Meaning of "WORLD"
 - 1) Sometimes large part of world: 1 John 5:19; Revelations 13:3
 - 2) Sometimes relatively small part: Romans 1:8; Luke 2:1,3; Acts 2:5; 19-27; Genesis 41:57
 - 3) Sometimes "empire of evil": John 3:16; 1 John 2:15
 - 4) Sometimes Jew and Gentile: John 3:16; 1 John 2:2

The problem is not with God's love or power but with Man's sinful heart.
8. The Gospel is a sincere offer of salvation to All Unbelievers
Man's response does not make the offer insincere

Command to Preach	Promised Rejection
Exodus 3:16	3:19
Isaiah 1:18, 18; 6:8	6:9,10
Ezekiel 3:4-6	3:7-11
Mark 4:1,2 ff	4:12

We are called to preach freely: Romans 10: 13-17

God will do the saving work: Matthew 22:14; 1 Corinthians 3:7

H. Two views of the Plan of Salvation Held by Christians

1. Creation– Fall– Jesus provides salvation for all men on the cross– Establishment of Church– Salvation Secured through Baptism→ Continue in Grace through Lord's Supper
2. Complete Plan for Salvation for God's Elect in Christ→Creation→ Fall→Christ Accomplished Salvation of God's Elect→ Holy Spirit Applies Salvation through Preaching to elect resulting in gifts of faith and repentance→ believer continues in salvation through means of grace–Word of God, Prayer, Sacraments, Fellowship, Service

II. Jesus and the Spirit

(see mimeo)

III. The Message of Salvation

The Kingdom of God

A. The Kingdom of God Defined

1. Power of God: 1 Corinthians 4:20– not talk, emptiness but real; not mythical; action, creates change– cannot be "made" by men, only acknowledged or displayed
2. Proclamation– Message of God's Truth
 - a. Romans 14:17– all these great themes of Paul are Kingdom teachings
 - b. Acts 20: 20, 21, 24, 25, 27
3. Person: Jesus is the Kingdom (Luke 17:20-21; Revelations 19:16)
4. Position under God, not a Place (Luke 17:20-21)
 - Not land, but lordship
 - Not territory, but trust
 - Not real, but rule

B. The Kingdom of God Revealed in Creation

GOD

man

angels

Earth

1. God is the Creator-King
 - a. As Creator He is Sovereign Lord (Psalm 93)
 - b. The Whole World is His Kingdom (Psalm 24:1)
2. Man is the creature-king
 - a. he rules at God's appointment (Genesis 1:26-28; Psalm 8)
 - b. Perfect world order is preserved while God's arrangement is maintained (Genesis 1–2)

C. The Kingdom of God is Given Away

GOD

Satan / angels

Man

Earth

1. Man upsets perfect harmony of creation through believing a lie (Genesis 3:4-6; John 8:44)
2. Satan gains world power (Matthew 4:8,9; 2 Corinthians 4:4; Galatians 1:4; 1 John 5:19)
3. All men are citizens in Satan's kingdom (John 8:44; Ephesians 2:1,2; 2 Timothy 2:26)

D. The Kingdom of God is Reflected in Israel

1. Picture to all Nations: "Yahweh is King" (Exodus 19:5,6; Deuteronomy 4:5-8; 7:6-11; 1 Kings 4:34; 8:43; 10:23,24)
2. Covenant is Constitution of Kingdom of God ; Law is the description of life under God's rule

Kingdom

Covenant

Kingdom

3. Invitation to All Nations– "Come and See" (Genesis 12:1-3; Psalm 22:27, 28; 96:1-3; Isaiah 2: 2-5; Zechariah 8:20-23; John 1:46)

E. The Kingdom of God Now Come in Christ

1. Not the Kingdom First-Century Palestinian Jews were Expecting
 - a. Great interest in Kingdom of God (Matthew 3:2,5; Mark 1:15, 28) as military machine for political coup
 - b. Kingdom of God Shocked Israel's Teacher (John 3: 3, 5, 10)
 - c. Crowds looked for a "You Give Me" King (John 6:15)
 - d. When Jesus refused to be the kind of king the Jews wanted they had him killed—for being a king! (John 18:36; 19:14-22; 1 Corinthians 2:8; Revelations 1:7)
 - e. Jesus Rejected the Kingdom of God (Matthew 2:16 ff.; 8:11; 12; 21:43)
2. Central message of Jesus and Apostles (Matthew 4:17, 13; Mark 1:15; Acts 28:30, 31)

3. Kingdom of God is for Losers and Nobodies (Matthew 9:10-12; Luke 1:52, 53; 19:10; 1 Corinthians 1:26-29)
4. Kingdom Citizenship is Possession of True Christians (2 Corinthians 5:17; Galatians 6:15; Philippians 3:20; Colossians 1:13; 1 Peter 2:9; 2 Peter 1: 11; Revelations 1:5,6)
5. Kingdom of God is Reflected in the Church
 - a. Church holds the "keys" (Matthew 16:19) The message of the King
 - b. The Kingdom of God is NOT the Church– Church is human institution [insert diagram]

F. The Kingdom of God is Not Yet Fully Revealed (1John 3:2)

Two slightly overlapping circles: Kingdom & Church

1. We still must pray for God's kingdom to come (Matthew 6:10; Romans 13:12; 1 Corinthians 13: 9-12)
 2. Kingdom of God grows like mustard seed (Matthew 13:31; 32)
 3. Kingdom of God is prepared (Matthew 25:34; John 14:2)
 4. Kingdom citizens must be brought (Matthew 24:14; 28:18-20)
- Final Act of Kingdom (Ephesians 1:9, 10; 1 Corinthians 15:24)

5. The Kingdom is our Message

a. Very Broad– GENERAL

Matthew 28:20:	"everything"
1 Corinthians 10:31:	"all you do"
Matthew 12:36:	"every word"
Hebrews 4:13:	"every thought"

b. PERSONAL

Matthew 28:20:	"I"
Acts 1:8	"My"
Luke 9:23	"Follow Me"

c. CENTRAL (1 Corinthians 2:2; 15:3, 4) Kingdom of God is center of all of life

IV. Saving Work of Jesus Christ

A. Obedience: summarizes all work of Christ

1. Servant of the Lord (Psalm 40: 8 (Hebrews 10:5-10); Isaiah 42:1; 49:6; 53.11)
2. Servant of the Father (Matthew 3:15; John 4:34; 6:38; Hebrews 10:9)
3. Active Obedience: as man, Jesus obeys the commands of the law perfectly.
 - a. grew in obedience (Luke 2:52; Hebrews 5: 8, 9)
 - b. continuous temptation (Luke 4:13)
4. Passive Obedience: Jesus willingly gave His life to receive the curse of the broken Law
 - a. He was born to die (Matthew 1:21; Luke 2:34; John 12:27)
 - b. Terrible death (Matthew 26:39; Mark 14:33; Luke 12:50)
 - c. Triumphant death (Mark 10:32-35; Luke 9:31; John 10:17,18; 19:10,11; Philippians 2:7,8)
5. Because of Jesus' dual obedience, the law's demands are fulfilled (Romans 1:17; 3:31; 8:4; 1 John 1:9 "just")

Positive	LAW	Negative
Keep Commands		Curse lawbreakers
ACTIVE Obedience		PASSIVE Obedience
Romans 5:19		Galatians 3:10-13

B. Sacrifice (Ephesians 5:2; Revelations 5:6)

1. expiation: Impersonal, correcting what is wrong
Ex.: "one expiates a sin or crime"

