

Doctrinal Statement of

The Solid Rock Bible Baptist Church

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CHAPTER I

BIBLIOLOGY

I. REVELATION

Natural Revelation:

Natural revelation refers to the truths that God has revealed in a general way to all of mankind. God does this through nature (Ps. 19:1-6, Rom. 1:18-21), through world history (I Co. 10:1-11), through providential control (Dan. 2:21, 31-43), and through the conscience of man (Rom. 2:14-16). Natural revelation is of itself inadequate to provide man with the righteousness necessary for salvation (Acts 17:16-34), but is sufficient to make mankind responsible to God (Rom. 1:20).

Special Revelation:

Special revelation is the supernatural disclosure of Truth to man through the Living Word, Jesus Christ (Jon. 1:14), and through the Written Word, the Holy Scriptures (II Tim. 3:16). There are other forms of special revelation which God has used in the past, which are recorded in the Written Word, such as Theophanies (Gen. 17:1); prophets (Is. 6:8-9); dreams and visions (Dan. 2:19); direct communication (Deut. 34:10); angels (Lu. 2:10-13); and signs and miracles (Jon. 20:30; Heb. 2:4).

II. INSPIRATION

Definitions:

Inspiration is to be defined as the act of the Holy Spirit upon men, guiding their writing while involving their own writing styles and personalities, resulting in what they wrote being the Written Word of God; authoritative and without error in the original autographs (II Tim. 3:16-17; II Peter 1:21).

The word translated inspiration [θεοπνευστος] literally means “*God breathed*”, meaning that the Scriptures are inspired, not the men who wrote them. Human involvement is not denied (Mk. 7:8-13, 12:35-37), even though the Scriptures clearly recognize the Holy Spirit as the author (Mk. 12:36; Acts 1:16). As author, the Holy Spirit carried along the human writers, guiding their word selection, resulting in the written thoughts of God and not their own thoughts and imaginations (II Peter 1:20-21).

Verbal: Verbal inspiration means that the actual words of the original Hebrew and Greek autographs were inspired by God the Holy Spirit (Mt. 4:4, 5:17-19; Lu. 24:44-46; II Tim. 3:16-17; II Peter 3:16).

Plenary: Plenary inspiration means that everything within the Biblical Text, both Hebrew and Greek; prose and poetry; history and apocalypse; parable and prophecy; genealogy; or any other genre; grammar and syntax; and the form and

structure of the original autographs are fully and equally “*God breathed*” (Mt. 5:17-19; Lu. 24:44-46; Jon. 14:26, 16:12-15).

III. AUTHORITY OF THE BIBLE

The Bible is our ultimate authority for faith and practice (Deut. 8:3; Ro. 15:4). It is God’s Word (Ps. 138:2) which is based on His Character, therefore being authoritative in our lives.

Since the Bible is based on the character of God, it is therefore totally true (Ps. 119:160; Jon. 17:17). Within the pages of Scripture we also find evidence of their authority. Throughout the Hebrew and Greek Text we find examples of men submitting themselves to the authority of God’s Written Word (Ex. 24:7; Ps. 119:4, 105; Is. 40:8; Mt. 12:3; Jon. 10:34-35; Ro. 15:4; II Tim. 3:16-17; I Thes. 3:14).

IV. QUALITY OF THE BIBLE

Inerrancy:

Inerrancy simply means that the original autographs of the Holy Scriptures are without error in all areas, whether it be history, geography, science, or theology. The Scriptures are inerrant due to the fact that they are “*God breathed*” (II Tim. 3:16), and God is Truth (Ro. 3:4).

Historicity:

In spite of their attempts to prove otherwise, the secular historians consistently affirm Scripture. Although the sixty-six Books of the Bible are not intended to give a comprehensive account of God’s dealings with mankind, they do accurately record selective historical events necessary to communicate to man God’s plan of salvation. The historical accuracy of these events is validated not only by the authors, but also by God the Son (Mt. 12:39-41, 24:37-38; Ro. 4; I Co. 10:4-6; Heb. 11:7, 29-30).

Integrity:

The integrity, or truthfulness of Scripture is established due to the fact that it is “*God breathed*”, therefore inerrant.

Trustworthiness:

We are assured of an accurate Bible, even without the existence of the original autographs, based on God’s promise of preservation (Ps. 119:89; Is. 40:8; Mt. 5:18) and the science of Textual Criticism.

V. CANONICITY

Definition of Canon:

The word canon [Gr. *κανων*] simply means “a straight rod” and was used as a test of straightness, as a ruler, and to that which was accepted as meeting a particular standard, or the rule.

When applied to Scripture, canon refers to the sixty-six books that measure up to the standard by which inspiration is determined. The Canon is now complete (Rev. 22:18-20).

Definition of Canonicity:

Canonicity is defined as: the state of belonging to the Biblical Canon, the quality of being genuine”, conforming to a standard. Each book, when written under Divine inspiration, was part of the Canon of Scripture, determined by God before the foundation of the world (Ps. 119:89). Neither man’s determination nor church council declarations established canonicity. Rather, their purpose was to recognize that which God had already determined to be included in the Canon of Scripture.

Primary principles in the development of the Hebrew Canon:

The thirty-nine books of the Hebrew Scriptures, divided into three groups; the Law, the Prophets, and the Writings, were generally established by the time of Ezra [457-444 BC], with the exception of the Book of Ezra, Nehemiah and Esther. The Hebrew Canon was formally established in 90 AD at the Council of Jamnia. Israel most likely used the following canon to recognize the writings that were inspired:

- ✓ Does it reflect God speaking through a mediator (Ex. 20:1; Josh. 1:1)?
- ✓ Was it from a spokesman of God or a prophet (Deut. 31:24-26; I Sam. 10:25)?
- ✓ Was that which the prophet spoke of fulfilled (Deut. 18:22)?
- ✓ Did it reflect Divine authorship (Zeph. 1:1, 3:20)?
- ✓ Did the writing demand faith and obedience to its declarations (“*Thus saith the LORD*”)?
- ✓ Does the writing contain an accurate representation of historical accounts?
- ✓ Was that which was written or spoken consistent with previous revelation (Deut. 13:1-5)?

In addition to the recognition by Israel, Christ Jesus recognized the Hebrew Canon when He referred to the Law, the Prophets, and the Psalms {Writings} in the Greek Scriptures (Lu. 24:44).

Primary principles in the development of the Greek Canon:

As with the Hebrew Scriptures, the Greek Scriptures were inspired by God from the moment of their writing. Most scholars believe that the Greek Scripture Canon was established as early as 100 AD, and some even earlier. It was not until heretics began to challenge the Canon by adding to and subtracting from it, that the Church councils were formed to formally recognize what had already been determined. As with the nation of Israel, the Church fathers established the following principles in order to recognize the inspired writings:

- ✓ The author had to be an apostle, or a close associate of an apostle.
- ✓ The spiritual content of the writing indicated that it was Divine revelation.

- ✓ The universal acceptance of the writing as Scripture by the early Church.
- ✓ Was there evidence of Divine inspiration?

It bears repeating once again that these standards were not necessary to determine what was Scripture, rather were used simply to recognize that which God had already determined to be included in the Canon of Scripture (Ps. 119:89).

VI. TRANSLATIONS OF THE BIBLE

In the recent history of the Church there has been great controversy and division over the issue of English translations of the Hebrew and Greek Scriptures. Translation from one language to another has its inherent problems, and is an ongoing work in progress, always striving to arrive at the most accurate translation of the original language of delivery. There is no doubt that God delivered His Word to mankind in the Hebrew *{some Aramaic}* and Greek languages, not English.

Until the mid 1800's the English standard of the King James Version was virtually unchallenged. The purpose of this instrument is not to exhaust the how's and why's that the King James Version was challenged. Others have done that and can provide one with volumes of information on the subject. Suffice it say the KJV is a work in progress and stands as the most reliable family of translations in the English language. From its inception in 1611 and revisions in 1612, 1613, 1616, 1629, 1638, 1769 [*most popular KJV in use today*], 1881, 1901, 1952, and 1983, it has proved its worth in accuracy to the best Hebrew and Greek manuscripts available today.

I personally feel that the Biblia Hebraica Stuttgartensia Hebrew Bible and the Majority Text (*Textus Receptus*) of the Greek Scriptures are the most accurate we have today and that the 1983 revision of the King James Version {NKJV} follows these Texts better than other English translations. The King James family of translations is the only English translation following the Majority/*Textus Receptus* manuscripts of the Greek Text. In fact, the problem with the "*modern translations*" is that they do not follow the Hebrew and Greek at all and are not translations in the pure sense of the word. They are often the thoughts and doctrines of men passed off as Scripture.

CHAPTER II

THEOLOGY PROPER

I. MAJOR TERMS BRIEFLY STATED

Atheism. Atheism is the belief that there is no God.

Agnosticism. Agnosticism is the belief that it is impossible to know if there is a God, and if there is, He is unknowable.

Naturalism. Naturalism is a form of atheism which denies the existence of all things which are not physically related to the universe.

Dualism. Dualism is the belief that there are two opposing forces in the universe, one good and the other evil.

Pantheism. Pantheism is the belief that God is in everything, and that everything is a God.

Theism. Theism is the belief in a personal God, separate from His creation but active in it, all powerful, all knowing, and limitless in His presence.

II. THE NATURE OF GOD

Existence of God:

The Scriptures presuppose that God exists (Gen. 1:1; Ps. 53:1). It is not their purpose to prove God's existence. General revelation is sufficient to prove that (Rom. 1:20).

Essence of God:

The essence of God is simply what He is, His nature, His substance. God is spirit and infinite. Man is flesh and finite. Therein lays the inability of man to understand.

III. TRINITARIANISM

Statement of the Doctrine:

The doctrine of the trinity is the designation of God in unity (Deut. 6:4; Jas. 2:19) yet existing in three eternal persons (Jon. 1:1, 6:27; Acts 5:3-4). The trinity exists as the Father, Son, and the Holy Spirit. Each is distinct from each other, yet the three are united as one God.

Ontological Trinity:

The Ontological Trinity refers to the eternal nature of the one God existing in three persons. There has always been one God who subsists in three persons. The Ontological Trinity is unchanging and eternal (Gen. 1:1; Deut. 6:4; Mt. 28:19; Jon. 1:1), it has and will continue to exist for all eternity.

Economic Trinity:

The Economic Trinity refers to the functional relationships that exist within the Godhead during the course of redemptive history. In the Economic Trinity each person in the Godhead functions in a specific way to make salvation possible for man. There is within the Trinity a voluntary subordination of the Son to the Father (Jon. 8:28, 17:3, 20:21), and the Spirit to both the Father and to the Son (Jon. 14:15-16, 15:26). The Father is the source of authority (Jn. 5:30, 36-37, 6:38), the Son is the conduit of authority (Phil. 4:13), and the Holy Spirit is the agent whereby authority is exercised (Acts 1:8).

