

Christian doctrine means the teachings of the Bible. The study of Christian doctrine can be difficult. It can also be sometimes controversial. Present the material so that at least some of the teaching will be understood by the student. Also do not argue about minor points. Save the arguments for crucial issues such as salvation points.

As you study these notes, you will see that you have already studied the things they are talking about when we studied the Old and New Testament. Christian doctrine takes the teachings that are scattered throughout the Bible and summarizes these teaching so that we can easily understand the major points of the Bible.

## Introduction

### I. Religion

#### 1. Definition of Religion.

A. The service and worship of God or the supernatural.

B. Commitment or devotion to religious faith or observance

C. System of beliefs held to with great enthusiasm and faith. This could be false religion such as Islam or true religion such as Christianity. Muslims believe so strongly in their false god that they willingly kill themselves for him. Christians believe so strongly in their true God that many serve Him with all their strength such as missionaries.

2. Religion is universal. Religion is found in some form wherever there are humans. It seems that man has a built in need to have a relationship with God.

3. The essential nature of religion. What is Religion, what is it like?

A. It is a conscious and voluntary relationship to God, which expresses itself in grateful worship and loving service. God is the one who directs true worship and service. Deuteronomy 10:12&13, Psalm 111:10, Ecclesiastes 12:13, and John 6:29.

i. Note: proper religion is when God directs it but, the problem is, man wants to choose how God is to be. In other words, man wants to create his own gods. Examples are spirit worship or Islam. Proper religion comes only from God. Genesis 1:27 tells us that God created us in his own image and gave us ability to have a relationship with Him.

4. Religion is a matter of the heart. God does not care about the outward show of religion. God desires true worship from the inner person. Proverbs 4:23 and Amos 5:21-24

A. In the NT, religion is a response to the gospel rather than to the law and assumes the form of faith and godliness. This means religion has its origin from God who revealed himself to man; man could not have discovered Jesus if left to himself.

## 5. The origin of Religion

A. Naturalistic view of Religion. Humans invent their own religion. An example would be witchcraft or Islam.

B. The Scriptural view of the origin of religion. Proper religion can only come from God. Remember the first man and woman had a relation with God that was directed by God.

## II. Revelation

1. Revelation is what enables us to know God. The term revelation means unveiling or showing what was hidden. God has revealed or shown Himself to us. God reveals Himself to us in two ways. These are general and special revelation.

A. General revelation. All humans experience general revelation. This comes to all men in the facts, the forces and the laws of nature and in the facts of experience and history. Psalm 19:1-6; Rom 1:19, 20; 2:14, 15. This revelation of God does not fully give reliable knowledge of God and spiritual things and therefore does not furnish us a trustworthy foundation which we can build on for our eternal future, In other words it is not sufficient for man's salvation.

i. General Revelation is what we see of God as revealed in creation. Nature proves there is a God, but this is insufficient to save us as we can't see Christ in it. Psalm 19:1&2, Romans 1:18-20. *Our observations of nature prove the existence of God, but we can't identify Jesus in nature.*

B. Special or Specific revelation is the revelation of God through the Bible which instructs us in the way to salvation through Jesus by name. Scripture tells us that God is the one who is the author of the Bible, and that the Bible is the very word of God. Numbers 12:6-8, Hebrews 1:1 and 2 Peter 1:21.

i Necessity of special revelation. After the fall of man, everything became tainted with sin including man, therefore it became necessary that God should reinterpret the truths of nature and provide a new revelation of redemption which would redeem man from the power of sin. It became necessary to provide man with salvation through special revelation. We can only learn about Jesus through the Bible, and this knowledge is necessary for salvation. Romans 10:9-10.

ii Means of special revelation. In giving special revelation, God used:

a. Theophany, which means that God revealed his presence by appearing in various forms such as fire and clouds of smoke, Ex 3:2; 33:9; Psalm 78:14; 99:7; in stormy winds, Job 38:1; Psalm 18:10-16, and in a still small voice, 1Kings 19:12.