- a. Old Testament worshipper transferred his sin and its penalty to sacrificial animal
 - b. The "scape goat" carried away the memory of sin and its penalty.
 - c. Jesus is the perfect expiatory sacrifice (Hebrews 9:6-15; John 1:29)
 - d. He is both priest and sacrifice (Hebrews 7:27; 9:14)
 - e. He is our final sacrifice (Hebrews 9:26; 10:10, 12, 14)
2. Propitiation: personal, turning away anger
- Ex.: "one propitiates a person"
- a. Anger/wrath of God
 - 1) OT- 20 different words, 580 + times
 - 2) God hates sin (Isaiah 1:14; 61:8; Matthew 3:7; Romans 1:18)
 - 3) God hates sinners (Exodus 32:10; Psalm 5:5; 11:5; John 3:36; Isaiah 30: 27-30; Ezekiel 7:8-9; 2 Thessalonians 1:7-9)
 - b. God will put His anger away (Psalm 78:38; 85:3; Isaiah 48:9; Micah? 7:18?)
 - c. Jesus' sacrifice propitiates God's wrath against sinners
 - 1) sinners objects of wrath (Romans 1:18; 2:5; 3:5; 4:15→ 3:25)
 - 2) Hebrews 2:17 "to propitiate" verb
 - 3) 1 John 2:1, 2; 4:10
 - d. only the concept of propitiation restores us to a loving relationship with a God of wrath (Romans 11:22)
- C. Definite Accomplishment of the Atonement
- a. Universal scope of Christ's death (Isaiah 53:6; 1 Timothy 4:10; Hebrews 2:9; 1 John 2:2)
 - 1) No limit can be placed on the tremendous value of Christ's death
"It is sufficient for the whole world. It is efficient for God's elect"
 - 2) The Cross has delayed God's global wrath, such that God is patiently waiting for sinners to repent (2 Peter 3:9; Matthew 5:45)
 - 3) The Cross has motivated Christians unto countless works of charity
 - b. The Biblical words "all" and "world" do not always mean every single person in all time throughout the whole world (Acts 2:5; Romans 1:8; Mark 1:5; Luke 21:17)
–Christ death has obvious benefits for all people
 - c. Question: For whom did Christ fully accomplish salvation as their substitute?
 - d. Christ came to accomplish salvation, not just make it possible (John 4:34; 6:38, 39; 17:4; 19:30; Hebrews 1:3; 9-12; Revelations 5:9)
 - e. We are called to preach salvation. Not just possibility of salvation (Isaiah 40:1,2; 2 Corinthians 5: 20, 21)
 - f. God would be unjust to demand that a sinner's penalty be paid twice (Genesis 18:25)
 - g. Scripture talks of God's unique love for His people: (Matthew 1:21; 20:28; John 10:15, 26; 11:52; 15:13; 17:9, 20; Acts 20:28; Ephesians 5:25; Titus 2:14; 3:5,6)
 - h. God shows more grace to accomplish the salvation of a particular people than to provide part of salvation for some; leaving powerless sinners to attempt to finish the work.
- D. The Resurrection
- E. The Ascension– "ascend" go up
1. The Event
 - a. Predicted by OT (Psalm 2:6-12; Psalm 110; Daniel 7:13, 14)
 - b. Predicted by Christ (Matthew 26:64; John 6:62; 13:3, 33; 14:28; 16:5; 10, 17, 28)
 - c. Occurred 40 days after resurrection (Luke 24: 50, 51; Acts 1:2, 9-11)
 - d. Ascension of whole person of Christ
–True, glorified resurrection body and soul

- "We have a Man in Heaven"
 - e. Ascension was visible
 - Disciples witnessed disappearance into a cloud (Acts 1:9)
 - Cloud often symbolized divine presence
 - i. wilderness (Exodus 13:21)
 - ii. Tabernacle (Exodus 40:34)
 - iii. Temple (1 Kings 8:10)
 - iv. Elijah's voice from God (1 Kings 18:44)
 - v. Transfiguration (Matthew 17:5; Mark 9:7; Luke 9:34)
 - f. Ascension was geographical– Christ transferred from earth to Heaven
 - Thus, heaven is a definite place perhaps another "dimension" (Ex: Acts 7:55)
 - Bible gives various meanings to "Heaven"
 - i. The sky itself–home of clouds, birds, rains (Psalm 19:1; 78:23; 93:4; 102:19)
 - ii. Region of stars "host of heaven"
 - iii. Condition of blessing: i.e. heavenly benefits for us as Christians (Ephesians 2:6; Philippians 3:20)
 - iv. Place where God himself dwells (John 14:1-3; Revelations 4:1; 21:9; 22:7)
2. Theological Meaning
- a. Central to Gospel Message of Apostles (Acts 2: 23; 3:21;5:31; 7:55; Ephesians 4:10; Philippians 2:9; 1 Thessalonians 1:10; 4:14-16; 1 Timothy 3:16; 1 Peter 3:22)
 - b. Completion of Resurrection: resurrection was preparation for ascension
 - c. Beginning of Exaltation and Enthronement (Philippians 2:9-10; Hebrews 1:3, 4): exalted for nature and now work.
 - Right hand→ glory, authority, power, control (Matthew 28:18; acts 2: 33;36)
 - d. begins ministry of intercession (Hebrews 4:14; 7:25,26; 8:1; 10:12;12:2)
 - e. Completion of earthly ministry of humiliation, begins heavenly ministry of Glory (John 17:4,5)
 - f. All things put under rule of Christ (1 Corinthians 15:24, 25; Philippians 2: 9-11; Ephesians 1:9, 10)
 - g. Christ rules world for benefit of Church (Ephesians 1:19-23)
 - h. Giving of Gift of Holy Spirit (John 7:39; 20:20; Acts 2:33; Ephesians 4:8)
 - i. Opening the Way to God (John 14:6; Hebrews 9:24, 25)
 - j. Beginning of New Age (Ephesians 1:22; Hebrews 12:18-24)
3. Offices of the Ascended Christ
- a. Prophet
 - i. Spirit-filled apostles write final revelation of God (John 16; Ephesians 2:20; 2 Timothy 3:17; Hebrews 1:1,2)
 - ii. Christ speaks from heaven in power (Ephesians 2:17; Hebrews 12:25)
 - b. Priest
 - i. on Earth Christ was priest and sacrifice (Hebrews 9: 12-14) in Heaven, Christ is Priest and king (Hebrews 7:2; 8:1)
 - ii. Focus of earthly work →death
Focus of heavenly work→ life
 - iii. On earth he GAINED salvation
From heaven He GRANTS salvation
 - iv. on earth He came for all,
In heaven He intercedes for Church (Romans 8:34; Hebrews 9:24; John 17:9)

- c. King
 - i. Jesus has always been a king
 - At birth by right (Matthew 2:2; John 18:37)
 - In person by dignity (John 1:49)
 - In service by authority (Mark 1:27; 4:41)
 - ii. Through ascension He takes full possession of His kingly rule (Acts 2:36; Ephesians 1:20, 21; Philippians 2:9; 1 Peter 3:22)
 - iii. He is king through founding of Church,
 - By giving Spirit (Acts 2:33; 1 Corinthians 12:3)
 - By extending His kingdom message of salvation (Matthew 16:18-20; 28:18-20)
 - By controlling His kingdom: hearing prayer (1 Corinthians 9:21)
 - By defending His kingdom (Acts 5:19; 12:7,23)
 - By perfecting His kingdom—coming in glory (1 Timothy 6:14,115)

F. Pentecost

1. Old Testament Celebration
 - a. celebrated 50 days after Passover
 - b. called by several names
 - 1) Exodus 23:16 “feast of harvest”
 - 2) Numbers 28:26 “day of first fruits”
 - 3) Deuteronomy 16:10: “feast of weeks”
 - a week of weeks 7x7
 - 4) Pentecost: Gk. “fiftieth”
 - c. Attendance at the Feast was mandatory (Leviticus 23:15 ff.)
 - Very popular, well attended, Jews came from all around the Mediterranean world
 - d. Celebrated harvest of fruits of the earth
 - Thus, Pentecost began the harvest of “first fruit” of believers (Romans 8:23; 11:16; James 1:18)
2. Anticipated in the Gospels
 - a. Luke 3:16, 17: End-time judgment
 - 1) one baptism, Two results: Spirit / Fire
 - 2) Experienced by the repentant as blessing, by unrepentant as destruction
 - 3) Jesus the Baptist
 - b. Luke 3:21,22: Baptism of Jesus
 - 1) Jesus’ baptism was not for Himself, but as our representative
 - 2) Official messianic installation, public kingdom commission
 - 3) Jesus “becomes sin” joins with His people
 - 4) Before Jesus is the Baptist (Luke 3:16); He must receive baptism of spirit and fire.
 - c. Luke 12:49,50: Jesus’ Distressing Baptism
 - 1) Obvious connection to Luke 3
 - 2) Future judgment of whole earth (2 Peter 3:7)
 - 3) Jesus’ baptism of suffering was the cross (Mark 10:38)
 - 4) Baptism is a judgment-act with 2 possible results
 - d. Luke 11:13–12:32
 - 1) Father concerned to meet needs of children
 - 2) Spirit/Kingdom greatest gifts God could give (Luke 24:49)
3. Event of Pentecost
 - a. Once-for-all redemptive event, the Holy Spirit baptizes the Church
 - b. Miraculous signs pointed to the great event of the coming of the Spirit

- c. “Birthday” of the Church
 - 1) begins global mission
 - 2) Redeemed by Jesus Christ’s finished work
 - 3) Received Apostolic instruction for teaching and service
 - 4) Filled with divine power
- 4. Meaning of Pentecost
 - a. Promise of John the Baptist fulfilled
 - b. Celebration of Christ’s exaltation (Acts 2:33)
 - c. Not focused on “individual experience” but on Christ’s enthronement (Ephesians 4:8) and global blessing to Church (1 Corinthians 3:16; 12-13)
 - d. Believers are joined to risen Christ through baptism/union of Spirit
 - e. Extends blessing of Abraham to Gentile Christians (Galatians 3:14; 4:6)
 - f. Provides power for global mission (Acts 1:8; 4:20)
 - g. Jesus Himself comes to the Church (Matthew 18:20; 28:20; 2 Corinthians 3:17)
 - h. Fulfills promise of the Father (Luke 11:13; 24:49; Acts 1:4; 2:33)
 - i. Christ has moved to Jerusalem (Luke 9:51; 13:22; 17:11) Now He goes from Jerusalem (Luke 24:46; Acts 1:8; 8:14; 11:22; 18:22; 19:21)