Trinity in the Hebrew Scriptures:

The purpose of the Hebrew Scriptures was to point Israel to the fact that they were to worship the one true living God and not the many false gods of their neighbors (Deut. 6:4; Is. 45:5-6, 18, 22).

There is an element of mystery in every doctrine, particularly before it is more completely revealed in the Greek Scriptures. The Trinity is most clearly taught in the Greek Text, yet throughout the Hebrew Text there are continuous indicators that point to the existence of the Trinity. These are seen in the names of God (Gen. 1:26, 3:22, 11:7; Is. 6:8, 54:5), the worship of God (Gen. 48:15-16; Num. 6:24-26; Is. 6:3) and the distinctions made within the Godhead (Gen. 1:2, 6:3, 19:24; Ps. 2:7; Is. 9:6, 48:16).

Trinity in the Greek Scriptures:

What was hidden in the Hebrew Text is clearly revealed in the Greek Text. The doctrine of the Trinity is clearly taught in the Greek Text. Deity is applied to the Father (I Co. 8:6), the Son (Jon. 1:1) and the Spirit (Acts 5:3-4). From the baptismal formula (Mt. 28:19) to the apostolic benediction (II Co. 13:14), the tri-unity of the Godhead is clearly taught.

IV. CREATION

God is both the creator and sustainer of all things (Jer. 10:12; Col. 1:17). He spoke and all things came into existence (Gen. 1-2; Ps. 33:6-9), and by His omnipotence He holds all things together until the appointed time (Ps. 36:6; Col. 1:17; Heb. 1:3). Man is therefore accountable to God as his creator and sustainer. The Bible attributes the work of creation to God the Son (Col. 1:15-16).

V. DECREE OF GOD

The decree of God is His eternal plan which renders all things certain according to His will (Ps. 2; Eph. 1:11). God's decree is referred to in Scripture as His council (Ps. 33:11; Is. 46:10; Eph. 1:11), His purpose (Is. 14:24-27; Acts 4:28; Eph. 3:11) and His will (Eph. 1:1, 5, 9, 11). The ultimate and sole purpose for God's decree is to bring honor and glory to Himself (Ps. 19:1; I Co. 1:19-31; Eph. 1:6, 11-12).

Directive Will of God:

As the supreme sovereign God, He can cause to happen whatever brings Him pleasure and glory. The Scriptures clearly point out that He is the creator of all things (Gen. 1:1; Col. 1:16-17), including salvation (Eph. 1:4). He determines governments, rulers and kings (Dan. 2:21) and controls the entire universe (Dan. 4:35; Acts 14:16-17). By nature of His directive will He can bring about the affairs of this world to accomplish His desires.

Permissive Will of God:

God's permissive will is the part of His eternal plan in which He does not actively take part. God allows man to make choices for which man is ultimately held responsible, and must bear whatever consequences may result. How we balance God's sovereignty and man's responsibility will remain a mystery. God allows sin for His ultimate glory, while man is held accountable for choosing sin (Jas. 1:3).

Soteric Sovereignty:

As the author of salvation (Eph. 1:4) and since man is unable to respond to God's offer of salvation (Eph. 2:1), God has the right and responsibility to choose those who are to be the recipients of that salvation. Scripture states that God chose all of those who would be saved (Eph. 1:4-5; II Thes. 2:13) based on His foreknowledge (I Pet. 1:2) before the foundation of the world (Eph. 1:4). This choice on the part of God was not based on any merit or worthiness of man (Rom. 9:11; Eph. 2:8-9; Tit. 3:5), but solely by the grace of God (Eph. 2:8).

Providence of God:

The providence of God is His directing all things according to His will, purpose and glory. All aspects of His creation are under His Lordship (Phil. 2:10) and His control and protection (Job 38:39-39:20; Ps. 104; Pr. 16:9; Dan. 4:25).

CHAPTER III

CHRISTOLOGY

I. THE PRE-EXISTENCE OF CHRIST

Christ, the second person of the Godhead, being God, has existed from all eternity. Scripture is clear that He existed before the incarnation (Jon. 1:1, 8:58; Gal. 4:4; Mic. 5:2) and is equally as clear that He existed prior to the Creation as well (Jon. 1:3, 10, 17:5, 24; Col. 1:15-17; Heb. 1:2). Christ has existed for all of eternity past and future (Is. 9:6; Mic. 5:2; Jon. 8:58; Rev. 1:8). All references to the person of Christ must be understood in relation to His pre-existence. The terms “*only begotten*” and “*firstborn*” are not intended to deny His pre-existence of Deity. The term “*only begotten*” is used to describe the unique relationship between the Son and the Father (Jon. 1:14, 3:16). The term “*firstborn*” is not used in relation to time, but rather in respect to His quality of existence. Christ is pre-eminent over all creation (Col. 1:15-16).

II. THE DIETY OF CHRIST

As the second person of the Godhead, Christ is God. The Scriptures testify of the Deity of Christ (Jon. 1:1, 5:39, 20:28). They also testify to the fact by attributing Divine titles to Christ (Is. 9:6; Jon. 1:1, 8:28; Heb. 1:10-12); Divine attributes are ascribed to Him (Mic. 5:2; Mt. 28:20; Col. 2:3; Heb. 1:3); He performed Divine works (Lu. 7:14-15; Jon. 1:3; Col. 1:16-17; Rev. 19:11-15); He claimed to be God (Jon. 5:23, 6:25, 10:30); and He accepted worship that was due only to God (Mt. 8:2, 28:9; Jon. 5:23, 9:38).

III. THE HUMANITY OF CHRIST

Jesus Christ is the only man with two natures. He is one hundred percent God, and at the same time one hundred percent man. The Scriptures declare the humanity of Christ (Lu. 1:34-35; I Tim. 2:5). Being a man, He was subject to the same hunger (Mt. 21:18), thirst (Jon. 19:28), weariness (Jon. 4:6), grief (Jon. 11:35), love (Jon. 11:36), anger (Mk. 3:5), and compassion (Mk. 9:36) as any other man. As with all men, Christ possessed a spiritual soul (Mt. 26:38; Lu. 23:46), and was subject likewise to death, even the death of the cross (Phil. 2:8).

IV. HYPOSTATIC UNION

The term hypostatic union refers to the union of a Divine nature and a human nature in one body. The two natures are separate and distinct from each other, and yet result in one person and personality, Jesus Christ the God-Man.

V. KENOSIS

The kenosis, the Greek word meaning to empty, of Jesus Christ refers to what took place when Christ became a man. The kenosis involved Christ “*emptying*” Himself in three ways: by veiling His glory, by accepting the limitations of human nature, and by voluntarily giving up the independent use of His comparative attributes of Deity. Christ exemplified humility to all of mankind by coming to earth and “*being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a servant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross*” (Phil. 2:7-8). Christ did not give up His Deity, but rather took on humanity.

VI. INCARNATION

The incarnation of Christ is the miraculous conception of Jesus in the womb of Mary, a virgin, by the power of the Holy Spirit of God (Mt. 1:18; Lu. 1:34-35). Jesus was born as all men are born, but not conceived as all men are conceived since Mary did not have sexual relations with a man prior to His birth (Mt. 1:25; Lu. 1:34). This miraculous event insured both the Divine and human natures of Christ, assuring the sinless nature of the God-Man (Lu. 1:35).

VII. VIRGIN BIRTH

The virgin birth is the fact that Mary, a sexual virgin (Lu. 1:34), gave birth to the Son of God as a result of the miraculous conception by the Holy Spirit of God (Mt. 1:18, 25).

VIII. IMPECCABILITY

The impeccability of Christ refers to the doctrine that Jesus Christ was, and is, incapable of sinning. On the other hand, the peccability of Christ is the teaching that while on the earth Christ was capable of sinning as any man is. The witness of the Scriptures is clear that Christ did not sin (II Co. 5:21; Heb. 4:15; I Pet. 2:22; I Jon. 3:5). To this statement both proponents and opponents of impeccability would agree. The fact that Christ was sinless, enabling Him to be the payment for our sin (II Co. 5:21), is far more worthy for us to dwell on than the hypothetical questions of peccability and impeccability (Phil. 4:8).

IX. LIFE OF CHRIST

The incarnation of Christ took place in the town of Bethlehem, Judea (Mt. 2:1). He was raised according to the Jewish customs, being circumcised on the eighth day (Lu. 2:21) and remaining in Bethlehem until approximately the age of two. At that time Joseph was warned by God to go to Egypt in order to avoid the wrath of Herod (Mt. 2:13-14). After the death of Herod Jesus Christ and His human parents, Mary and Joseph, returned to Nazareth in Galilee (Mt. 2:19-23) where He matured as other Jewish boys, in full subjection to His human parents (Lu. 2:51) and to God His Father. Except for the account in Luke 2:41-52, when He was twelve years old, all the Scriptures tell us about the childhood years of Christ is that He *“increased in wisdom and stature, and in favor with God and men.”*

The public ministry of Christ began when He was an adult, approximately thirty-three years of age. This ministry lasted about three and one half years. During that first year of ministry, following His baptism by John the Baptist (Mk. 1:9-11), He was tempted by Satan (Mk. 1:12-13), preached the Gospel of the Kingdom of God (Mk. 1:14-15), called disciples (Jon. 1:35-51), performed His first of many miracles (Jon. 2:1-12), and healed many in both Judea and Galilee. His second year of ministry was marked by continued teaching, performing miracles, and healing the sick. This caused Him to grow in popularity with the people and in opposition to the religious leaders. During the third year of His ministry the Jews rejected His teaching preparing the way for the presentation of the Gospel message to the Gentiles. He began at this point to spend most of His time preparing the disciples for their ministry which would take place after His crucifixion and ascension.

The Jewish Passover Feast was the setting for the final week of Christ’s public ministry (Jon. Ch. 12ff). Christ ate the Passover meal with the disciples and gave them His final instructions (Jon. 13-17). After a time of prayer in the garden of Gethsemane, He was arrested, unjustly tried, rejected by the Jewish leaders, and willingly crucified by the hand of Pontus Pilate and the government of Rome. All of this occurred in spite of the fact that He lived a sinless life before God and men (II Co. 5:21; Heb. 4:15; I Pet. 2:22; I Jon. 3:5).

X. PASSION

His Death:

Christ lived a life of sinless perfection (II Co. 5:21), yet died the death of a sinner on the cross. Because of His sinless life and sacrificial death, Christ qualified to be *“the Lamb of God who takes away the sins of the world”* (Jon. 1:29). Christ assumed the form of a servant (Phil. 2:7), was obedient *“to the point of death, even the death of the cross”* (Phil. 2:8), therefore making it possible for man’s sins to be forgiven (Jon. 1:29; I Pet. 2:24).