b. Through direct communication; sometimes God spoke to men in an audible voice. Remember, He spoke to Moses and to the children of Israel, Deuteronomy 5:4. Sometimes He suggested his message to the prophets by an internal operation of the Holy Spirit, 1Peter 1:11. He also revealed himself in dreams and visions. Num 12:6; 27:21; Isaiah 6. The NT presents Christ as a great teacher sent from God to reveal the Father's will, John 14:26.

c. Miracles. The miracles of the Bible should never be regarded as mere marvels which fill men with amazement, but as essential parts of God's special revelation. The purpose of miracles was to authenticate the ministry of Jesus and show who He is. Miracles are something which was done which was not normal, such as bringing a dead person back to life. They were either done by God or by someone appointed by God to do miracles. Their purpose was to cause people to believe in Jesus and to strengthen their faith. John 11:44-45, Acts 9:36-42. God still dose miracles today, but ONLY when He chooses to them. Many of us have witnessed miracles in our lives. Actually every act of salvation is a miracle.

III. Scripture is how God reveals Himself to us. All we know about God is found in the Bible. We do not know anything about God except what is in the Bible. The Bible is the word of God; it has no errors and it is authoritative. 1Cor 2:13,2Timothy 3:16 The Bible is complete. Revelation 22:18-19 Remember-*only believe what the Bible tells you about God and only teach what the Bible teaches about God.*

1. Scripture is another word we use for the Bible. When we talk about Scripture we mean the revealed word of God. Everything in the Bible is the word of God, and it is all inspired by God Himself. The whole Bible is the infallible rule of faith and practice for all mankind. We are to obey the whole Bible. The OT writers are repeatedly instructed to write what the Lord commanded them: Ex 17:14; 34:27; Num 33:2; Isa 8:1,30:8; Jeremiah 25:13; 30:2; Ezek 24:1; Daniel 12:4, Hab 2:2. 2Timothy 3:16 proves the inspiration and authority of the Bible.

2. The nature of scriptural inspiration.

A. These are two wrong views of inspiration;

i. Mechanical Inspiration says that God literally dictated what the human authors of the Bible wrote, and that the authors were just passive like a pen in the hand of a writer. This idea teaches that the human author's minds did not contribute in any way to the contents or forms of their writings. This is not true at all because these were real authors who sometimes gathered their own materials from sources at their command, 1Kings 11:41; 14:29; 1Chr 29; 29; Luke 1:1-4. Secondly, in some places they recorded their own experiences and styles especially in many Psalms.

ii. Dynamic Inspiration. This maintains that these writers' mental and spiritual life was strengthened and raised to a higher pitch, so they saw things more clearly and had a more profound sense of their real spiritual value. This theory does not do justice to the biblical view of inspiration.

B. The correct view of inspiration holds that the Holy Spirit acted on the writers of the Bible in a way that was in harmony with their own inner being, using them just as they were, with their character and temperament, their gifts and talents, education and culture, their vocabulary and style. The Holy Spirit illumined their minds, aided their memory, prompted them to write, repressed the influence of sin on their writings and guided them in the expression of their thoughts even to the choice of their words. The Bible is the word of God.

### C. The extent of inspiration.

i. Partial Inspiration is a wrong teaching which denies the inspiration of the Bible altogether or holds that only parts of the Bible are inspired. This view teaches that some of the Bible is not inspired. This is very wrong because every word of the Bible is inspired, it is God breathed; it all is the very word of God.

ii. The correct view is called the plenary view which means that the Bible is all inspired; this includes every word of it. This includes both the Old and New Testaments. Jesus and the Apostles often appealed to the Old Testament books as scripture to settle a point in controversy. 2Peter 3:16, 2Tim 3:16

3. Canon is a word that describes the authoritative books of the Bible thus it is used to refer to the Bible. These are the books that the church accepts as inspired Scripture.