V. The Holy Spirit and Salvation

A. Baptism of the Holy Spirit

- 1. Two-fold work of Salvation
 - a. promised by the prophets (Jeremiah 31:31 ff.; Ezekiel 36:25, 27)
 - b. Fulfilled by Jesus
John 1: 29, 33 < Calvary/ Pentecost “once for all events”
 - c. Preached by Peter (Acts 2:38)
- 2. Holy Spirit and OT Believer
 - a. Guidance: Acts 7:51, 52, 28:25; 2 Peter 1:21 (Matthew 22:43; Mark 12:36; Hebrews 3:7, 10:15; 1 Peter 1:10, 11)
 - b. Salvation: same in both Covenants (2 Corinthians 4:13; Galatians 4:28– 3:14)
- 3. New Covenant Baptism of Spirit
–Same event as OT after Pentecost (John 7:39; Acts 2:33 cf. Isaiah 32:15; 44:3)
- 4. Now for all mankind who trust Christ (Joel 2:28; Acts 2:39; 1 Corinthians 12:13)
- 5. Applied at the time of Conversion (Pentecost blessing experienced): Galatians 3:2, 5, 14

B. Filling of the Holy Spirit

- 1. Commanded for all believers (Galatians 5:25; Ephesians 5:18)
- 2. Continuous experience for believers
- 3. How do we receive? (Luke 11:13, John 7:37, James 4:8,10)
 - a. Asking the Father (Luke 11:13)
 - b. Coming to Jesus in our Need (John 7:37)
 - c. Humbling ourselves (James 4:8, 10)
- 4. What are evidences in our lives?
 - a. Thankfulness to God: Ephesians 5:20, Colossians 3:16
 - b. Love for brethren: Ephesians 5:19
 - c. Boldness in Evangelism: Acts 4:29-31; 1-8
 - d. Compassion for the lost: Luke 13:34
 - e. Christ-centered in all we do: Galatians 6:14; Colossians 3:17

C. Exceptions to the Baptism/Filling Pattern

- 1. 120 in the Upper Room (Acts 2:4; John 7:39)
- 2. Samaritan Church (Acts 8:4-8, 4-17, 25)

–Possibly to ensure one Church, without racial separation (John 4:9; 1 Corinthians 12:13)

3. John’s Disciples in Ephesus (Acts 19:1-7)

–Probably were not yet Christians (Romans 8:9; 1 Corinthians 12:3)

4. The clear apostolic teaching for the whole Church– and not historical events of Church history–is the norm for today’s Church (1 Corinthians 14:37; 1 Thessalonians 2:13)

D. The Gift of Tongues

1. Purpose: a sign for unbelievers (1 Corinthians 14: 21-22)

–A form of personal prayer (1 Corinthians 14:2)

–When properly interpreted, a message to the Church (1 Corinthians 14:27)

2. Design: a believer’s praise to God (1 Corinthians 14:2, 16-17; Acts 2:11, 10:46)

3. Extent: Not for all Christians (1 Corinthians 12:3, 13, 29-30)

E. Prophecy

1. A more Excellent Gift (1 Corinthians 14: 1-5)

2. A new character after closing of the canon of Scripture

a. Days of early Church

1) provided God’s Word before NT was completed (Acts 15:32; 19:6)

2) unique messages to the forming Church

b. after closing of canon (Ephesians 2:20; 3:4-5; 2 Timothy 3:17; Jude 3)

1) Now the gift of prophecy is to speak and apply the completed Scriptures

2) The gift is not now to go “beyond” Scripture or add to its message for all Church (Revelations 21:18,19)

VI. Evangelism: Sharing God’s good news

A. What is Evangelism? : a specific message with a specific application

Example of Apostle Paul

1. Commissioned by Christ to speak for Him (1 Corinthians 1:17; 1 Thessalonians 2:4; 2 Corinthians 2:17) Greek– Apostle; Latin– missionary; English– sent one

a. As an apostle, Paul was “sent” by Christ in a unique way

b. But all Christians are also sent by Christ (Matthew 28:18-20; Mark 16:15; Luke 24: 47; John 20:21; Acts 1:8)

2. Herald of Christ– a Person who proclaims significant news (1 Corinthians 1: 23; 2 Timothy 1:11)

Greek: “preach” – “herald” – same word

3. Ambassador of Christ– authoritative representative of head of State, carries official messages (2 Corinthians 5:20; Ephesians 6:20)

4. Teacher of Truth: the message and all of its implications must be clearly understood (Colossians 1:28; 2 Timothy 1:11; 3:10)

–Ministry described in Acts 9:29-17:2, 18:4,11

–Employed every human strategy

5. Ultimate aim– response of faith and repentance in hearers (Acts 26: 19-20– Gospel demands decision

6. (Motives–love: 1 Thessalonians 2:8 –glory of God (Romans 15:16; 1 Corinthians 10:31)

B. What is evangelistic message?

1. The Gospel is a message about God

–who He is, what is His character, what are His standards, what He requires of us.

a. Paul often assumed Jews know about the true God (Acts 13: 16, 17 ff.)

b. But he made no assumption when speaking to pagans (Acts 14:115-17; 17:24-28)

[insert drawing] “God” does not mean the same thing to 2 different people

2. The Gospel is a message about sin, an offense against God and His holiness. Three signs of conviction of sin:
 - a. Awareness of wrong relationship with God: Psalm 51:4, 11; Isaiah 59:2
 - b. Conviction of specific sinful acts: Isaiah 6:5; Luke 19:8
 - c. Conviction of Thorough sinfulness: Isaiah 64:6; Ezekiel 36:26, 27
--“even our best prayers could send us to Hell”
3. The Gospel is a message about the Person and work of Jesus Christ (John 3:16; 1 Timothy 2:5; 2 Timothy 2:8; 1 Peter 3:18)
 - a. He is fully God (John 1:1, 14)
 - b. He became fully Man
 - c. He lived a perfect life as our representative (Hebrews 4:15)
 - d. He died upon the Cross as our substitute (1 Peter 3:18)
 - e. He rose from death as our guarantee of everlasting life (John 11:25)
 - f. He ascended and reigns as our advocate (1 John 2:1)

–This message of God’s grace through Jesus is what makes the Gospel good news, thus we must make it very clear.
- C. What is the evangelistic motive?
 1. Love for God: shown in Obedience (Mark 12:30; John 14:21; 1 John 5:3)
 2. Zeal for God’s Glory: that all people would give Him the praise He deserves (Romans 15:16; 1 Corinthians 10:31)
 3. Love for the lost (Matthew 9:35-38; Mark 12:31; Galatians 6:10)
- D. What is the Evangelist’s Confidence?

–the Power of God to save sinners.

 1. Not the ability of the sinner to believe (Romans 3:10-12; Ephesians 2:1, 2; 2 Corinthians 4:4)
 2. Not the ability of the preacher (1 Corinthians 1:17; 2:1-4, 13; 2 Corinthians 12:9; 1 Corinthians 4:20; Galatians 6:14)
 3. The Gospel itself is a message of power (Romans 1:16; 1 Corinthians 1:18, 23-25)
 4. The Word of God brings new life (Ezekiel 37:4; Hebrews 4:12)
 5. The Gospel attacks the stronghold of men’s minds (Romans 6:17; 2 Corinthians 10:3-5)
 6. The Gospel never fails to accomplish God’s purposes. It can be a message of hardening and death (Isaiah 6:9, 10; Mark 4: 11, 12, 2 Corinthians 2:14-16)
- E. What is the evangelist’s method?
 - Biblical
 - Cultural
 - Personal, i.e. “gift”

GOSPEL AND POLITICS

II. Church and State

A. Definitions/Functions

1. Church: The prime function of the Church is to proclaim the Word of God through lips and lives (Matthew 28:18-20; Ephesians 2: 19-22; Philippians 2:14-16; 1 Thessalonians 1:5-8; 1 Timothy 4: 11-16)
 - a. The heart of our message is Jesus Christ Himself (Luke 24:44; John 16:13-15; 1 Corinthians 2:2)
 - b. All other Church practices are secondary, and meaningless, apart from the Biblical message (1 Corinthians 11:17-34; 2 Timothy 3:5)
2. State: The prime function of the state is to maintain order in the society: Romans 13:1-7
 - a. African nation/states are complicated by being made up of many tribal/states
 - i) 1899 Berlin Conference: European powers divided African continent into states on geographical, not cultural, boundaries.
 - ii) Today, Africa is about 50 nation/states with over 1,700 tribal-states
 - b. The function of African states is more complicated because of many “ministries” and para-statal organisations. Thus, the government is deeply involved in all areas of life: hospitals, schools, business, etc.
 - i) Thus, when a government is corrupt or collapses, so do all major services.
 - ii) Perhaps better for justly controlled private enterprise.

B. Relationship between Church and State

Various historical positions.