IMPORTANT TERMS:

Atonement: “Atonement” means to cover. In the Hebrew Scriptures, atonement was a temporary “covering” of man’s sins, needing constant repeating, in that the blood of lambs and goats could not wash away the sins of man (Heb. 10:4). In the Greek Scriptures the atonement of Christ is the basis for permanent covering of the sins of man both before and after the cross (Ro. 3:25).

Expiation: “Expiation” refers to the turning away of the wrath of God from man due to Christ’s fulfillment of the righteous requirements of a Holy God (Ro. 6:23).

Vicarious: The word “Vicarious” means that Christ died “*in place of*” undeserving sinners; “*For He made Him who knew no sin to be sin for us*” (II Co. 5:21). God’s wrath was “*poured out*” upon His Son instead of you and me, who deserve it (Is. 53; II Co. 5:21).

Substitutionary: This term simply means that Christ Jesus died “*instead of*”, or for the “*benefit of*” sinful man (I Co. 15:3; II Co. 5:21; I Pet. 3:18).

Satisfaction: “Satisfaction” means that the death of Jesus Christ met fully all of the demands of a righteous, holy God in relation to the judgment of the sin of man. Christ Jesus is the satisfaction of God’s justice for the entire world (I Jon. 2:2).

Propitiation: This term is synonymous with satisfaction. It is based solely upon the substitutionary death of Jesus Christ (Heb. 9:24-28; I Pet. 1:19).

Redemption: “Redemption” is the payment of the price to free the believer from the penalty and slavery of sin. The Elect’s freedom from sin was purchased through the death and resurrection of Jesus Christ (Mt. 20:28; Heb. 9:12; Tit. 2:14).

Reconciliation: “Reconciliation” means that peace has been made between God and man (II Co. 5:18-21). Reconciliation by God does not mean that all men are therefore saved. It does mean that God, through Christ, has placed man in a position where he now can be saved (Ro. 5:10).

Justification: The act where God declares the repentant sinner righteous, based on the imputation of the righteous Christ (Ro. 6; II Co. 5:21). Justification is by faith, it cannot be earned (Ro. 3:22, 5:1).

Extent of the Atonement: The “*extent*” of the atonement has to do with the question, “*For whom did Jesus Christ die?*” The Scriptures are clear that Christ died for the sins of the world (Jon. 1:29, 3:16-17; I Tim. 2:1-6; Heb. 2:9; I Jon. 2:2). However, the Scriptures are also clear that the entire world does not experience the benefits of Christ’s atoning work (Mt. 7:13-14). The atonement is therefore unlimited in relation to its provision, but it is limited in relation to its application. It is only those who believe, the Elect, that will experience the benefits of the salvation from Christ’s atoning work (I Tim. 4:10).

XI. THE RESURRECTION

Jesus died on the cross of Calvary, was buried, and three days and three nights later*, on the first day of the week, rose from the dead and lives for ever more (Jon. 20:1-18).

The Events of Passover Week

Sunday-10 Nisan: Jesus enters Jerusalem on the donkey the same day the Passover lambs were being herded into Jerusalem. Jesus goes to the temple, looks around, and returns to Bethany {**Exodus 6:3-7; Matthew 21:1-17; Mark 11:1ff; Luke 19:28ff; John 12:12ff**}.

Monday-11 Nisan: Jesus returns to Jerusalem, curses the fig tree on the way illustrating the barrenness of Israel. He cleanses the temple and returns to Bethany {**Matthew 21:18-22; Mark 11:12-19; Luke 19:45-48, 20:1-38**}.

Tuesday-12 Nisan: Jesus returns to Jerusalem, the disciples notice the withered fig tree and ask for an explanation {**Matthew 21:20-22; Mark 11:20-24**}. In the city the disciples comment on the magnificence of the temple {**Matthew 24:1-2; Mark 13:1-2; Luke 21:5-6**}. On the way back to Bethany, Jesus stops at the Mount of Olives and delivers the Olivet Discourse concerning things to come {**Matthew 24:3-14; Mark 13:3-37; Luke 21:7-19**}.

Wednesday-13 Nisan: Jesus sends the disciples to prepare for the Passover {**Matthew 26:17; Mark 14:12; Luke 22:7**}. The meal is eaten that evening without the Passover lamb. Jesus is arrested that same night in the Garden of Gethsemane instead of returning to Bethany {**Matthew 26:47ff; Mark 14:43ff; Luke 22:47ff; John 13-18**}.

Thursday-14 Nisan: Jesus is tried and crucified the day the Passover lamb is to be killed; {**Exodus 12:6; Matthew 26:57ff; Mark 14:53ff; Luke 22:54ff; John 18:12ff**}. He is buried that evening in the new tomb by Nicodemus and Joseph of Arimathea. The women observe where He is laid and buy spices {**Matthew 27:57ff; Mark 15:42ff; Luke 23:50ff**}. It is now the beginning of the Passover (*dusk Thursday*) so they are unable to prepare the body until Sunday, [*after Passover Sabbath (Friday) and the weekly Sabbath (Saturday)*], the first day of the week.

Friday-15 Nisan: Passover Sabbath: Pilate gives the Chief Priests and Pharisees permission to seal the tomb until the third day as they requested. (**Matthew 27:62-66**).

Saturday-16 Nisan: *Weekly Sabbath:* Jesus' body remains in the tomb, the women observe the two Sabbaths*. *Passover Sabbath, *Friday (Leviticus 23:4-8)* and the weekly Sabbath, *Saturday*;

See **Matthew 28:1**, "*Now after the Sabbaths [plural in the Greek].*"

Sunday-17 Nisan: Jesus rises from the dead sometime during the night early Sunday morning {**Matthew 28:1ff; Mark 16:1ff; Luke 24:1ff; John 20:1ff**}, thus spending three days and three nights in the grave as He predicted {**Matthew 12:40**}! ***"For He is risen, as He said."*** (**Matthew 28:5-8; Mark 16:6; Luke 24:6**).

His was a bodily resurrection, meaning that the body which was laid in the tomb was the body that walked out of the tomb three days later. There are many evidences of this bodily resurrection, such as the empty tomb being revealed by the rolling away of the stone (Lu. 24:1-3), His appearance to Mary Magdalene (Mk. 16:9), His being seen and touched by His disciples (Lu. 24:39; Jon. 20:20). While in the midst of His disciples He ate food and was seen by over 500 brethren at one time (I Co. 15:6). The resurrection of Jesus Christ is a foundational doctrine of the Christian faith. If it were to be proven false, then the believer's faith is said to be in vain (I Co. 15:14). The resurrection of Jesus Christ is a guarantee to all believers of their resurrection (I Co. 15:20-22), and proves the Deity and sinless nature of Jesus Christ (Ro. 1:4), therefore demonstrating the "*exceeding greatness of God's power*" (Eph. 1:19-20).

XII. THE ASCENSION

After Jesus rose from the dead, He spent forty days on the earth before ascending bodily into heaven (Acts 1:3-11, 2:33). By doing this, He was able to take His rightful place at the right hand of the Father (Col. 1:1; Heb. 1:1-4; Phil. 2:9; Rev. 4&5). From this position He functions as the Head of the Body, His church (Eph. 1:20-23), and intercedes for believers as their Great High Priest (Heb. 4:14-16).

XIII. HIS FUTURE WORK

Acts 1:11 states "*this same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.*" It is after this time that Jesus Christ will establish His Millennial Kingdom that was promised Israel, and judge the

world. Following His reign on the earth, Jesus Christ will defeat Satan for the final time and establish the Eternal State (Rev. 20&21).

CHAPTER IV

PNEUMATOLOGY

I. THE PERSON OF THE HOLY SPIRIT

The Scriptures are quite clear that the Holy Spirit is a person (Zech. 4:6; Acts 15:28). As a person He possesses a will (I Co. 12:11), intelligence (I Co. 2:10-12), and feelings (Eph. 4:30). As a person He provides (Jon. 16:13), intercedes (Rom. 8:26), reproves (Jon. 16:8), and performs miracles (Acts 8:39). The Holy Spirit can be lied to (Acts 5:3), obeyed (Acts 10:19-21), grieved (Eph. 4:30), resisted (Acts 7:51), and blasphemed (Matt. 12:31). In the Greek language the word Spirit is neuter in gender, requiring the use of a neuter pronoun when referred to. However, many times when the Spirit is referred to, a masculine pronoun is used (Jon. 15:26, 16:7-8, 13-14). The use of the masculine pronoun is just one more support for the personhood of the Holy Spirit.

II. THE DEITY OF THE HOLY SPIRIT

As the third person in the Godhead, the Holy Spirit is fully God, being fully equated with God. Lying to the Holy Spirit is lying to God (Acts 5:3-4). When the Holy Spirit speaks, what He says is the word of God (Jon. 16:13; I Pet. 1:21).

It is also seen in the Scriptures that the Holy Spirit is the possessor of the attributes of God. These include life (Rom. 8:2), truth (Jon. 16:13), holiness (Eph. 4:30), omnipresence (Ps. 139:7), omniscience (I Co. 2:10-11) and omnipotence (Job 33:4; Lu. 1:34-37).

We can also see in the Scriptures that the Holy Spirit does the work of God. He was active in the creation (Gen. 1:2), He regenerates (Jon. 3:8), He was the agent in the conception of Christ (Matt. 1:18; Lu. 1:35), He raises the dead (Rom. 8:11), He was the author of the Holy Scriptures (II Tim 3:16-17; II Pet. 1:21), He convicts sinners (Jon. 16:7-11) and illuminates the saints (I Co. 2:12-16; Eph. 1:17-18).

III. THE MINISTRY OF THE HOLY SPIRIT

In Creation:

The Scriptures indicate that the Holy Spirit was involved in the creation (Gen. 1:2; Ps. 104:30). The Holy Spirit is also said to have created the heavens (Job 26:13) and man (Job 33:4).

In Revelation:

The Holy Spirit was not only active in general revelation (creation), but He was also involved in special revelation. Several writers of the Hebrew Scriptures credit the Holy Spirit for guiding them in divine revelation (II Sam. 23:2; Ezek. 2:2; Mi. 3:8). The clearest statement to this effect is found in II Peter 1:21.

The following references in the Greek Scriptures also refer to the work of the Holy Spirit in divine revelation (Mt. 22:43; Acts 1:16, 4:25, 28:25; Heb. 3:7, 9:6-8, 10:15; II Tim. 3:16-17; II Pet. 2:21).

In Inspiration:

The Holy Spirit is the author of inspiration (II Tim. 3:16-17; II Pet. 1:21). The Holy Spirit “*carried them along*” so that without eliminating the human factors of individual style and personality, the writers of Scripture were able to record without error the special revelation of God.