### III. Doctrine of God

1. What is the essential nature of God? While it is not possible to totally define God's personality, it is possible to give a general description of Him. God is a pure spirit of infinite perfection. This description of God involves the following elements:

A. God is pure spirit which means that He has no body and can't be seen.

John 4:21-24 & 1Timothy 6:16. Remember what a theophany is, it is God appearing to people in a way they can understand. God can take on the appearance of an object or a being such as a person or angel so that we can see something we can identify with. Exodus 3:2

B. God is personal which means that He is intelligent and moral and is capable of relationships. He has a special relationship with His people, and this is why he created us.. Malachi 2:10; Isaiah 43:1,7,21 and Isaiah 44:2,21,24

C. God is infinitely perfect. He is distinguished from all His creatures by infinite perfection. He is free from all imperfections and limitations, and He stands above all His creatures. Exodus 15:11, Psalms 147:5.

D. God and His perfections are one. Simplicity is one of the fundamental characteristics of God. This means that He is not composed of many different parts. His being and attributes or characteristics are one. In other words God is perfect all by Himself as He has revealed Himself to man.

2. Some of the names of God given by God to Himself in the Bible. There are many more.

A. Old Testament names.

i. El and Elohim means that He is strong and powerful. Genesis 1:1, Deuteronomy 10:17.

ii. Adonai means Lord the ruler over all. Psalm 86:8.

iii. El-Shaddai means divine greatness and a source of comfort. Exodus 6:3.

iv. Jehovah is the sacred name the Jews use to refer to God as the all powerful and eternal God. Exodus 3:14&15.

v. I Am Who I Am. Exodus 3:14

vi. The Lord or Yahweh Exodus 6:3

B. New Testament names.

i. God (Theos) Matthew 1:23

ii. Lord. Matthew 7:21

iii. Father 1 Corinthians 8:6.

iv. Alpha and Omega which means the beginning and the end.

Revelation 22:13

IV. The attributes or character of God. God has many more attributes than this simple list.

There are two kinds of these characteristics.

1. The incommunicable attributes. These attributes are limited to God alone, they emphasize the absolute difference between God and the creatures. Examples of these attributes of God are:

A. The independence or self-existence of God. God does not need anybody else unlike humans who need God. John 5:26, Romans 11:33-36.

B. The immutability of God which means God does not change. He is always perfect. Malachi 3:6.

C. The infinity of God which means you can't measure God. His perfection is without limit and can't be measured. God is not subject to limitations, He is unlimited in His knowledge, wisdom, goodness, love, in righteousness and holiness. Job 11:7-10; Psalm 145:3. He is above time and its limitations, Psalms 90:2; 102:12. He is not bound by space and so is present everywhere, 1Kings 8:27; Psalms 139:7-10, Isa 66:1; Jeremiah 23:23-24; Acts 17:27-28.

i. His absolute perfection can't be measured. Job 11:7-11.

ii. His eternity. Psalm 90:2, Isaiah 41:2. This means that God has no beginning or end. God has always existed. How do we humans understand this? We can understand that God and we humans have no ending, but we can't truly understand that God has no beginning; that there is no starting point to Him? We cannot understand or explain this.

a. There are a number of things in the Bible that we can't fully understand such as eternity and the Trinity of God. Deuteronomy 29:29 and Isaiah 55:8-9 explain that God hasn't explained everything to us and that He thinks differently than we do so it is all right when we do not understand everything. We have to accept things like eternity and the Trinity by faith.

iii. His omnipresence means that he is everywhere present. Psalm 139:7-10.

D. The simplicity of God. God does not have different parts such as body and soul and He cannot be divided. The three persons in the trinity are not able to be divided. God is unified.

2. The communicable attributes are the characteristics of God that have some resemblance in man. Man has some of these characteristics but we are limited while God is unlimited.

Examples of these attributes are:

A. We have a limited knowledge of things such as our limited knowledge about God. God is Omniscient which means that God knows everything.

B. The wisdom of God. Romans 11:33, 1 Cor. 2:7. God is all wise while our true wisdom is limited and comes from God. Proverbs 2:6.

C. The goodness of God. God is always good, and His goodness comes from Himself. Psalm 100:5, 36:6, 104:21, Matthew 5:45. Man apart from God is evil. Christians have some goodness which they get from God, but they still do evil at times and are not totally good like God.