1. The state is an aspect of the Church
 - a. The Church leader makes final decisions in state matters: “Christian state”
 - b. Position of European nations during part of Middle Ages: i.e. “Holy Roman Empire”
2. The Church is an aspect of the state
 - a. The state leader makes final decisions in Church matters: “State Church”
 - b. Queen of England is head of Church of England
 - c. Constantine called Council of Nicaea (325 AD)
 - d. Idi Amin settled quarrel between Church of Uganda Bishops
 - e. President gives bishops Mercedes-Benz
 - f. Government “grants” freedom of religion
3. Church and State are one
 - a. Church leader is a state leader and vice versa
 - b. During parts of Middle Ages, Pope ruled parts of Europe
 - c. DP: dini ya papa; UPC: United Protestants of Canterbury
4. Church and state are separate: but only the state can speak to the Church or vice versa
 - a. Politicians who warn Church people against becoming “too political” : i.e. Amin to Luwum
 - b. Christians whose emphasis is “other worldly”: no message to political/state leaders
–pastor does not rebuke corrupt politician who is of ???
5. Church and State are separate God-ordained institutions, with different functions, each speaking to the other; both under the authority of God and His Word.
 - a. God has ordained both Church and State
 - b. Each have different functions: see “A”
 - c. The State punishes Church people who break just laws of the land (Romans 13:4)
 - d. Christians are obligated to pay taxes (Matthew 22:21; Romans 13:6,7)
 - e. State leaders are accountable to God and must keep His word (John 19:11; Romans 13: 1-4)
 - f. Church leaders are also accountable to God and His Word (1 Corinthians 4: 3-5)

- g. The Church disciplines its members who violate God’s Word (Matthew 18:15-20; 1 Corinthians 5:1-5)
- h. Church leaders apply Scriptural evaluation to government policies: i.e. Christians may not write an economic policy but they must speak against injustice in the policy (Jeremiah 22: 1-19; 1 Corinthians 4: 8-13; 6:1-9; 7:31)

i. Differences

<u>Church</u>	<u>State</u>
Faith, Hope, Love	Justice
Cannot use force	Must use force
Global, world-wide	Provincial, territorial
Exists for good of others	Exists for own good
Wide open horizons	Surrounded by walls

- j. There should be no “Christian State” or “State Church”. But the state should follow Christian principles and the state should not restrict religion.

C. Politics of Jesus: the Kingdom of God

–During the time of Jesus there was violent political struggle between the Jews and Roman occupying authorities.

1. Gospel emerges from political context
 - a. Luke 15: “Herod, King of Judea” a very hated half-Jew who had massacred a famous Jewish family.
 - b. Luke 3:1,2: all very corrupt political and religious leaders. Light of John’s message comes from dark situation
 - c. Luke 2:1,2; John 18:31: Birth and death of Jesus were both influenced by politicians
2. Jesus rejected the “Jewish Political Party”
 - a. Matthew 3:9: God looks to the heart
 - b. Matthew 21:43: “Day of the Lord” has come and passed them by
 - c. Matthew 24:2: Party headquarters destroyed
 - d. Luke 21:24: “Gentile” great national shame
 - Jews sought a “Messiah” to lead them in revolution against the Romans
3. Jesus rejected the “Roman political party”
 - Struggled to enforce their rule over the defiant Jews
 - a. Luke 1:52-55; 69-75: Jesus’ coming was a revolutionary event
 - b. Luke 4: 18,19: In that day, most prisoners were political
 - c. John 19:11: Pilate had force. God has authority.
4. “Jesus Party” stood for the rule of God instead of other false systems.
 - a. Matthew 5: 41,44; 27:32: brings shame to oppressive Romans
 - b. Matthew 8;10, 11: Man looks on outward appearance , God looks at heart
 - c. Matthew 10:3,4: members from opposite political viewpoints united in Christ
 - d. Repentance before revolution (Luke 13:1-9)
 - e. Luke 19:5: Tax extortioner is transformed.
5. The Cross: A political victim
 - a. Plan of wicked men (Psalm 2:2; Luke 23:11, 12)
 - b. Unlikely believers
 - 1) Soldiers: Matthew 27:54; Luke 23:47
 - 2) Sanhedrin: Luke 23: 50-53
6. Risen Jesus: Lord of All

- a. Psalm 2: 4-8; Matthew 28:18: All power is His
 - b. Acts 28:31; Romans 10:9; Philippians 2:11
Kingdom of God vs. Roman Empire
Lord Jesus vs. Lord Caesar
 - c. Revelations 11:15: Hope of John the prisoner.
- D. Lifestyle of Kingdom politicians
- 1. Tension of dual citizenship (Luke 20:25)
 - 2. Government is God's deacon (Romans 13: 1-7)
Not a blind support, but as it follows God's Word.
 - 3. Evil nature of most human government (Revelations 13: 2, 5, 7, 12)
 - 4. Higher citizenship (Acts 4: 19,20; Philippians 3:20)
 - 5. "in" the world, but not "of" the world. (John 17:15-18; John 18:36)
 - 6. Call to humility (Mark 10:42-45)

II. Political Issues faced by the Church

A. Bribery.

- 1. What excuses are made for bribery?
 - a. Poverty: i.e. supplements low incomes
Then:
 - 1) Why don't all poor workers do this?
 - 2) Why do rich people take bribes?
 - b. Ignorance: but civil servants are often best educated in country!
 - c. Act of mercy: i.e. letting guilty go free.
But:
 - 1) offended party gets nothing
 - 2) True mercy is also just (1 John 1:9)
 - d. Gives a worker his due (cf. Matthew 10:10)
But:
 - 1) Employee already gets a salary
 - 2) A "gift" cannot be demanded
- 2. What leads to Bribery?
 - a. Offender fears punishment and thus wants to evade justice
 - b. Law officer agrees to ignore national law
 - c. Law officer accepts reward to satisfy his greed
- 3. Why is bribery wrong?
 - a. God condemns it (1 Samuel 12:3; Amos 5:12; Micah 3:11)
 - b. It makes rulers blind (Deuteronomy 16:19; Proverbs 115:27; 17:23; Exodus 23:8)
 - c. It takes away power: lack of respect leads to lack of obedience
 - d. Destroys the harmony of society
- 4. What are consequences of bribery?
 - a. Loss of a good name (Proverbs 22:1)
 - b. Loss of public position (Numbers 32:23)
 - c. Loss of material wealth (Amos 5:11)
- 5. What must we do about bribery?
 - a. Speak to the superior of anyone seeking a bribe.
 - b. Unite in complete refusal to pay bribes.
 - c. Be willing to lose time and money to do justice
 - d. Lovingly, boldly persist that your cause be dealt with
 - e. Speak publicly against this evil

f. Be willing to suffer and die.

GUIDANCE

II. Traditional Evangelical Concept

A. Three Meanings of God’s will

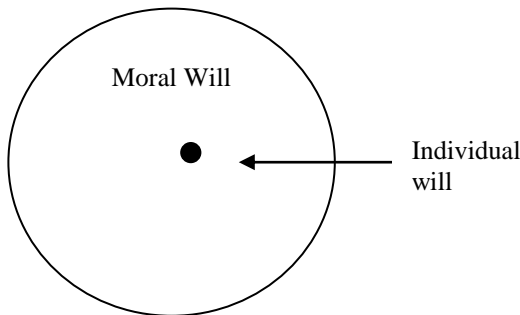
1. Sovereign: God’s secret plan that determines everything that happens in the universe (Daniel 4:35; Proverbs 21:1; Revelations 4:11; Ephesians 1:11; Romans 11:33-36)
2. Moral: God’s revealed commands in the Bible that teach how men ought to live and believe (Romans 2:18; 2 Corinthians 6:14; 1 Thessalonians 4:3; 5:18)
3. Individual: God’s ideal, detailed, total life-plan uniquely designed for each person (Romans 12:2; Ephesians 5:17; Colossians 1:9; 4:12)

B. Three meaning’s of God’s will compared.

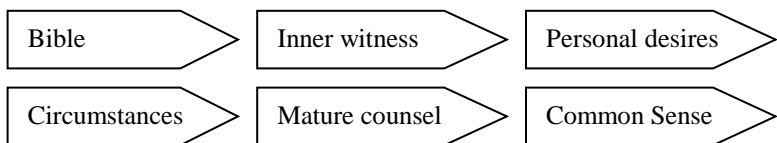
<u>God’s Sovereign Will</u>	<u>God’s Individual Will</u>	<u>God’s Moral Will</u>
1. Detailed plan for all events in universe	1. Detailed plan for all decisions of believer	1. General commands
2. Hidden: unknown by believer	2. Believer must find and do it	2. Believer must find and do it
3. Cannot be missed: will come to pass	3. Can be missed by failure to discover and obey	3. Can be missed by failure to discover and obey
4. Can be found only after it happens	4. Revealed in hearts of believers	4. Found completely in the Bible
5. Includes all global activities	5. Specific directives for specific believer	5. General directives for all believers

C. Three meanings illustrated “finding the dot”

SOVEREIGN WILL



D. Road signs pointing to God’s individual will.



– All of these lined up and pointing in agreement with the decision?