In Illumination:

The Holy Scriptures indicate that the Holy Spirit would be the teacher and guide the disciples into all truth. (Jon. 14:16-17, 26, 16:12-15). The illumination of the Holy Spirit is necessary due to man’s inability to fully comprehend the things of God (I Co. 2:11). This ministry of the Spirit enlightens believers so that they can comprehend the Word of God. The unregenerate man cannot comprehend special revelation because it is spiritually discerned (II Co. 4:3-4). When a person becomes “*born again*”, an understanding of the Scriptures is available to him. This understanding comes from the Holy Spirit (I Co. 2:6-16). The Holy Spirit teaches believers through His anointing (I Jon. 2:20-27) at the time of the new birth.

In Evangelism:

Part of the ministry of the Holy Spirit is to convict mankind concerning their sin, unrighteousness, and their accountability to a Holy God (Jon. 16:8-11). He bears witness to the world concerning the truth of Jesus Christ (Jon. 15:26). Since man is totally depraved and is unable to respond to God on his own (Ps. 14:1-3; Jon. 5:39-40; Rom. 3:11, 5:10; Eph. 2:1-2), the Spirit provides the elect with the ability to believe the Gospel message (Acts 5:31-32; Jon. 6:44).

In Salvation:

The ministry of the Holy Spirit at the time of salvation affects the believer in several areas. The Spirit is credited with the actual regeneration of the believer (Jon. 3:3-8; Tit. 3:5) in concert with the Father and the Son (Jon. 10:28; I Pet. 1:3). The Spirit

also indwells (Rom. 8:9; I Co. 3:16, 6:19), seals (II Co. 1:22; Eph. 1:13-14, 4:30), and baptizes believers into the body of Christ (I Co 12:13).

To Pre-Pentecost Believers:

In addition to His work in the creation, the Holy Spirit seems to have had a part in the regeneration of the pre-Pentecost saint (Ez. 18:31, 36:25-27; Jon. 3:5-6). By contrast with the post-Pentecost saint, His work in the lives of the pre-Pentecost saints was limited. The Holy Spirit's ministry is described as "*being in*" (Gen. 41:38) "*coming upon*" (Num 24:2), and "*filling*" individuals (Ex. 31:3) The empowering seems to be "*task oriented*" (Ex. 31:3; Judges 3:10, 13:25; I Sam. 16:13; II Kings 2:7-14; Ps. 51:11), in most people, although some were described as being "*indwelt*" (Is. 63:11; Ez. 2:2, 3:24; Dan. 4:8, 9, 18). In contrast with the post-Pentecost saint, this indwelling was not guaranteed as permanent, as illustrated in the lives of Samson, Saul, and David (Judges 13:25, 16:20; I Sam. 10:10, 16:13-14; Ps.51:11). Passages such as I Samuel 10:10, 16:14 and Psalm 51:11 support the fact of temporary indwelling.

To Post-Pentecost Believers:

The Holy Spirit is very much involved in the life of the post-Pentecost believer. He bears witness with the spirit of the believer to assure him that he is a child of God (Rom. 8:16). He assists the believer in his prayer life (Rom. 8:26) by acting as an intercessor. The believer is sealed by the Holy Spirit until the day of redemption (Eph. 1:13; II Co. 1:22), baptizes the believer into the body of Christ (I Co. 12:13), and indwells the believer (I Co. 3:16, 6:19). The believer is regenerated by the Spirit (Tit. 3:5), and provided with spiritual gifts by Him (Rom. 12:6-8; I Co. 12:8-10, 28-30; Eph. 4:11-12). He guides the believer into the understanding of the Scriptures (I Jon. 2:20-27; I Co. 2:10-12). The Holy Spirit is also the restrainer of sin in the world today (II Th. 2:6-7).

Holy Spirit and the Spiritual Life:

The believer is to conduct his life in a manner that reveals that he is a child of God and not a child of the flesh (Gal. 5:19-21). When one walks in the Spirit, he reveals the fruit of the Spirit (Gal. 5:22-23). Walking by the spirit means to put off the old man, and to put on the new man (Rom. 6:4-6, 11-14; Eph. 4:17-32; Col. 3:5-17). Walking in the Spirit is living a life that is controlled by the Spirit (Eph. 5:18). It is a life that bears spiritual fruit (Jon. 15:5-8; Rom. 7:4). His discernment of right and wrong will increase as he grows in this spiritual walk (I Co. 2:15). The Spirit provides the believer with spiritual armor (Eph. 6:11-16), and also aids the believer in the spiritual battle (Rom. 8:13; Gal. 5:16-17). The Holy Spirit can be quenched (I Th. 5:19), and He can be hindered by the believer (Eph. 4:30) by grieving Him. Grieving takes place when the believer chooses to walk in the flesh rather than by the Spirit (Eph. 4:17ff.). Quenching is to stifle or to smother the influence of the Spirit by sin or the refusal to obey the commands of the Spirit. God has provided the believer with everything that he needs to live a life that is pleasing to Him (I Co. 10:13; II Pet. 1:3).

Baptism by the Holy Spirit:

The baptism by the Holy Spirit is the act by which the Holy Spirit places the believer into the body of Christ, in union with other believers in the universal body of Christ (I Co. 12:13). The baptism by the Holy Spirit first occurred at Pentecost (Acts 1:5, 11:15-16) and is unique to the church, and does not include Israel or the pre-Pentecost saint (Matt. 3:11). This baptism include both Jews and Gentiles of the Church Age (Rom. 6:3-5; I Co. 12:13; Gal. 3:27-28). This baptism also insures the unity of the body (Eph. 4:5), identifies each believer with Christ in His death, burial, and resurrection (Rom. 6:3-5; Col. 2:12), and is administered by the Spirit Himself (Acts 1:5; I Co. 12:13). This baptism by the Spirit is immediate, and occurs only once to each believer (Eph. 1:13-14).

Filling of the Holy Spirit:

The filling of the Holy Spirit is not the same as the baptism of, or the indwelling of the Spirit. Baptism and indwelling is a one time event (Eph. 1:13-14). The filling of the Spirit is a repetitive event. Filling means to be controlled, strengthened, and empowered by the Spirit for service and maintaining the Christian walk (Eph. 5:18). In the Gospels, and the book of Acts, the filling was an enablement for divine service (Lu. 2:25; Acts 2:1-4, 9:17, 11:24, & 19:6). Ephesians 5:18 instructs the believer to be "*filled*" with the Spirit. The implication in the original Greek is passive, meaning the believer is to be under the influence of the Holy Spirit, continually controlled by the Spirit, and therefore strengthened continually by the Spirit. This is what is meant by "*walking in the Spirit.*"

Gifts of the Spirit:

Nature: A spiritual gift is a divine enablement provided to the believer at salvation for the purpose of edifying, or building up, the Body of Christ (I Co. 12:7-10, 28-30, 14:1-4). Each believer is given at least one gift at the time of salvation (I Co. 12:7, 14:1-4; I Pet. 4:10).

Purpose: The purpose of spiritual gifts is to edify the Body of Christ (Eph. 4:11-12). In the first century, the gifts were also given as a sign of "truth" and authority from God (Eph. 2:20; Heb. 2:3-4).

Temporary and Permanent: Some of the gifts mentioned in the Scriptures that were given to the church were temporary in nature. Those that were meant as temporary were given as signs to unbelievers to validate that the message being delivered was from God. These gifts ceased when the full, written revelation was complete. The gifts did not stop suddenly, but began to taper off as the Scriptures were progressively revealed. The temporary gifts are often referred to as the "*sign gifts*" and included the gifts of miracles (I Co. 12:10), healing (I Cor. 12:9), the discerning of spirits (I Co. 12:10), tongues (I Co. 12:28), the interpretation of tongues (I Co. 12:10), prophecy (Rom. 12:6; I Co. 12:10; Eph. 4:11), and apostles (Eph. 4:11).

The gifts that were permanent, and remain in effect today are the gifts of evangelism (Eph. 4:11), pastor-teacher (Eph. 4:11), teacher (Rom. 12:7; I Co. 12:28), service (Rom. 12:7), helps (I Co. 12:28), faith (I Co. 12:9), exhortation (Rom. 12:8), mercy (Rom. 12:8), giving (Rom. 12:8), administration (Rom. 12:8; I Co. 12:28), wisdom (I Co. 12:8), and knowledge (I Co. 12:28).

CHAPTER V

ANGELOLOGY

I. EXISTENCE AND CREATION OF ANGELS

The greatest testimony to the existence of angels is the Scripture itself. Thirty-four books with over three hundred references, including both the Hebrew and the Greek texts, mention angels. Angels, as all created beings, were created by God (Ps. 148:2,5; Col. 1:16; Heb. 1:7). Unlike man, angels do not have the capability to reproduce themselves (Matt. 22:30; Lu 20:36), and were all created at the same time, sometime before the creation of man (Job 38:6-7). The number of angels is not known, and may be countless in numbers (Rev. 5:11).

II. THE NATURE OF ANGELS

Angels are spirit beings. As such they may appear in the form of a man (Lu. 24:4; Acts 1:10), but they are of a higher order than man (Lu. 8:2, 11:24; Heb. 1:14, 2:7), possessing greater power and strength than man (II Pet. 2:11). As created beings they are less than God, are not omnipresent (Ps. 104:4; Dan. 9:21-23; Heb. 1:14), omniscient, or omnipotent (Dan. 10:13).

Angels appear to possess the basic characteristics of personhood, having intellect (Matt. 28:5-7; Lu. 1:26ff), emotion (Lu. 15:10), and will (Jude 6).

III. ACTIVITIES OF ANGELS

Angels are referred to as ministering spirits (Heb. 1:14). They minister to God the Father, Christ the Son, and to man created in the image of God. Cherubim and Seraphim are angels that minister to God directly. Cherubim seem to be guardians of the holiness of God (Gen. 3:24; Ex. 25:17-22), and Seraphim seem to be involved in proclaiming the holiness of God (Is. 6:1-3).

Angels have had and will have a significant ministry in the life of Christ. They predicted His birth (Lu. 1:26-33); announced His birth (Lu. 2:8-14); provided protection and warning for the safety of the Child (Matt. 2:13); ministered to Him (Matt. 4:11); strengthened Him (Lu. 22:23); announced His resurrection (Matt. 28:5-7); attended His Ascension (Acts 1:10); and will accompany Him at the Second Advent (Matt. 25:31).

In addition to ministering to the Godhead, angels minister to man. They minister to men by providing physical protection (Ps. 34:7, 91:11-13; Acts 5:19; Rev. 7:1-14);

physical provision (I Kings 19:5-7); encouragement (Acts 27:23-25); revealed God's will prior to the New Testament (Acts 8:26, 10:3,22); and involved in answering prayers (Acts 12:1-11); There is no indication that the ministry of angels has ceased, so we must assume that it continues today in the lives of the saints (Heb. 1:14).

IV. THE FALL OF ANGELS

History of the Fall:

Scripture indicates that all angels were created holy (Jude 6), yet with the ability to choose to obey or disobey. Sometime prior to the fall of man, some of the angels, led by Satan, rebelled (Is. 14:12-15; Ezra 28:11-19; Lu. 10:18). As a result of this rebellion, Satan and the angels that followed him were expelled from God's presence (Mk. 1:23-27; I Co. 10:20; II Pet. 2:4; Jude 6; Rev. 12:3). They are now under the authority of Satan (Matt. 25:41).