D. The love of God is expressed in several ways. John 3:16 & 17

i. The grace of God which is unmerited love of God toward us and which we don't deserve. Ephesians 1:6-7.

ii. The mercy of God as expressed in his tender compassion for us. Luke 1:54.

iii. The longsuffering of God who is patient with us. Romans 2:4.

E. The holiness of God means that he is perfect and set apart from His creation, Romans 15:4. God is absolutely distinct from all his creatures and He is exalted above them in infinite majesty. Exodus 15:11, Isaiah 57:15. He is free from all moral impurity and sin; in his presence, man is deeply conscious of his own sin. Job 34:10, Isaiah 6:5; Hab 1:13.

F. The righteousness of God is closely related to the previous attribute. The righteousness of God is that perfection by which He maintains Himself as the Holy one. He maintains a moral government in the world and imposes a just law on man, rewarding obedience and punishing disobedience, Psalms 99:4; Isaiah 33:22; Romans 1:32.

i. His correct or moral justice. Romans 1:32. God has given us good moral laws which guide our lives. He promises rewards for the obedient and punishment for the disobedient.

ii. His remunerative justice refers to the rewards He gives to men and angels. Romans 2:7. He gives us good things because He loves us.

iii. His retributive justice is the punishment He has for the wicked. Romans 2:9.

G. The truthfulness of God. He is the true God and truthful in all His being. He is always faithful. God can't ever tell a lie. Numbers 23:19

H. The sovereignty of God and His omnipotence.

i. The sovereign will of God. Daniel 4:35. God does as He wants to.

a. Deuteronomy 29:29 tells us that God has both a secret will and a revealed will. Romans 11:33 & 34 tells of His secret will, and He also has his revealed will. See Romans 12:2.

b. The freedom of God's will. God is free to create and love whomever He wants to. Romans 9:15-18.

c. The will of God in relation to sin. God allows us to choose to sin. He does not enjoy our sinning.

ii. The sovereign power or the omnipotence of God means God can do all He decided to accomplish, Jeremiah 32:27. However, there are some things He can't do such as, He cannot lie, sin or change. He must keep every promise He gives to man through the Bible. Numbers 23:19

3. Why study the attributes of God?

A. Helps us understand how great our God is and how great His gift of salvation is.  
Deuteronomy 7:21; 10:17

4. What should we do with our knowledge about God?

A. Make God's attributes a part of our prayer life. A good introduction to our prayer life is to tell God that we know Him; we love and thank Him for who He is. Open prayer with praising God for the kind of God He is.

B. Rejoice in our great God.

V. The Trinity.

1. We humans cannot fully understand or fully explain the trinity. Remember, earlier we learned that we can't fully understand everything in the Bible. God is one in His essential being, but in this one being there are three persons called Father, Son, and Holy Spirit. These are not three different gods. They are all one person and each one is fully God; the same in substance, and equal in power and glory.

B. This great truth is under attack by many false religions such as Islam.

C. You can search the whole Bible, but you will never find the term trinity in scripture, yet the teaching of the trinity is seen throughout Scripture. The Bible in both the OT and the NT proves the doctrine of the Trinity is true.

D. Old Testament teaching about the trinity.

i. God speaks about Himself as plural, meaning more than one person. Genesis 1:26; 11:7, Isaiah 6:8.

ii. The Spirit of the Lord is spoken of as a distinct person.  
Isaiah 48:16; 61:1; 63:10.

iii. There are many verses talking about the Spirit. Genesis 1:2, 4:38, I Samuel 10:6.

E. The New Testament also teaches about the Trinity:

i. Mentioned at the baptism of Jesus Luke 3:21-22.

ii. Mentioned in the final discourse of Jesus (see John 14-16).

iii. In the great commission Matthew 28:19.

iv. In the apostolic blessing II Corinthians 13:14.

v. In various places such as Luke 1:35, I Corinthians 12:4-6, and 1 Peter 1:2.