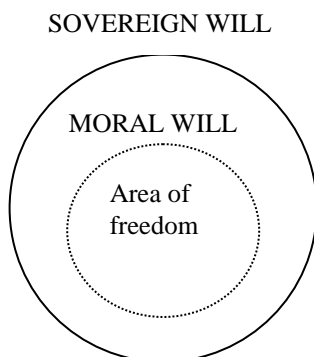
- E. Making Certain of God’s Individual will
 1. Agreement of all road-signs
 2. Prayer
 3. Communion with the Lord
 4. Results
- F. Traditional Principles of Decision Making
 1. Promise: For each of our decisions, God has a perfect plan or will.
 2. Purpose: goal of each believer is to discover God’s individual will (find the dot) and make decisions accordingly.
 3. Process: believer interprets inner impressions and outward signs through which Holy Spirit is leading.
 4. Proof: confirmation of correctly finding individual will comes from inner sense of peace and outward success.

II. Problems with traditional view:

- A. Examining “Direct Guidance of NT” (Acts 8:26; 10:5; 17-20; 12:7-8; 13:1-2; 16:6-10; 18:9-10)
 1. Such guidance was exceptional, not the general rule.
 2. Given to people who played a specific role in drama of world evangelization
 3. Provided mainly at critical points during formative years of the Church
 4. Always communicated by means of a supernatural revelation.
- B. Traditional view promotes immature decisions.
 1. Justifies unwise decisions with “God told me to do…” no court of appeal.
 2. Causes costly delays through uncertainty and needless waiting.
 3. Denies personal desires when faced with apparently equal options.
 4. Lets circumstances dictate the decision.
 5. Needless bother over routine issues prevents important jobs from being done.
 6. Striving to “find the dot” leads to despair over several good choices, instead of rejoicing over God’s abundant opportunities.
 7. Failure/responsibility is blamed on God who “led” not on person acted.
 8. Leads to a physical, subjective “feeling-oriented” faith, instead of firm confidence in the Word and Spirit: ex. “Watertower” p. 127, 8

III. A Biblical Alternative

- A. the way of wisdom
 1. In areas where Bible speaks directly, the revealed commands and principles of God (moral will) are to be obeyed.
 2. Areas where Bible gives no specific command (non-moral decisions), believer is free and responsible to choose own actions. Any decision within moral will of God is acceptable.
 3. In non-moral decisions, goal of the Christian is to make wise decisions based on Scripture and good counsel.
 4. In all decisions, believer must humbly submit to God’s sovereign will as it touches each decision.
- B. The Way of Wisdom – Illustrated



C. Nature of God's moral will

1. Expresses in behavioral terms, the character/nature of God.
2. Touches every aspect and moment of life: goals, attitudes, means.
3. It is fully revealed in Bible.
4. Able to equip believers for every good work.

D. God's will for our attitudes

IS...	NOT...	References
Love	Lust	Mark 12:28-31; 1 Corinthians 13; Romans 13:14; 14:13-19
Reliance	Independence	Proverbs 3:5,6; Galatians 5:16
Humility	Pride	James 4:6; Philippians 2:5-8
Gratitude	Presumption	Colossians 3:17
Clear Conscience	Guilt	Romans 14:22, 23
Integrity	Irresponsibility	Colossians 3:17, 22
Diligence	Laziness	Colossians 3:23
Eagerness	Compulsion	1 Peter 5:2
Generosity	Selfishness	1 Timothy 6: 17-19
Submission	Self-advancement	1 Peter 5:5,6
Courage	Cowardice	John 16:33; Matthew 10: 26-28
Contentment	Greed	Hebrews 13:5; Philippians 4:11

E. Example of Apostle Paul

1. Purposes: Paul adopted spiritual goals that were based on divine revelation (Acts 9:15; 16:6-10; 22:21; 26:17; Romans 1:13; 15:24)
2. Priorities: He arranged his goals wisely by their importance (2 Corinthians 10:16; Romans 15:20-29; 2 Corinthians 2:12, 13)
3. Plans: He devised plans as strategy to accomplish his goals (Romans 1:13; James 4:13-16; Acts 18:21, 19:21; 20:16; 1 Corinthians 4:19; 16:5-7)
4. Prayer: Submitting all plans into sovereign hands of Heavenly Father (Romans 1:8-10)
5. Perseverance: when God hindered him from accomplishing plans, he received delays as God's sovereign will. Thus, he was not discouraged– he merely adjusted his timetable (Acts 17:10 ff.; 14-17; 21:7-14; 1 Corinthians 16: 8-9)
6. Presentation: Paul explained his actions in the light of God's moral will (1 Thessalonians 3:1,2; Philippians 2: 25, 26; 1 Corinthians 16: 3,4; Acts 6:2-4; Acts 15: 28, 29).

IV. Specific Appliances of the Way of Wisdom

A. Calling

1. Word used 148 times in NT; 3 different ways:
 - a. calling to SALVATION:
 - i.e. “invitation”: Matthew 9:13
 - b. SOVEREIGN, ELECTING call of God

- i.e. His perfect global plan (Romans 8:28-30)
 - c. Calling to the MINISTRY – used only three times.
 - 1) Paul called as apostle : Romans 1:1; 1 Corinthians 1:1
 - 2) Paul and Barnabas called: Acts 13:1,2
 - 3) Paul and team called: Acts 16:9,10
 - 2. “Calling to the ministry” in NT
 - a. very, very exceptional
 - b. Paul made apostle after ascension
 - c. Apostle Paul was foundational to Church (Ephesians 2:20)
 - d. Supernatural revelation
 - e. Was never sought out
 - f. Was never expected
 - 3. God’s moral will for ministry: All Christians are to faithfully use their God-given gifts, time and talents in the best possible way to advance Christ’s global kingdom (Romans 12:4-8; 1 Peter 4:10-11)
 - a. Pastoral Letters (Timothy and Titus) never suggest a “call” as test for ministers
 - b. Traditional concept of “call” tends to isolate clergy from laity, and clergy from advice, counsel and criticism.
 - c. NT teaching is on ministry as work of entire Body of Christ, i.e. all true Christians are ministers/servants (1 Corinthians 12:4-11 ff.; Revelations 1:5b, 6
 - d. Christian ministry (pastor, etc.) should be the choice of the individual; evidenced with obvious gifts; acknowledged by wise counselors; according to Biblical principles.
- B. How the Holy Spirit leads
- 1. Romans 8:14: Discussion of righteous living, not personal guidance
 - a. Good vs. evil : 7:19
 - b. Law of sin/death vs. law of spirit/life 8:2
 - c. Life of flesh vs. life of Spirit: 8:5
 - d. Hostile to God vs. pleasing God: 8:7-8
 - e. In flesh vs. in spirit: 8: 8-9
 - f. Indwelt by Spirit vs. without Spirit: 8:9
 - g. Living by Spirit vs. Putting to death deeds of the body: 8:13
 - h. Thus, sons of God are those who are led by the Holy Spirit to put to death the deeds of the flesh and accomplish the moral will of God.
 - 2. Galatians 5:18: to overcome lusts of flesh and fulfill desire of Spirit one must:
 - a. Walk by the spirit: 5:16
 - b. Rejecting deeds of darkness– 5:19-21
 - c. Being led by the Spirit: 5:18
 - d. Resulting in fruit of the Spirit: 5:22,23
 - 3. John 16:12-14: Jesus’ promise to apostles that the Holy Spirit would:
 - a. Give them understanding of His death and resurrection
 - b. Enable them to accurately record Christ’s message in the NT Scriptures.
 - c. Application to believers today is the illumination of Spirit to understand and apply the Scriptures (1 John 2:20, 27)
- C. Marriage
- 1. The Christian who is thinking about marriage has to make 2 decisions:
 - a. Should I marry?
 - b. Who should I marry?
 - 2. Scripture gives many advantages to celibacy (singleness):
 - a. avoids worry: 1 Corinthians 7:20-21

- b. Avoids needless troubles: 1 Corinthians 7:28
 - c. Makes better use of time: 1 Corinthians 7:29-31
 - d. Free from concern: 1 Corinthians 7:32
 - e. More time for God's work: 1 Corinthians 7:32
 - f. Promotes personal happiness: 1 Corinthians 7:40
3. Christian marriage is regulated by Scripture cf. 1 Corinthians 7; Ephesians 5:21-33
 4. But whether to marry and who to marry are in the area of freedom (1 Corinthians 7:6,7, 25, 28, 36, 39)
 5. Our choices regarding marriage must be:
 - a. good/profitable: 1 Corinthians 7:1, 8, 26
 - b. better: 1 Corinthians 7: 9, 38
 - c. Lead to peace: 1 Corinthians 7: 15
 - d. Help one obey God: 1 Corinthians 7:19
 - e. Cause least trouble: 1 Corinthians 7:28
 - f. Make best use of time: 1 Corinthians 7:29
 - g. Most free from worry: 1 Corinthians 7:33
 - h. Is beneficial: 1 Corinthians 7:35
 - i. Promotes what is good: 1 Corinthians 7:35
 - j. Leads to greater devotion to God: 1 Corinthians 7:35
 - k. Is necessary: 1 Corinthians 7:36
 - l. Promotes personal happiness: 1 Corinthians 7:40
 6. Main Goal: Not to change, but to learn to serve God right where we are: 1 Corinthians 7: 17-24
- D. Wisdom when Christians differ (Romans 14:1–15:13)
1. Learn to distinguish between matters of command and matters of freedom: 14:14, 20
 2. On debatable issues, determine your convictions: 14:5
 3. Allow your fellow Christian to determine his own convictions: even when they differ from yours: 14:1-12
 4. Let your liberty be limited, when necessary, by love: 14:13–15:2
 5. Follow Christ as our model and motivator of servanthood: 15: 3-13