Their Judgment:

Satan and all the powers of evil and death were defeated by Christ on the cross (Gen. 3:15; Jon. 12:31; Heb. 2:14), however their final judgment (I Co. 6:3; II Pet. 2:4; Rev. 12:7-9, 13, 20:3) and eternal torment that they are aware is in their future (Mt. 8:29; Mk. 5:7; Lu. 8:28), will take place at the end of the millennium when they will be cast into the lake of fire (Rev. 20:10-15).

Their Organization:

Fallen angels are under the rule of Satan, the prince of the power of the air (Mt. 12:24, 25:41; Eph. 2:2). These angels are referred to as angels who sinned (II Pet. 2:4; Jude 6), demons and devils (I Co. 10:20; Jas. 2:19), and unclean spirits (Mk. 1:23-27; Acts 5:16). As with the holy angels of God, the fallen angels appear to operate within an organized authority structure (I Co. 15:24; Eph. 6:12).

Their Activities:

Scripture is clear that not all of the fallen angels are free to aid Satan in his attack on the people and name of God. Some are confined to *Tartarus* (II Pet. 2:4; Jude 6), and others are temporarily restrained (Rev. 9:14). Satan and his angels are involved in keeping the unsaved from understanding the Gospel (Lu. 8:12; II Co. 4:3-4), encouraging the unsaved to do evil (Jon. 8:44; Eph. 2:2-3), making war with the believer (Eph. 6:12), and accuses and slanders the believer (Rev. 2:10). Satan is described as a tempter (James 4:1-7), and he seeks to inflict sin and problems within the church body (II Co. 2:10-11, 11:13-15; I Thes. 2:18). God through Christ has enabled the believer to resist the devil (Eph. 6:10-18; Jas. 4:7; I Pet. 5:9). Satan and his workers can cause disease (Lu. 13:11), influence the mind (II Co. 4:4, 11:3), deceive people and nations (I Thes. 3:5; Rev. 16:14), and possess people (Mk. 1:23-24, 5:3-4; Jon. 10:21).

Their Destiny:

The destiny of Satan and his angels is quite simple. They will be cast into the lake of fire to receive eternal judgment (Mt. 25:41; Rev. 20:10). They have been defeated at the cross of Christ (Jon. 12:31), and await the Second Advent and the close of the millennium for the execution of their sentence (Rev. 20:11-15).

CHAPTER VI

ANTHROPOLOGY

I. ORIGIN OF MAN

The Scriptures are clear that man was created as a direct personal act of God (Gen. 1:26-27, 2:7; Ps. 100:3; Mat. 19:4). He was formed by God, received the "*breath of life*" from God, resulting in a living soul without the need for any evolutionary process. The creation of man took place on the sixth day of the seven literal days of creation (Gen. 1:21). Woman was created for and from man (Gen. 2:21-23). Both man and woman were created in the image of God (Gen. 1:26-27, 5:1-2, 9:6). This is a quality that is unique to man and is not attributed to any animal or form of plant life. Man is the crown of God's creation.

II. ANTIQUITY OF MAN

Man was created by God on the sixth day of the creation week (Gen. 1:31). A thorough study of the original language, and a literal, consistent hermeneutic of Scripture, will yield the finding that man has inhabited the earth for several thousand years, not millions of years espoused by evolutionists to support their false assumptions of creation.

III. THE NATURE AND CONSTITUTION OF MAN

The Nature of Man as Created:

Genesis 2:7 suggests that man comprises two parts. The material formed from the elements of the earth (Gen. 2:7a), and the immaterial given to man when God "*breathed*" life into the nostrils of Adam (Gen. 2:7b). The material is what we know as the body which returns to the earth at death. The immaterial is the spiritual soul of man which is eternal and lives on after physical death in heaven or in hell.

The Dichotomy Versus Trichotomy Issue:

Dichotomy is the belief that man is composed of two parts, the material and the immaterial, and that the terms soul and spirit are synonymous references to man's immaterial part (Matt. 10:28; Jon. 19:30; Rev. 6:9). Trichotomists, on the other hand, see man being comprised of three separate and distinct parts; body (the material part that relates to the world), soul (the immaterial part which relates to the world), and the spirit (the immaterial part that relates to God). The passages used to support trichotomy are I Thessalonians 5:23 and Hebrews 4:12. This writer believes that the dichotomy view is Biblical and correct based on the use of the words soul and spirit in Scripture (Gen. 45:27, 49:6; Matt. 10:28; Jon. 12:27, 13:21; I Co. 5:3, 7:34; III Jon. 2). Man is born with a body and a soul which is spiritually

dead as a result of the Fall [Eph. 2:1]. At salvation that soul is given spiritual life by God [Eph. 2:5] enabling man to respond by faith to the Gospel of Christ.

The Pre-fall Image of God in Man:

Man was created in the image and likeness of God (Gen. 1:26-27). He was created without sin, with the ability to obey God, but also with the ability to disobey if he chose to. The word "*likeness*" implies similarity, not an identical copy. Man was capable of sin where God cannot sin. When man chose to disobey God, he sinned, therefore falling (Gen. 2:25-3:8) and being expelled from eternal life in the garden.

The Post-fall Image of God in Man:

After the fall, man's fellowship with God was broken. Although man is a sinner, separated from God, he is still the image bearer of God (Gen. 9:6; I Co. 11:7; Jas. 3:9), and is still the "*crown*" of God's creation. Because of Adam's sin, all men after him are sinners, not capable of seeking after God or able to do anything to make themselves acceptable to God. Man seeks to suppress his knowledge of God (Rom. 1:18-32, 3:10-12; Eph. 2:1-3), resulting in all men being condemned before a Holy God.

CHAPTER VII

HAMARTIOLOGY

I. THE ORIGIN OF EVIL

The Scriptures are clear that sin did not find its origin with God (Jas. 1:13). The origin of sin was a result of God's permissive will (Eph. 2:11), which allows for the existence of sin in the world without making God responsible for, or the creator of sin. Satan is the originator of sin (Ez. 28:15; I Tim. 3:6), and sin entered into the human race through Adam (Gen. 3:1-7; Rom. 5:12). As a result of Adam's sin, all mankind are sinners (Rom. 3:23), and the entire creation is in a fallen state (Rom. 8:22).

II. ORIGINAL SIN

Definitions on the Nature of Sin:

Sin: Sin is the falling short of the standards of a Holy God by a morally responsible man (Rom. 3:23). It is a transgression of the law of God (Rom. 4:15). The New Testament word for sin literally means to "*miss the mark*."

Original Sin: Original sin is the condition that all men since Adam are born bearing the results of. The result of Adam's first sin is passed on to all future generations (Rom. 5:12-19). As a result all men are born "*separated*" from fellowship with God. Man is born spiritually dead (Eph. 2:1). Man sins because he is a sinner, is unable to please a Holy God, and therefore stands in the need of a Redeemer (Ps. 51:5; Eph. 2:8-9).

Definitions on the Transmission of Sin:

Creationism: Creationism is a view that suggests each soul is individually created by God, being joined with the body at conception or birth. This results in no direct connection between Adam and future generations. This would result in each person being born sinless, not becoming a sinner until he committed his first sin, or that God creates each soul sinful, making Him the creator of sin. This view fails to account for the fact that all men were in Adam in seed form when he sinned, therefore are themselves born sinners (Rom. 5:12ff).

Federal Headship: Federal Headship is the view that Adam was our representative head when he sinned, as if he "cast a vote for sin" on our behalf, therefore we bear the consequences of his actions judicially. This view also fails to account for the fact that all men were in Adam in seed form when he sinned, therefore are themselves born sinners (Rom. 5:12ff).

Traducianism: Traducianism is the belief that the soul of each individual is created at the same time the body is created at the moment of conception. This results in the sin and guilt of Adam being transmitted, or imputed, to each individual directly.

This position is based on the seminal relationship between Adam and the rest of mankind (Rom. 5:12ff; I Cor. 15:21-22).

Seminal Headship: Seminal Headship is the belief that every individual person was in Adam in seed form when he sinned in the garden. As a result, all mankind therefore participated in the sin act of Adam, and are born guilty (Rom. 5:12ff).

Immediate Imputation: Immediate Imputation is the transfer of sin and guilt directly from Adam to the individual, without the involvement of previous generations. Each individual was present in Adam when he sinned.

Mediate Imputation: Mediate Imputation means that sin and guilt is passed to each individual through the parents at conception. The individual was not necessarily present in Adam when he sinned.

Judicial Imputation: Judicial Imputation refers to the placing on one's account something that was not antecedently his. It can refer to either our sin being imputed to Christ, or His righteousness being imputed to us (II Cor. 5:21).

Real Imputation: Real Imputation simply put means to credit someone with something that they deserve. Man is imputed with the sin of Adam due to the fact that he was present in Adam when Adam sinned (Seminal Headship).

Transmission of Guilt: Sin and guilt was passed directly to each individual as a result of the seminal headship of Adam (Rom. 5:12). Neither parents nor previous generations play any part in the transmission of guilt to children. Seminal Headship is foundational to the correct understanding of the transmission of guilt.

Transmission of Pollution: Traducianism provides the best basis for the understanding of the transmission of pollution. The tendency to sin is passed on at conception indirectly from Adam by our parents.

Nature and Condition of Fallen Man

As a result of the fall, man lives in a state of total depravity, spiritually dead, and incapable of doing anything to make himself pleasing and acceptable to a Holy God (Rom. 3:10-12; Eph. 2:1-3). This fallen state leaves the unregenerate man with no option but to sin. Every aspect of man's life is affected as a result: his body (Rom. 7:5), mind (Rom. 1:28), intellect (II Cor. 4:4), emotions (Rom. 1:21), understanding (Eph. 4:18), will (Rom. 6:20), and heart (Jer. 17:9-10). Without the saving grace of God and His provision of a Redeemer, fallen man would remain in his depraved state, being eternally separated from his creator (Rom. 3:23-24).

CHAPTER VIII

SOTERIOLOGY

I. NEED FOR SALVATION

Since man is in a state of total depravity, therefore eternally lost (Rom. 3:23), and unable to change his position (Eph. 2:8-9; Tit. 3:5), he is in need of a redeemer. Since man cannot provide salvation for himself, he is dependent on God (Rom. 3:23-26).