2. The three persons considered separately

A. God the Father is used in several different ways:

i. As the origin of all created things. 1 Corinthians 8:6, Ephesians 3:14 & 15, Hebrews 12:9, James 1:17

ii. Father of the chosen nation Israel. Deuteronomy 32:6, Isaiah 63:16.

iii. Father of believers as His spiritual children. Matthew 5:45, Romans 8:15.

iv. Used in His relation to the second person of the Trinity (Jesus). John 1:14, John 5:17-47

B. Jesus, the Son, is the second person of the Trinity.

i. He is eternal which means that He has no beginning. Psalm 2:7, Acts 13:33. He is unique the one and only Son of God.

ii. The Son is divine; He is God. John 1:1, Romans 9:5. He has all the powers of God.

iii. The works given to the Son. John 1:3 says that all things are created and maintained through the Son. He is the light which lights every man and removes darkness John 1:9.

iv. The work of redemption is carried out in His incarnation (living as a human), sufferings and death. Ephesians 1:3-14. Our peaceful relationship with God is through Jesus. John 14:6

C. God the Holy Spirit is the third person of the Trinity.

i. The personality of the Holy Spirit.

a. He is a person. John 14:16, 17, 26; Romans 8:26.

b. He has personal characteristics such as intelligence John 14:26. He has affections, Isaiah 63:19 and Ephesians 4:30. He has a will, Acts 16:7.

ii. The relation of the Holy Spirit to the other persons in the Trinity. John 15:26, Galatians 4:6 show that they work together.

iii. The Holy Spirit shows that He has a close personal relationship with the other persons of God. 1 Corinthians 2:10-11

iv. Sometimes it is Christ and sometimes the Spirit of God who is said to dwell in believers. Romans 8:9-10, Galatians 2:20.

v. The Divinity of the Holy Spirit. Acts 5:3-4, Genesis 1:2 and Matthew 28:19 all show that the Holy Spirit is God.

vi. There are some jobs which seem to be mostly works of the Holy Spirit.

a. Exodus 28:3 and 1 Samuel 16:13 show that He prepares and qualifies people for certain jobs.

b. He helps us understand scripture, I Corinthians 2:13 and He inspired the writing of scripture II Peter 1:21. The lack of The Holy Spirit, in their hearts, keeps nonbelievers from really understanding the Bible.

c. He is a part of every Christian's life. He gives us power Acts 1:8. He comforts us, Acts 9:31. He indwells us, I Cor. 9:13. The Holy Spirit is a gift from God to help us through this difficult life.

d. The Holy Spirit is the one who brings the Christian to salvation. Titus 3:5

## VI. The Works of God

1. The decrees (decree is an order having the force of law) of God in general are His eternal plan or purpose, in which for his own glory He has fore ordained everything that happens. In other words, God has always had a plan for everything that happens. See Old Testament scripture proof, Isaiah 46:10, Job 23:13,14 Gen 50:20