MONEY

II. Biblical texts

A. Money

1. Riches are not wrong: 1 Timothy 6:17-19
Ex: Abraham and Solomon “sign of blessing”
2. Riches are dangerous: 1 Timothy 6:10; Mark 10:25; Matthew 6:24
3. Christian’s goal: contentment: Philippians 4:11-13, 19; 1 Timothy 6:6-8; Hebrews 13:5

B. God’s concern for the poor

1. Jesus came as God’s poor man.
 - a. Fulfilled prophecy: Psalm 34:6; 40:17
 - b. Was rich, became poor: 2 Corinthians 8:9
 - c. Poor at birth: Luke 2:7
 - d. Poor family at dedication: Luke 2:22 ff.; Leviticus 12:8
 - e. Nowhere to lay his head: Luke 9:58
2. God’s hatred of oppression
 - a. Most often riches in the Bible are seen as the result of oppression (112 times)
 - b. God is the defender of the poor: Psalm 35:10; 68:10; 82:3; Proverbs 19:17, 21:13
 - c. Judgment comes to the Oppressor: Amos 4:1-3; 5:10-13; Isaiah 58:3; Matthew 25:41-46
3. New age: Economic justice and equity: Luke 1:53, 54; 4:18 ff.
 - a. To be demonstrated now in the Church: 2 Corinthians 8-9; Galatians 6:10
 - b. Will be fulfilled at Christ’s return: Isaiah 65:17-25; Revelations 21:4; 22:17

II. Ugandan situation

A. Causes of Economic collapse

1. Collapse of infrastructure
 - a. Death/ flight of key national leaders
 - b. Expulsion of Asian businessmen
 - c. Careless printing of banknotes: 1971: about 1 billion/ 1979 about 10 billion
 - d. Departure of expatriate personnel, businesses and donor agencies
2. Continued insecurity
3. Rampant corruption and bribery
4. Rapid decline in value of Ugandan shilling
5. Thriving black markets

B. Possible steps to economic recovery

1. Nationwide peace and security
2. Removal of Corruption and bribery and magendo?
3. Repair of collapsed infrastructure
4. Appropriate educational opportunities
5. Development of abundant resources– people, land, water, crops, sun, tourism
6. Manufacture of finished products, which will be desirable in the world market, e.g. coffee, cotton, tea.

C. The Gospel and economic recovery

1. The moral fiber of the society is vital to bring peace and end corruption
2. Only the power of the gospel– much stronger than the gun– can achieve nation’s reconstruction
3. God’s people need Christ’s courage to fight against evil: Revelations 21:8a
4. They need to get angry and start acting: Ephesians 4:26

SUFFERING

- II. Apparent inconsistencies in Christian life
- A. some texts emphasize positive aspects
 - B. some texts emphasize the negative aspects

GOOD	BAD
Joy	Suffering
Peace	Trials
Happy (blessed)	Cross-bearing

- C. Bible brings together:
- Mark 10:33-45
 - John 12:27
 - 2 Corinthians 4
 - 1 Peter 1, 4
 - Philippians 3:10

BRIBERY:

(follow up on talk about Discipleship: Private and Public)
Kuluva UHCF, 3 October 1985

Biblical Texts:

- Exodus 18:21: Judges whom Moses appointed
- *Exodus 23:8: Blinds and ruins cause of innocent
- *Deuteronomy 16:19: blinds wise—causes wrong decisions
- 1 Samuel 8:3: Samuel’s ungodly sons therefore want king
- 1 Samuel 12:3: Samuel’s personal defense and vindication
- 2 Kings 16:8 (5-9) Kahaz of Judah gives “tea” to Tiglath Pileser of Assyria
- Psalms 15:1,5: Righteous will not take a bribe against innocent
- Psalms 26:10: men who do evil all the time
- Proverbs 6:35 (34) Jealous husband cannot be bribed
- *Proverbs 15:27: Get your family into trouble
- *Proverbs 17:8: Works like magic: does anything
- *Amos 5:10-13(11): Loss of possessions
- *Micah 3: 8-12: National destruction (11)
- *Micah 7:1-4: Prelude to God’s judgment: i.e. Judah to Babylon

ALL of these texts condemn the official who DEMANDS or even REQUESTS a bribe.
*= consequence of bribery

* A Christian may never request a bribe, else these judgments fall upon them.

Problem * What does the Christian do when a bribe is demanded of him?

Examples:

1. The parent whose sick child is refused medical treatment before a bribe is paid

2. The student with very high “O” level marks but is refused entrance to H.S. C. before a bribe is paid
3. The trader with a large family who is refused a trading license before a bribe is paid.
4. The driver transporting valuable medicines for Kuluva Hospital who cannot pass through a roadblock before a bribe is paid.

THEOLOGY

Ringili DTC 1986

God of the Course--

1. Obey the Scriptures in our lives
2. Apply the Scriptures in our Ministries
3. Know the Scriptures for the examination

–What is Theology?

–Who is a Theologian?

Greek: Theos *God

Logos * Study of, word about

Many different theologians have many different definitions of theology.
Common, but wrong ideas:

–Theology makes clear/corrects an unclear/incorrect Bible
[insert diagram]

- Thus many Christians complain Bible is too confusing, and they don’t read it.
- Only the pastor is a “theologian” without whom Christians are lost.

[insert diagram]

–Theology completes an incomplete Bible
[insert diagram]

- Thus “educated” Christians have left the Bible far behind
- Bible is not “practical” for daily life

* Either way, the Bible remains for most Christians a closed book.

My definition: * “Application of the Bible to all areas of life resulting in obedience to God”
[insert diagram]

The BIBLE

1. Claims of Scripture
 - a. God cannot lie: He is TRUTH
Numbers 23: 19; Ezekiel 24:14; John 14:6
 - b. God knows all things: Romans 11:33-36

- c. God is all powerful : able to transmit Bible to us
Numbers 11:23; Isaiah 59:1; Jeremiah 32:17,27
 - d. God is the WORD: Divine attribute
John 1:1; Psalm 29
 - e. “Word of God”
 - f. 2 Timothy 3:16; 1 Thessalonians 2:13; 2 Peter 1:21; 3:15, 16
OT: Hebrew: “ruah” wind, spirit
NT: Greek: “pneuma” wind, spirit, breath
2. Word of God in the words of men
- a. God spoke through men
OT * Prophets: Amos 3:7
NT * Apostles: John 16:13-15
 - b. God directed the thoughts and ideas of men to write His Word (2 Peter 1:21)
 - 1) God did not use “mechanical dictation” Acts 1:1
 - 2) This explains different literary styles, and theological emphasis in Scripture
 - 3) The message is closely connected to the messenger (Galatians 1:6–2:21)
 - c. Biblical authors were also editors (Luke 1:1-4; John 21:25)
 - d. “Verbal Inspiration”
–Words of Scripture are God’s words (1 Corinthians 2:13; John 6:63)
 - e. Words of OT men quoted in NT as “Word of God”
Genesis 2:24 * Matthew 19:4
Psalm 95:7* Hebrews 3:7
Psalm 2: 1* Acts 4:24
Isaiah 55:3* Acts 13:34
3. Purpose of Scripture (John 20:30, 31; 2 Timothy 3:15, 17)
4. Canon of Scripture
–why these 66 books?
- a. Christian Church acknowledged the Jewish Scriptures as Word of God
–affirmed by Jesus (John 10:35)
 - b. within 300 years 27 books were widely acknowledged as apostolic – catholic–orthodox
 - 1) No Church “made” the canon
 - 2) The Church gradually acknowledged the inspiration of books which came to comprise the canon
 - c. Scripture follows this pattern
- | | | |
|--------------------------------|-------------------|---|
| Promise of God’s saving action | God’s Saving Acts | Explanation/Applica tion of God’s Salvation |
| Old Testament | Gospels | Epistles |
- d. “Once for all” redemption marks completion of the canon (Hebrews 10:12; Jude 3)
 - e. The Bible does not teach “apostolic succession” (2 Timothy 2:2; 4:6; 2 Peter 1:14)
 - f. There are other “Christian” books from the NT era
 - 1) “Gospel of Thomas” part of NT Apocrypha
 - 2) Not all writings of an apostle are canonical (1 Corinthians 5:9; Colossians 4:6)
5. From the Writers to Us