II. THE BASIS OF SALVATION

Since man is dependent on God for his salvation, God is the basis for man's salvation. Due to His foreknowledge (Acts 2:23; I Pet. 1:2) God was aware that man would fall, therefore planning for it in eternity past (Rom. 8:28-30; Eph. 1:4-5; II Tim. 1:8-10). The result of this plan was God Himself providing the necessary salvation in the person of Jesus Christ His Son (Mt. 20:28; Acts 4:12; Rm. 5:1; II Co. 5:21). Man receives the benefits of this salvation when he responds to the convicting work of the Holy Spirit (Jon. 16:8), and acknowledges, by faith, that his salvation rests solely in the finished work of Jesus Christ on the cross (Jon. 14:6; Acts 4:12, 16:31).

III. THE NATURE OF SALVATION

Reconciliation:

The fall of man resulted in man being forever at enmity with God (Gen. 3:15; Jon. 8:44). Reconciliation means to "*effect a change*", God has reconciled, changed the situation (II Co. 5:18-21). Through the work of Christ on the cross, God has placed man in a position where he can be saved, where he can be reconciled to God. This salvation, or reconciliation, is available to all who will call upon the name of the Lord Jesus Christ (Rm. 10:13).

Justification:

Justification is a judicial term whereby God declares the sinner to be righteous and free from condemnation. Just as if he had never sinned. It is an immediate change in standing that takes place when the sinner places his trust in Jesus Christ for salvation (Rm. 3:21-26, 4:5-6, 20-25, 5:1, 17).

Permanence of Salvation:

The permanence of salvation, or eternal security, is a doctrine that is clearly taught in Scripture. Man's salvation (works) can be lost, but God's salvation (Christ) cannot be lost, it is solely dependent on the nature and character of God (Jon. 6:39; Rom. 8:38-39; I Pet. 1:3-5). To doubt the permanence of salvation would also throw into question the sufficiency of Christ's work on the cross and His witness in Scripture (Jon. 10:27-30; Rm. 8:1, 32-34; Heb. 7:25). Scripture is also clear that part of the ministry of the Holy Spirit is to insure the permanence of the believer's salvation

(Eph. 1:13-14). The doctrine of eternal security is also supported by the everlasting nature of the "*New Covenant*" that God has made with man (Jer. 31:31-34; Jon. 3:15-16, 10:28-29; Heb. 13:20).

Assurance of Salvation:

God has given us His Holy Word that we may know Him and His Salvation which insures eternal life (I Jon. 5:13). The testimony of the Father, the Son, the Spirit, and the Word is that the believer can base his salvation on truth and not on emotions (Rm. 8:16; II Co. 5:15-17; I Jon. 2:3, 3:24, 4:13).

IV. APPLICATION OF SALVATION

Grace:

Grace can be defined as the undeserved, or unmerited, favor from one individual to another. In salvation, man is the recipient of the undeserved favor of God (Eph. 2:8-9). Man can do nothing to earn or deserve God's grace.

General Call:

God's general call is extended to all men (Tit. 2:11; Rev. 3:20) through the hearing of the Gospel (Is. 45:22; Mt. 22:14), the testimony of the Word (Rm. 1:16, 10:17; I Pt. 1:23-25), the creation (Rom. 1:18ff), God's providential control (Dan. 2:21; Mt. 5:45; Acts 14:15-18), and the Holy Spirit (Acts 7:51). The rejection of this call by man is sufficient enough for men to be found without excuse before a Holy God (Rom. 1:18-23).

Effectual Call:

The general call is to all men, but the effectual call is directed only to God's elect (Jon. 10:26-29). The effectual call is carried out through the ministry of the Holy Spirit who removes the "*blindness*" from the sinner, allowing him to see the truth of the Gospel, his sinfulness, and his need for a redeemer (Jon. 16:8-11; Acts 16:14; II Co. 4:3-6). This effectual call always results in the sinner believing the Gospel, resulting in salvation (Jon. 6:37; Acts 13:48; Rm. 8:30; II Tim. 1:9). The effectual call involves all three persons of the Godhead (II Thess. 2:13-14) God the Father elects, God the Spirit quickens the dead spirit, the Gospel calls to the glory of the Lord Jesus Christ!

Conversion:

Conversion is a result of the effectual call of the Holy Spirit whereby the sinner turns from the lordship of Satan (Eph. 2:1ff), and surrenders to the Lordship of Christ (Acts 26:18; Eph. 5:8).

Faith:

Faith is putting one's trust in something. Saving faith is placing one's total trust in the shed blood of Christ on the cross for the payment of his sins and for eternal life (Jon. 1:12, 3:16, 36; Acts 16:31; Rom. 10:15-17). Faith is the only condition for

salvation (Lu. 23:40-43; Rom. 4:4-5), and is also a gift of God, so that it cannot be attributed to a work of man (Eph. 2:8-9).

Repentance:

In salvation, repentance is the changing of one's mind, or thinking (Pr. 14:12; Rm. 3:20; II Co. 7:8-10) in regard to sin, God, and salvation. This change is not initiated by man, but by God through the ministry of the Holy Spirit (Acts 5:31; Rm. 2:4; II Tim. 2:25).

Regeneration:

Regeneration is the work of God at salvation, where the "*old man*" which was crucified with Christ (Rom. 6:6) is replaced with a "*new man*" (II Co. 5:17; Eph. 4:24). As a result the sinner is made alive (Eph. 2:5), or born again (Jon. 3:3ff) into God's family (Jon. 1:12-13; II Co. 4:16; Eph. 2:1; Tit. 3:5-6; I Pet. 1:23).

New Birth:

Synonymous with regeneration, the new birth describes the act of God whereby He imparts spiritual life to the sinner (Eph. 2:4-5; Col. 2:13) who was dead (Eph. 2:1), as a result of placing his trust in the finished work of Christ.

Baptism by the Holy Spirit:

The baptism by the Holy Spirit refers to the new believer being placed eternally in the body of Christ at the time of salvation (I Co. 12:13; Gal. 3:26-28; Eph. 4:25).

Adoption:

Adoption is the act whereby God places the believer into His family, giving him both the position of and the privileges of a son (Rom. 8:15, 23; Gal. 4:5; Eph. 1:5). The believer becomes a "*joint heir*" with Christ (Rom. 8:17; Gal. 4:7).

V. SANCTIFICATION

As a result of salvation the believer is sanctified, or set apart, unto God. It can be used to describe an action of God (Eph. 5:25-27), or the state of the believer as a result of the divine action (I Co. 1:2; Eph. 5:27). Sanctification of the believer is progressive and has three aspects: positional, practical, and final sanctification. Positional sanctification refers to the instantaneous work of God at salvation to all believers (I Co. 1:2; 6:11). Practical sanctification refers to the daily setting aside of the believer's life, will, and actions to God (Rom. 6:11ff, 12:1-2; Gal. 4:19; Phil. 2:12-16; I Thes. 4:3-7; I Pet. 1:14-15). Final sanctification refers to the time when Christ returns for His bride, the Church, and is still future. At that time the believer will be brought into complete conformity to the image of Christ (I Thes. 3:12-13; Phil. 3:20-21; I Jon. 3:2).

CHAPTER IX

ECCLESIOLOGY

I. DEFINITIONS

Ecclesiology:

Ecclesiology is the study of the nature, organization, and function of the church as it is revealed to us in the Scriptures.

The Church the Body of Christ:

The church as the body of Christ is a spiritual organism with Christ as the head (Eph. 5:23), and is composed of all born-again believers from Pentecost until the Rapture, united into the body by the Holy Spirit at salvation (I Co. 10:32, 12:13; Eph. 1:22-23, 3:10, 21, 5:23).

A Local Church [Local Assembly]:

Definition: A local Assembly is comprised of a group of born-again, baptized believers in a particular geographic area (Acts 8:1, 16:5; Rm. 16:5; I Co. 1:2; Gal. 1:2; I Thes. 1:1; Phil. 2), united by the Holy Spirit and organized for the purpose of worship (Acts 2:47; I Co. 11:1ff), instruction (Acts 2:42, 11:26; I Co. 4:17), and service (Acts 2:47, 8:1-4, 15:3; Rom. 12:3-8; I Co. 12; Eph. 4:12). The local assembly is governed by elders and deacons (Phil. 1:1; I Tim. 3:1-13), and administers the two ordinances of baptism (Mt. 28:19-20; Acts 2:41, 16:31-33) and the Lord's Supper (Lu. 22:19-20; Acts 2:42, 20:7; I Co. 11:23-26).

Ecclesiastical Relationships: Even though each local assembly is an entity unto itself, independent, governed by the Scriptures and the headship of Christ (Eph. 1:20-23), this does not prohibit local churches from working together (Rom. 15:25-26; II Co. 8:1-2). There are examples in the Greek Scriptures where at various times the churches shared financial gifts, prayers, and church leaders (Rom. 15:25-28; II Co. 8:1-6; Tit. 1:5). There are times today when it would benefit the Body of Christ for local assemblies to share concern and resources in the same way and spirit. However, today the local assembly has to exercise extreme caution as to what extent, and with what local assembly this sharing should be done. There are several reasons the local assembly should separate itself from other “local churches”:

- ✓ Separation from false teachers [Gal. 1:8-9; II Jon. 9-11]
- ✓ Separation from disobedient brethren [I Co. 5:1-13; I Thes. 3:6, 14-15]
- ✓ Separation from worldly religious organizations/churches [I Jon. 2:15-17; II Co. 6:15-7:1].

At no time should the local assembly unite with other assemblies in such a way that the autonomy of the individual local assembly is restricted. Christ, the Holy Spirit, and the Scriptures are the sole government of the local church/assembly.

Beginning of the Church:

The Holy Spirit has the ministry of baptizing people into the local church/assembly (I Co. 12:13). This ministry began after the Ascension of Christ (Acts 1:5) on the day of Pentecost (Acts 2). Christ looked forward to building His church (Mt. 16:18; Acts 1:5) of which He would be the head (Eph. 1:22-23).

End of the Church Age:

The end of the church age will occur when the "*fullness of the gentiles has come in*" (Rom. 11:25), and at that time the church will experience a pre-tribulational rapture to meet her Lord in the air (I Thes. 1:10, 4:13-18, 5:9).

II. GOVERNMENT OF THE CHURCH

In Relation to the Holy Spirit:

The Holy Spirit has the ministry of superintending the church, uniting believers together into "*a holy temple in the Lord*" (I Co. 3:16; Eph. 2:18-22). Each local church operates under the direction of the Holy Scriptures illuminated by the Holy Spirit. Spirit filled leaders (elders/bishops/pastors) are given to each church for the purpose of leading the flock (I Pet. 5:1-4), and to equip the saints to do the work of the ministry (Eph. 4:11-12). Spirit filled men are elected by the church to be deacons in order to serve and minister to those in the church in need (Acts 6:1-3; I Tim. 3:8-13).

Pattern of Government:

Theories: There are three identifiable forms of church government in contemporary Christendom: Episcopal, Presbyterian, and Congregational. The first two forms will be covered in this section, and the third in the following section. The Episcopal form of government derives its name from the Greek word for bishop [ἐπισκοπος]. The bishop is seen as the primary office in the church, having full authority in all matters concerning faith and practice. The Roman church provides the clearest example of this form of church government with the Pope, the bishop of Rome, as its authority.