–Transmission of the Texts

a. Three major historical developments

- 1) invention of writing: before 3000 BC
- 2) beginnings of translation: before 200 BC
- 3) Development of printing: before 1600 AD

b. Terms

- 1) translation: rendering a written work from one language into another
- 2) transliteration: rendering letters of one language into letters of another
e.g. “angel” “evangel” “baptize”
- 3) literal translation: an attempt to translate as far as possible the precise words
- 4) version: a translation of a text from the original language
e.g. Old Testament Hebrew– New Testament Greek
Ex: King James Version is not “version” technically, but a revision of Tyndale’s work
- 5) Paraphrase: “free” or “loose” translation, which changes from idea to idea
Ex: TEV “blood” * “sacrifice”
– “dynamic equivalency” strives to make Bible culturally appropriate.

c. Translator’s task

1. What were the original words in Greek and Hebrew?
 - We do not have the original Bible manuscripts “autographs”
 - But there is an amazing number of available texts and fragments
 - Over 5,000 NT manuscripts in contrast with few copies of other ancient historical books
 - Under 1,000 OT manuscripts
 - Important study to determine their accuracy and reliability
 Illustration: Driving across the bridge which is slightly under-water
2. What do these words mean?
 - Language changes with time
3. How do you express those words into another language using only a few words?
 - This must be changed when the culture/language changes
 Ex: Route of the English Bible
 Greek *Latin * Early English *Today
 Ex: TEV English is second language who can read at level of P6 or 7

d. Conclusions

1. It is a matter of faith to believe the Bible. If God gave His son for our salvation, would He not make sure a faithful witness of this gift is kept?
2. We must do our best to speak God’s Word in a way that will be clearly understood.

6. Understanding the Bible: Three Teachers

a. HOLY SPIRIT: God is His own interpreter

– He enables the reader who is:

- 1) regenerate/born again (John 3:3,5; 1 Corinthians 2:14)
- 2) Humble (Psalm 119:125; Matthew 11:25)
- 3) Obedient (Psalm 119:30-35; John 7:17; 14:21)
- 4) Sharing (Mark 4:21-25; 1 Thessalonians 1:2-8)

b. Ourselves: an active participation, we are called to:

- 1) study (2 Timothy 2:15)
- 2) think (1 Corinthians 3:16; 5:6; 6:2; 3, 9, 15, 16, 19; 10: 1; 12:1; 2 Timothy 2:7)
- 3) Common sense (mark 8:17; Luke 12:57)

- 4) Discernment (1John 4:1)
- 5) Conviction (Romans 14:5)
- c. The Church: we learn together with all God's people
 - 1) principle: Ephesians 3:18; Colossians 3:16
 - 2) Warnings: Matthew 23:8-10; 1 John 2:20, 27
 - 3) Example: Acts 18:24-26

GUIDANCE

II. Traditional Christian Concept

–A popular idea with little Biblical support

A. The will of God: 3 meanings

1. Sovereign: God's secret plan determining everything that will happen in the entire universe (Daniel 4:35; Proverbs 21:1; Romans 11:33-36; Ephesians 1:11; Revelations 4:11)
2. Moral: God's revealed commands in the Bible, teaching what to believe and obey: Romans 2:18; 2 Corinthians 6:14; 1 Thessalonians 4:3; 5:18
3. Individual (this is the center of debate): God's ideal detailed total life-plan uniquely designed for each person (Romans 12:2; Ephesians 5:17; Colossians 1:9; 4:12)

[insert diagram]

B. Compared:

[insert table]

[pp. 6-8a see previous year??]

GOD: Theology proper

A man who had never seen the ocean wanted to capture the magnificence for His people who had also never seen one. So he filled a jar with ocean water. Showing this when he got home he said, "This is an ocean!" So it is for the theologian to describe God.

I. Introduction

A. Background

1. We only know of God because He reveals himself to us (e.g. REVELATION)
 - creation, conscience, Bible, Jesus: Matthew 11:25-27
2. Our knowledge must be both:
 - a. PROPOSITIONAL : based on Biblical facts (1 Corinthians 8:5,6)
 - b. PERSONAL: Intimate relationship: John 17:3
3. These are aspects of God which He has not, and may never reveal to us (Revelations 19;12; Judges 13:8; Psalm 139:6)

B. Definitions

1. THEISM: belief in God
 - (a. pan, poly, mono)
2. NAMES of God: His self-description given to reveal a measure of Himself (We may only use names He has given Exodus 20:7)
3. ATTRIBUTE: ? adding something to God, He is eternally perfect and complete
 - essential qualities of God Himself
 - a. PROPERTIES: something proper to God alone or PERFECTIONS, VIRTUES, EXCELLENCIES
 - b. these qualities are understood only from the teaching of Scripture.
4. Division of the Attributes

- a. non-moral /natural Constitutional Nature and Moral as Moral Being
- b. Absolute and Relative As He is As He relates to creation
- c. Incommunicable and Communicable –belong to God alone Some analogy in man, limited, imperfect
- d. These divisions can create confusion when pressed too far. Yet they help in our human struggle to understand our great God.
- 5. Unity or simplicity of God
 - He is the one true God
 - a. Different attributes are not parts or divisions of God. He is self-existent and immutable (unchanging). All attributes exist together all at once, all the time. e.g. He is righteous in all His holiness, and vice versa. [insert diagram]
 - b. Three persons each fully God Trinity does not divide God into three
- 6. Thirty-nine articles/ Church of England 1562
 - Article 1: of Faith in the Holy Trinity
 - “There is but one living and true God, everlasting. Without body, parts or passions; of infinite power, wisdom and goodness; the maker and Preserver of all things both visible and invisible. And in the unity of this Godhead there be three Persons of one Substance, power, and eternity; the Father, the Son and the Holy Ghost.”
- 7. Westminster Shorter Catechism. 1646
 - Q4: What is God?
 - A. God is a Spirit, infinite, eternal and unchangeable, in His being, wisdom, power, holiness, justice, goodness and truth. (incommunicable then communicable)
- 8. Attribute: Perfections that are ascribed to the divine being in Scripture or are visibly exercised by Him in the works of creation, providence and redemption.

II. Attributes of God

- A. Incommunicable: no analogies in the creature, emphasize the absolute distinctness of God and His greatness.
 - 1. Self-existence: He exists by the necessity of His own being. He does not depend on anything outside of Himself or anything outside of Himself to exist (John 5:26; Psalm 84:8; Isaiah 40:18; Acts 17:25)
 - a. in His thought: Romans 11:33,34
 - b. in His will: Daniel 4:35; Romans 9;19; Ephesians 1:5; Revelations 4:11
 - c. in His power: Psalm 115:3
 - d. in His counsel: Psalm 33:11
 - e. in His salvation: Psalm 98:1,2; Isaiah 45:21-23
 - f. Implications:
 - i) God does not need us
 - ii) Praise God that He will love and use us.
 - 2. Immutability: He is forever the same, and therefore never changes in His being, perfections, purposes and promises (Psalm 102:27; Malachi 3:6; Hebrews 13: 8; James 1:17)
 - a. Some passages speak of God changing His mind: Exodus 32:10-15; Jonah 3:10; Proverbs 11:20; 12:22; Psalm 18:26, 27

- b. This is an anthropomorphism (describing God in human terms) actually man changed , prompted by the warning of God’s Word, and God simply did what He planned from eternity (Numbers 23:19; 1 Samuel 15:29; Psalm 110:4; Ezekiel 24:14)
- c. Implications
 - i) We can trust God in all circumstances
- 3. Infinity: everything which belongs to His being is without measure.
 - a. His absolute perfection (Job 11:7-11; Psalm 145:3)
Infinity of all the communicable attributes: e.g. infinite love, wisdom, etc.
 - b. His eternity: infinity of time, endless time. God transcends time, with Him there is only an eternal present, no past or future. He is without beginning or end (Psalm 90:2; 102:12; Ephesians 3:21; 2 Peter 3:8)
 - c. His immensity or omnipresence: infinity of space. He is at the same time present in every point of space with His whole being (1 King 8:27; Psalm 139:7-10; Isaiah 66:1; Jeremiah 23:23, 24; Acts 7:48, 49; 17:27, 28)
- B. Communicable Attributes
 - 1. Knowledge of God or Omniscience:
God perfectly knows Himself and all things, actual or possible, present or future, from all eternity (1 King 8:39; Job 37:16; Isaiah 40:28; 42:9; 46:10; Ezekiel 11:5; John 21:17; Acts 15:18; Hebrews 4:13)
 - a. Nature
 - i) Intuitive: apart from reasoning, facts (Romans 11:34)
 - ii) Innate: apart from experience
 - iii) Simultaneously: all things at once
 - iv) Complete: nothing is lacking
 - b. Extent
 - i) to Himself, each member of Godhead (Matthew 11:27)
 - ii) all actually existing things
 - a) Psalm 147:4: all stars and their names
 - b) Psalm 139: all about man
 - c) Matthew 10:30: hairs on our heads
 - iii) all possibilities (Matthew 11:21)
 - iv) all the “future” events (to us)
 - c. implications
 - i) comfort: He fully understands
 - ii) Fear: He knows all: Repent!
 - 2. Wisdom of God using means to accomplish His plans
 - a. Works all things for His own glory (Romans 11:33; 14:7,8; Ephesians 1:11, 12; Colossians 1:16)
 - b. Seen in Creation: Psalm 19:1-7; 104:1-34
 - c. Providence: Psalm 33:10, 11; Romans 8:28
 - d. Redemption: 1 Corinthians 2:7; Ephesians 3:10
 - 3. Goodness of God: Moves Him to deal kindly and generously with all His creatures.
 - a. Toward man it is called common grace: Psalm 33:6; 104:21; 145:8,9,16; Matthew 5:45; 6:26; Acts 14:17
 - b. Different from saving grace.
 - 4. Love of God: delight in the thoughts of His own infinite perfections and of the creatures which reflect His moral image.
 - a. Grace: undeserved mercy toward those who are under condemnation: John 3:16; Ephesians 1: 6,7; 2:7-9; Titus 2:11; 3:4-7