The second form of church government is the Presbyterian. This is a representative type of government, deriving its name from the Greek word translated elder [πρεσβυτερος]. This form of government operates with a hierarchy of church courts. It begins with the local church session, and ends with the General Assembly, the highest court.

The problem with both of these forms of government lies with the fact that neither is taught in the Greek Scriptures. Both systems contradict the Biblical pattern of independent, self-governing local churches.

The Biblical Pattern: The Biblical pattern is the congregational form of church government. The priesthood of the believer (I Pet. 2:5) forms the foundation for this

form of government. Since the congregation is composed of believers, the Holy Spirit indwells the congregation; therefore the congregation is capable of determining matters of faith and practice. In the Greek Scriptures the entire assembly was involved in selecting deacons and elders (Acts 6:3-5, 14:23), sending leaders to other churches (Acts 11:22), determining matters of practice for themselves (Acts 15:25), and carrying out church discipline and restoration (I Co 5:12; II Co. 2:6-7).

Officers of the Church:

The identity of elders, bishops, pastors: Under the leadership of Christ, spiritually gifted men have been called to administer the daily operation of the local assembly (Rom. 1:1; I Co. 1:1; Eph. 4:11-12). These men are described by the following three titles: elder {πρεσβυτερος} (Acts 20:17), bishop {επισκοπος} (I Tim. 3:1), and pastor {ποιμην} (Eph. 4:11). These titles do not describe three distinct offices, rather they describe three characteristics and duties of the same office (Acts 20:28; Tit. 1:5-7; I Pet. 5:1-2). The term elder emphasizes the quality of wisdom and spiritual maturity, bishop emphasizes the quality of administrative ability, and the term pastor emphasizes the gentle care for the spiritual welfare of the saints that is required of each church leader.

Function of elders, bishops, pastors: The elder/bishop/pastor is called to equip the saints for the work of the ministry (Eph. 4:11-12). He is to lead the people by example (I Tim. 4:12; Heb. 13:7; I Pet. 5:3). He is to minister the Word (I Tim. 3:2; II Tim. 4:2-5; Tit. 1:9), Rebuke and reprove (II Tim. 4:2-3; Tit. 1:9), protect the flock (Acts 20:28-30; I Tim. 1:3-4), and to provide general oversight (Heb. 13:17; I Pet. 5:2).

The identity of deacons: The word deacon comes from the Greek word to "serve" or to "minister" {διακονος} (Phil. 1:1; I Tim. 3:8-13). It was first used in Acts 6:1-7 where "spirit filled" men were chosen by the church to tend to the material needs of the saints, freeing the apostles to spend their time ministering the Word and praying. It is therefore a "serving" ministry requiring certain spiritual qualifications (Acts 6:1-6; I Tim. 3:8-13).

The function of deacons: Many times in the local assembly today the deacons are not performing according to Biblical teaching. Acts 6:1-7 is quite clear that the role of deacons is to serve the physical needs of the body so that the pastor could spend a greater amount of time in study and prayer. Deacon-pastor/elder roles have been reversed in many of our Bible/Baptist assemblies today.

Other officials in the church: Ephesians 4:11 lists three other offices in addition to pastors and teachers. In the foundational stages of the church certain offices existed which were temporary in nature, apostles and prophets were two such offices. Evangelists can be seen as present day "missionaries", sent out by the church to proclaim the Gospel. There are no other Biblical offices mentioned in the Scriptures other than deacons, pastors/elders/bishops (Phil. 1:1; I Tim. 3:1-13). In some states, for incorporation purposes, the office of trustee is required. This is not

a Biblical position, nor is state incorporation, but when deemed necessary can be filled by deacons.

Membership in the Church:

It is clear from Scripture that the church was made up of baptized believers in the Lord Jesus Christ (Acts 2:38-41, 4:32, 8:12, 13:48, 16:15,33, 19:12; Rom. 1:7; Col. 1:1; II Thes. 3:14-15). The practice of baptism for identification in the church is consistent with Christ's command (Mt. 28:19-20; Rom. 6:1-7).

Discipline in the Church:

The local assembly is responsible for maintaining purity (Eph. 5:26-27). Church discipline is applied when a member is found to be in sin (I Co. 5:15), with the purpose to move them to repentance and restore them to fellowship (II Co. 2:6-11; Gal. 6:1; II Thes. 3:14-15). It must be done in accordance with Matthew Chapter 18, done in love (Gal. 6:1; Heb. 12:5-11), yet without compromise (Tit. 1:13).

III. ORDINANCES OF THE CHURCH

Varying concepts:

Sacramentalism: Sacramentalism is the belief that grace is dispensed by the church through the sacraments. [Unbiblical].

Sacerdotalism: Sacerdotalism is the belief that the priest has the authority to dispense grace through the sacraments. [Unbiblical].

Ordinance: An ordinance is a church ceremony, established by Christ, as part of the worship process. They do not convey grace, but do enhance worship. Baptism and the Lord's Supper are the only church ordinances.

Baptism:

Mode: The Scriptural mode of baptism is by immersion, publicly identifying the believer with the death, burial, and resurrection of Jesus Christ (Mt. 28:18-20; Acts 2:28). The Greek word choice [βαπτίζω] leaves no doubt that immersion is the intended mode of baptism.

Subjects: Scripture is clear that only believers in the Lord Jesus Christ were baptized (Mt. 28:19-20; Acts 2:37-44, 8:12, 36-38, 18:8; I Co. 1:14-16).

Lord's Supper:

Significance: The Lord's Supper signifies the sacrificial, substitutionary death of Christ on the cross for the sins of the world (Jon. 1:29, 19:17; I Co. 11:24, 26). Christ gave it as a memorial until He returns for His church (Mt. 26:26-29; Mk. 14:22-25; Lu. 22:14-23).

Form: The Lord's Supper is comprised of unleavened bread, representing His sinless, broken body, and the fruit of the vine which represents His blood shed for our sins (Mt. 26:26-28; I Co 11:23-25).

Frequency: The frequency of the Lord's Supper is not laid out in Scripture. It is therefore up to the local assembly as to what schedule they use.

Prerequisites for participation: The Lord's Supper is a memorial service for the local assembly, therefore intended for born-again, baptized believers who are in right fellowship with the Lord and the church. Unbelievers, those under church discipline, and those out of fellowship with the Lord, should refrain from participation (Lu. 22:19-20; I Co. 11:24-34).

Comparison of open, close, closed policies: Churches which celebrate "*closed*" communion allow only the members of their particular local assembly to participate in the Lord's Supper. "*Close*" communion is celebrated by assemblies which believe that participants in the Lord's Table must be born-again, baptized members of an assembly of like faith. "*Open*" communion is celebrated by assemblies which do not impose any prerequisites upon the participants at the Lord's Table.

"Close" communion parallels the teaching of the Greek Scriptures.

IV. WORSHIP OF THE CHURCH

The local church is to be a place of worship. Worship is "*the act of ascribing adoration, honor, and worth to God.*" Worship should characterize the life of the believer. The church worships God by it's teaching of the Scriptures (Acts 4:24-26; I Tim. 4:2, 13-16), singing (I Co. 14:26; Eph. 5:19; Col. 3:16), prayer (Acts 12:5-12; I Tim. 2:1-8; James 5:13-16), giving (Acts 2:44-47, 4:34-37; II Co. 9:6-15; I Tim. 5:3), fellowship (Acts 2:42-47), evangelism (II Co. 5:20), and observing the ordinances of baptism and the Lord's Supper. The local assembly gathers for corporate worship on the Lord's Day, the first day of the week {*Sunday*}. The Sabbath, the seventh day of the week {*Saturday*} being a time of rest and preparation of mind, body and spirit for corporate worship on Sunday.

V. THE ROLE OF WOMEN IN THE CHURCH

We live in a time of Church history our Lord referred to as the "*last days*". It should be of no surprise that a characteristic of this time is the "*taking away*" and the "*adding to*" of Scripture (II Tim. 3, 4:1-5; Titus 2; II Pet. 2).

The role of the woman in the local assembly is clearly laid out in Genesis 3:16; I Corinthians 11:1-16, 14:34-37; and I Timothy 2:9-15.

There are many opportunities for women to serve in the local assembly: teaching in women's ministries, Sunday school and youth activities, evangelism, etc. Men and women are equal in God's sight (I Co. 11:11-12; Gal. 3:28) but they have different roles in the Church.

VI. MISSION OF THE CHURCH

The mission of the church is to glorify God (Eph. 3:21), and to proclaim the Gospel to the world (Mt. 28:19-20; Jon. 13:34-35; Acts 8:4; Phil. 4:10-18; I Thes. 1:8). The church is to equip the saints to carry out this mission (Eph. 4:11-12).

CHAPTER X

ESCHATOLOGY

I. DEFINITIONS

Premillennialism:

Definition of premillennialism: Premillennialism is the belief that Christ will return prior to the millennium to establish His earthly, one thousand year reign (Rev. 20:4).

Pretribulational premillennialism: Pretribulational premillennialism is the teaching that the church will be raptured (I Thes. 4:17) prior to the seven year tribulation period, and prior to the millennium (Rev. 20:4).

Midtribulational premillennialism: Midtribulational premillennialism is the teaching that the church will not be raptured until after the first three and one half years of the seven year tribulational period. *[Unbiblical]*.

Posttribulational premillennialism: Posttribulational premillennialism is the teaching that the church will remain on earth throughout the entire seven year tribulation period, will then be raptured to return with Christ to establish the millennium. *[Unbiblical]*.

Amillennialism: Amillennialism simply means that there is no literal one thousand year reign of Christ on earth. *[Unbiblical]*.

Postmillennialism:

Postmillennialism is the teaching that the present age will end with the world becoming Christian, ushering in the millennium, and Christ returning at the end of the millennium. *[Unbiblical]*.

II. COVENANTS

A covenant is an agreement made between God and man whereby God reveals His specific purpose for individuals or groups. There are six major covenants in Scripture. The first is the "*Noahic Covenant*" which God established with Noah and his descendants following the flood (Gen. 9:9-10). In this covenant God promised never again to destroy the earth by a flood (Gen. 9:11). God gave the rainbow as a sign or reminder of this eternal covenant (Gen. 9:13-17). The second is the "*Abrahamic Covenant*" which God established with Abraham and his descendants (Gen. 12:1-3). God made three promises to Abraham in this covenant: He promised him a land (Gen. 15:18; a people (Gen. 26:1-5); and a relationship (Gen. 28:13-15). The third is the "*Mosaic Covenant*" which God established with Moses and the nation of Israel (Ex. 19:5-8). It was a conditional covenant (Ex. 19:5, 8), that set

forth the Law of God and the stipulations for the nation's relationship to Him in their lives and worship, and with their fellow man. The fourth covenant is the "*Palestinian covenant*" between God and the nation of Israel (Deut. 29:10-15, 30:11-20). Like the Mosaic Covenant this covenant had legal aspects which are immediate and conditional, but it also had aspects of grace which are future and unconditional. The grace aspects are yet to be realized by Israel, but will be fully realized during the millennium (Is. 11:11-12). The fifth covenant is the "*Davidic Covenant*" between God and David and his decedents (II Sam. 7:4-17). God promised David a seed, a throne, and a kingdom that would endure forever. These promises have been, and will be fulfilled in the person of the Lord Jesus Christ. The sixth and final covenant is the "*New Covenant*" between God and the nation of Israel (Jer. 31:31-34). This covenant will find it's fulfillment during the millennium when Israel as a nation is restored. The foundation of the New Covenant is the blood of Jesus Christ (Heb. 9:15, 12:24). Gentiles therefore realize some of the benefits of the New Covenant through the blood of Christ and the forgiveness of sins (Mt. 26:28).

III. DISPENSATIONS

A dispensation can be defined as an economy, a stewardship, or an administration. They are established by God to reveal His will to man for governing specific people for a specific period of time. They require stewardship on the part of man in order to conform his life according to the will of God. Dispensations are distinguished by the following characteristics: a change in God's governmental relationship with man; a change in man's responsibility to God; additional revelation to effect the change; and the presence of a divine test, followed by human failure and resulting judgment.

There are seven dispensations as follows:

The first is the dispensation of "*Innocence*." God created man and placed him in the garden to enjoy life and to care take the garden and rule all of creation. Man failed to obey, causing God to pass judgment on him, his posterity, and all of creation. As a result of His grace, God clothed the man, promised a future Redeemer, and expelled him and the woman from the garden and the Tree of Life (Gen. 1-3).

The second dispensation is the dispensation of "*Conscience*." From the time of the fall until the time of Noah, each man was responsible to God for his actions. Man failed (Gen. 6:1-7), and God's judgment followed in the flood. By His grace God saved Noah and his family, and promised never to destroy the earth by a flood again (Gen. 9:12-17).

The third dispensation was the dispensation of "*Human Government*." During this dispensation new revelation was given concerning man's relationship to and use of animals, God's future judgment, and the introduction of capital punishment (Gen. 9:1-6). This dispensation will remain in effect until the time of the millennium.

The fourth dispensation was the dispensation of the "*Mosaic Law*", and ran concurrently with the dispensation of Human Government. This dispensation began at Mt. Sinai and ended at the death of Christ at Calvary (Ex. 19:1-3; Rm. 3:21-22, 6:1-14, 7:4; Gal. 3:19-29; Eph. 2:15-18). God demanded that Israel be fully obedient to the terms of the covenant (Ex. 19:3). Israel's failure to do so resulted in a curse upon all those who fail to keep the covenant (Deut. 27:26). God's grace is revealed in the sacrificial system in that God provided a means for Israel to restore broken fellowship with God due to sin in their lives. His grace was also demonstrated in that the law was a "*schoolmaster*" to point the nation to the fact that they needed a Redeemer which God Himself would provide (Rom. 3:19-20, 7:7-10; Gal. 3:24), and they were to constantly look forward to His advent.

The fifth dispensation is the dispensation of "*the Church*," which began at Pentecost and will end with the rapture of the Church. This dispensation also runs concurrently with the dispensation of Human Government. During this dispensation God's plan of salvation for man is completely revealed in the Gospel of Jesus Christ, and His body, the church (Col. 1:18, 24-27; Eph. 1:22-23, 3:1-6). Man is tested as to how he will respond to the Gospel message. The failure to respond positively will result in man's confinement to eternal punishment in the Lake of Fire (Rev. 20:11-15). God's grace is once again revealed in salvation being extended to the Gentiles, even though it is intended to provoke Israel to jealousy and repentance (Rom. 11:11-14).

The sixth dispensation is the dispensation of the "*Millennium*" or "*the earthly reign of Christ*." This dispensation begins when Christ returns to the earth, and ends when Satan is cast into the Lake of Fire (Rev. 20:10-15). At this time Christ with His Bride, the Church, will rule the nations, and restore Israel as a "*chosen people*." Christ will rule the world from Jerusalem, on the "*Throne of David*" resulting in a time of peace and security that the world has yet to experience. At the end of this dispensation Satan will be released to lead one more rebellion. Satan and those who follow him will then be cast into the Lake of Fire to end the millennium (Rev. 20:10-15).

The seventh and final dispensation will be the dispensation of "*Eternity*." This dispensation begins following the judgment of all unbelievers (Rev. 20:11-15), the present heavens and earth will be destroyed (II Pet. 3:7-12), and a new heaven and earth will be created (Is. 65:17; II Pet. 3:13; Rev. 21:1-2), the New Jerusalem will descend containing the very "*throne of God*" (Rev. 21:10-22:3). From this point through eternity, believers from all dispensations will experience unbroken fellowship with and worship of God (Rev. 21:1-6).

IV. THE RAPTURE

"*Rapture*" is a term that is not found in the Bible. The term comes from the Latin word for "*caught up*" used in I Thessalonians 4:17. It describes the event that will take place prior to the Tribulation period in which the saints of the "*Church Age*",

first those who have died followed by those remaining alive (I Co. 15:51-57; I Thes. 4:13-18), will meet the Lord in the air. Pre-Cross saints will be resurrected after the tribulation period (Dan. 12:1-2). The rapture is pretribulational, premillennial in timing. The rapture is also imminent since all prophecy preceding this event has been fulfilled. This should bring great comfort to the church today (I Co. 1:7; I Thes. 4:18; Titus 2:13).

V. THE TRIBULATION

The tribulation is a seven year period following the rapture, or removal, of the Church from the earth, a time of God's judgment. It is referred to in the Hebrew Scriptures as the time of Jacob's trouble and Daniel's seventieth week (Dan. 9:24-27; Jer. 30:7). With the removal of the Church, the restrainer, or Holy Spirit, is removed from the earth allowing the Antichrist to come to power (Dan. 7:8-26, 9:27, 11:36-45; II Thes. 2:1-9). The Antichrist will war against Israel seeking to destroy them, resulting in Christ and the Church returning at the battle of Armageddon (Rev. 16:14, 20:3), defeating Satan and his Antichrist, casting Satan into the "*bottomless pit*" (Rev. 20:1-3), and the Antichrist and false prophet into the Lake of Fire (Rev. 19:20), ushering in the millennial Kingdom (Rev. 20:4-6).

VI. THE MILLENNIUM

How will it begin:

The return of Christ to the earth at the end of the seven year tribulation period (Mt. 24:30; Acts 1:11; Rev. 19:11), and the defeat of Satan, the false prophet, and the Antichrist (Zech. 14:1-9; Rev. 19:15-21), resulting in Satan being bound for one thousand years (Rev. 20:1-3), marks the beginning of the millennium.

General Description:

The millennium is a one thousand year period of time when Christ will rule and reign on the earth (Ps. 24:7-10, 89:20-37; Is. 11:1-16; Phil. 2:9-11). Christ will rule from Jerusalem, sitting on the throne of David (II Sam. 7:16; Lu. 1:30-33). The earth will be inhabited at this time by Jewish and Gentile believers that survive the tribulation period, their children born during the millennium, resurrected pre-Pentecost saints, the Church, and resurrected tribulation saints (Dan. 12:13; Mt. 25:31-34; Rom. 11:15,26; II Tim. 2:12; Rev. 20:4). The entire created order will be restored to a state of peace and tranquility (Is. 66:17-25; Zech. 14; Col. 1:20). Israel will be restored to the land and will finally realize all of the blessings promised to Abraham (Gen. 15:13-18; Is. 60-66). Christ will be King and High Priest, and all people will worship in the Temple according to the sacrificial system (Ps. 110; Is. 56:6, 7; Ez. 37; Dan. 7:14; Zech. 14).

Closing Events:

At the end of the thousand years, Satan will be loosed and allowed to once again deceive the nations (Rev. 20:7-8). Satan will then be defeated (Rev. 20:9), and cast into the Lake of Fire with the Antichrist and the false prophet (Rev. 20:10). The lost will then be resurrected and stand before judgment, along with those who followed Satan during the millennium, and those not found in the Book of Life will be cast into the Lake of Fire with Satan and his angels (Rev. 20:11-15). This will usher in the Eternal state (Rev. 21, 22).

VII. GENERAL ESCHATOLOGY

Death:

Scripture refers to two deaths. The first is physical death. This occurs when man's immaterial being is separated from his physical being (II Co. 5:8; Jas. 2:26). Only those alive on the earth at the time of the rapture, and those who survive the millennium, will escape this death. The second death mentioned is spiritual death. This death is described in Revelation 20:14, when the lost are eternally separated from God.

Resurrections:

Scripture refers to five resurrections from the dead. They are as follows in order of occurrence: The resurrection of Jesus Christ (I Co. 15:20), the resurrection of church saints at the rapture (I Co. 15:51-57; I Thes. 4:17), the resurrection of the tribulation saints after the tribulation (Rev. 20:4-6), the resurrection of pre-Cross saints prior to the millennium (Dan. 12:1-2), and the resurrection of the lost for judgment at the end of the millennium (Rev. 20:11-13). It is this last group that will be cast into the Lake of Fire to experience the "*second death*" (Rev. 20:14).

Final Judgments:

There are six "*final*" judgments mentioned in Scripture. They are as follows in order of occurrence: The first is the judgment of the church. Believers will be judged according to their service for the Lord. It is here that our true motives for service will be revealed, and rewards given (Rom. 14:10-12; II Co. 5:10). This judgment does not result in condemnation (Rom. 8:1). The second judgment involves the martyred tribulation saints (Rev. 20:4). The third judgment involves the Gentile nations when Christ returns to earth to begin the millennium (Mt. 25:31-46). The fourth judgment is toward the nation of Israel that remains at the end of the tribulation period (Ez. 20:33-38; Jer. 31:10-13). The fifth judgment is to Satan and his angels. After their final revolt, they are cast into the Lake of Fire for all eternity (I Co. 6:3; Jude 6; Rev. 20:7-10). The sixth and final judgment is toward all unbelievers who have experienced physical death. They will be resurrected and judged at the Great White Throne judgment (Rev. 20:11-15). Their judgment will result in the second death (Rev. 20:14-15).

Eternal State:

Following the Great White Throne judgment of Revelation 20:11-15, the present heaven and earth will be destroyed by fire (II Pet. 3:7-12). At that time a new heaven and earth will be created (Is. 65:17; II Pet. 3:13; Rev. 21:1-2), and the New Jerusalem will descend from heaven (Rev. 21:2), as described in Revelation 21:9-22:5. Believers from all dispensations will experience unbroken fellowship with God, eternal worship of Him, in place free of sin, sickness, death, and tears for all eternity (Rev. 21:1-8).