- b. Mercy, or compassion, pity, love for those in misery: Luke 1:54,72,78; Romans 15:9; 9-16, 17; Ephesians 2:4
 - i) “God helps those who CANNOT help themselves.”
 - ii) Balanced with God’s justice.
- c. Patience or longsuffering: God postpones the sinner’s judgment (Romans 2:4; 9:22; 1 Peter 3:20; 2 Peter 3:15)
- 5. Holiness of God: eternally wills and maintains His own moral excellence, hates sin and demands purity
 - a. Transcendence: separate from all Creation in exalted majesty (Exodus 15:11; 1 Samuel 2:2; Isaiah 57:15; Hosea 11:9)
 - b. Ethical purity: moral excellence, in His presence man feels guilty (Job 34:10; Habakkuk 1:13; Isaiah 6:5; Mark 1:24; Luke 5:8; 19:8)
- 6. Righteousness of God: He guards His holiness against every violation and shows in every way He is the Holy One.
 - a. Just government or rectitude: He is ruler of all men, imposing a just law, with reward for obedience and punishment for disobedience (Psalm 99:4; Isaiah 33:22; Romans 1:32)
 - b. Just rewards or remuneration
 - i) Giving rewards to men and angels (Deuteronomy 7:9; 12, 13; Psalm 58:11; Micah 7:20; Romans 2:7; Hebrews 11:26)
 - ii) This is according to His love and promises (Luke 17:10; 1 Corinthians 4:7)
 - c. Just penalties or retribution
 - Because of sin, God must punish the guilty as an expression of His wrath (Romans 1:32; 2:9; 12:19; 2 Thessalonians 1:8)
 - d. Implications:
 - i) what God does is right, whether we understand it or not (Genesis 18:25)
 - ii) God’s justice compels Him to punish sinners (Psalm 5:5; 11:5; Romans 9:20-23)
 - iii) We must show justice and love in our relations with people.
- 7. The Truth of God: He is true in His inner being, in His revelation, and His relation to His creatures.
 - a. He is the TRUE GOD: Jeremiah 10:10; John 17:3; Romans 3:4; 1 John 5:20; John 14:6
 - b. He knows the TRUTH and reveals it to man (Psalm 25:5; Isaiah 45:19; John 17:17; Romans 9:1)
 - Jesus in Gospels “I tell you the truth” + 100 times
 - c. He fulfills all His promises; i.e. He is TRUE to His Word; Faithfulness (Matthew 5:17; Romans 1:17; 2 Corinthians 1:20; 2 Timothy 2:13)
 - d. Implications
 - i) strong sense of confidence in Him (1 Corinthians 1:8, 9; Hebrews 6:13-20; 10:23)
 - ii) Truth of God amidst world of lies
- 8. Sovereignty of God: total power and control over all things.
 - a. Sovereign will of God: final cause of all things
 - i) Creation and preservation: Revelations 4:11
 - ii) Government: Proverbs 21:1; Daniel 4:35; Ephesians 1:11
 - iii) Suffering of Christ: Luke 22:42; Acts 2:23
 - iv) Election and Reprobation: Romans 9:15, 16
 - v) Regeneration: James 1:18
 - vi) Sanctification: Philippians 2:13
 - vii) Suffering of Believers: 1 Peter 3:17
 - viii) Man’s life and destiny: Acts 18:21; Romans 15:32; James 4:15
 - ix) Smallest details of life: Matthew 10:29
 - b. secret and revealed will of God

–Secret: will of God’s decree, hidden

–Revealed: Word of Scripture (Deuteronomy 29:29)

- i) secret: all that God wills either to effect or perfect, absolute certain (Psalm 115:3; Daniel 4:17; Romans 9:18; 19; 11:33, 34; Ephesians 1: 5, 9, 11)
- ii) Revealed God’s duties for man, way of greatest blessing, frequently frustrated (Matthew 7:21; 12:50; John 4:34; 7:17; Romans 12: 2; Ephesians 5:17)
- c. Freedom of God’s Will: He is under no compulsion from anyone or anything. He acts as He pleases, but consistently with His character. (Job 11:10; 33:13; Psalm 115:3; Proverbs 21:1; Isaiah 10:15; Matthew 20:15; Romans 9:15, 18; Revelations 4:11)
- d. Will of God and sin: Is God then the “author of sin”?
 - i) He permitted His rational creatures to choose to sin (Proverbs 4:23; Matthew 15:19,20)
 - ii) Yet God stands behind man’s actions (Genesis 50:20; Proverbs 21:1)
 - iii) Yet man is responsible (Luke 22:22; Acts 2:23)
 - iv) So we must conclude that God does will sin for His own good purposes (Genesis 22; exodus 4:21-23; 2 Kings 20:1-7)

Illustration: we warn our children not to touch a sharp knife, yet we use that knife to accomplish good purposes.

(diagram)

- v) ANTINOMY: two apparently opposite ideas held together
 - i.e. God is sovereign/ man is responsible
- e. The sovereign power of God: or omnipotence (omni = all)
 - i) there are some things God cannot do; lie, sin, change or deny Himself (Numbers 23:19; 1 Samuel 15:29; 2 Timothy 2:13; Hebrews 6:18; James 1:13, 17)
 - ii) Definition: God has power to fulfill all He has purposed
 - iii) He is able to do more than He purposes; Genesis 18:14; Jeremiah 32:27; Zechariah 8:6; Matthew 3:9; 26:53. But He has chosen not to do these things
 - iv) El Shaddai: God who controls all things for His own purposes (Job 9:12; Psalm 115:3; Jeremiah 32:17; Matthew 19:26; Luke 1:37; Romans 1:20; Ephesians 1:19)

III. The Nature and names of God

A. The Nature or Being of God

“A pure spirit of infinite perfections”

1. God is a pure spirit: John 4:24
 - a. He is invisible and cannot be discerned by the bodily senses.
 - b. “Pure”: contra medieval concept of an ethereal or refined body.
2. God is personal: He is a rational being capable of self-determination
 - a. Mind: Romans 11:33, 34
 - b. Will: Ephesians 1:11
3. God is infinitely perfect
 - a. He possesses His being and His virtues without any limitation or imperfection
 - b. He is exalted above all His creatures in majesty (Exodus 15:11; 1 King 8:27; Isaiah 57:15; Psalm 96:4-6; 97:9; 99; 2,3; Jeremiah 23:24)

B. The Name of God in general (Exodus 20:7; Psalm 8:1)

1. Such general references do not refer to any particular characteristic of God, but a general reference to His self-revelation.
2. God has given these names Himself, they are not of human origin.

C. Old Testament Names of God

1. Names which emphasize His transcendence
 - a. El Elohin: stress He is strong and mighty. This should be feared
 - b. Elyon: exalted nature as the most High, object of reverence and worship
 - c. Adonai (Lord): owner and ruler of all men
 2. Names which emphasize His immanence
 - a. El Shaddai (Exodus 6:3) Great God as source of blessing and comfort for His people
 - b. YWHW/ Yahweh/ Jehovah
 - i) God of grace
 - ii) His most sacred and distinctive name: unspoken by the Jews
 - iii) Derived from “to be” Exodus 3:14
 - iv) God is unchangeable in His covenant promise
 - v) “Jehovah of hosts” angels: King of Glory surrounded by angels, ruling all and receiving glory.
- D. New Testament names of God
1. THEOS: God
 - a. El Shaddai: translated: Almighty God
 - b. Often with genitive of possession: “My God,” “Your” “our” “his”
 2. KURIOS: “Lord”
 - a. NT translation of Adonai and Jehovah
 - b. Applied also to Jesus: i.e. clear reference to His deity
 3. PATER: “Father”
 - a. Also in OT: Deuteronomy 32:6; Exodus 4:22; Isaiah 63:16
 - b. Distinctive through Christ: Ephesians 1:3