2. The characteristics of the divine decree.

- A. They are founded in divine wisdom. Ephesians 1:11.
  - B. His divine will is going to happen. Proverbs 19:21 and Isaiah 46:10.
  - C. He does not change His will. Job 23:13-14. God is the same yesterday, today and tomorrow.
  - D. His will is unconditional and does not require anything from us. Eph. 2:8.
3. The particular or different decrees of God.
- A. Predestination is one of the divine decrees. Acts 4:28; Jude 4; Ephesians 1:4
  - B. Creation is defined as that act of God by which He produced the material world and all that is in it. Genesis 1:2.
    - i. The time of creation is the beginning of time. Gen. 1:1. Time only exists in our age and not in eternity past or eternity future.
    - ii. The manner of creation is by God speaking, and creating everything out of nothing. Psalm 33:9 and Hebrews 11:3
  - C. God also created the unseen or spiritual world which includes angels, seraphim, and cherubim. Isaiah 37:16
    - i. The nature of the angels. They are intelligent. II Samuel 14:20. They have moral character both good and bad, Jude 1:6 and Rev. 14:10. They are spiritual beings. Acts 19:12.
    - ii. The angelic orders.
      - a. Cherubim have duties which we see throughout scripture. Gen. 3:24, Exodus 25:18, II Samuel 22:11.
      - b. Seraphim are related and they also have duties, Isaiah 6:2, 3 and 6.
    - iii. The service of the good angels. Here are some of their duties.
      - a. They praise God day and night. Isaiah 6, Rev. 5:11, Psalm 103:20.
      - b. They serve God. Hebrews 1:14.
      - c. They rejoice at the salvation of sinners. Luke 15:10.
      - d. They communicate blessings from God, Acts 5:19.
      - e. They execute judgment. Genesis 19:1 & 13
    - iv. The deeds of fallen, evil angels.
      - a. These are angels who were created good, but they chose to rebel against God. 2 Peter 2:4 and Jude 1:6 talk about this. These demons do anything they are able to do which opposes God and God's people.
      - b. Satan appears to be the leader of these evil angels. Matthew 25:41. He is represented as the originator of sin John 8:44. These evil angels are very powerful. Jude 1:9.
4. The material world is the world we live in and are a part of.
- A. The story of creation is reported in Genesis 1.
5. The providence of God. This refers to the fact that God rules over all His creation. He is active and in charge of everything that happens. We don't depend on luck rather we rely on God. Matthew 6:25-34. God is always with and always rules His creation. He is sovereign over everything that happens. Everything that happens is because it is His will that it happens, and nothing happens unless He allows it to happen. Matthew 10:29 and Acts 2:23, Isaiah 45:7
- A. God's works of providence are His most holy, wise and powerful works whereby He preserves and governs all his creatures and all their actions. God continues to uphold all things in the created world. Psalms 136:25; 145:15; Nehemiah 9:6; Acts 17:28 and Colossians 1:17. God is very much in control of what happens on earth.

B. The three elements of providence:

i. Divine preservation is God's action by which He causes the world to continue the way He wants it to. This shows that while God is independent; man is totally dependent on God. Psalm 63:8

ii. Divine concurrence is the work of God by which He co-operates with all His creatures and causes them to act precisely as they do. Nature and men do not work independently of God even when men do evil. Man cannot do anything apart from God either good or bad. This does not mean that God is responsible for their evil actions. We are free to choose to do good- Deuteronomy 30:19, but Genesis 6:5 teaches that man will choose evil. We will only choose to do good when we are influenced by God to do good things. Romans 6:1, 11, 22

a. God controls sinful acts Genesis 45:5 and 50:20.

b. God restrains the evil works of the sinner. Job 1:12.

c. He overrules evil for good. Genesis 50:20.

iii. Divine government is the continued rule of everything by God so that everything is done according to His purpose. Throughout the Bible God teaches that He is King of the universe and rules everything according to His good pleasure. Psalm 22:28, Isaiah 33:22.

VII. The Doctrine of Man In Relation To God

1. Man in his original state.

A. The essential elements of human nature.

i. Man is made up of two parts which are body and soul (or spirit).

Matthew 10:28 or I Corinthians 5:3 and 5

B. Man as the image of God.

i. God created man as the crown of His creation. Man is the only one created in God's image. Genesis 1:26-27.

C. What does image of God mean?

i. Man is a spiritual being, rational, moral, and immortal. He can have a relationship with God. Man is the image bearer of God. This is not true of any other animal. Genesis 9:6, James 3:9.

2. Man in the covenant of works.

A. God makes an agreement (covenant) with man which calls for man to obey God, Genesis 2:16-17. Eternal life is implied in this obedience see Romans 10:5, Galatians 3:12.

3. The elements of the covenant of works.

A. God agrees to give man, as represented by Adam, the blessings of eternal life and perfect happiness. This requires that man gives God perfect obedience.

B. The promises of the covenant. The promise was life in the highest sense; life lived in holiness.

C. The condition of the covenant continuing was perfect obedience by man.

D. The penalty of the covenant for disobedience was physical, spiritual, and eternal death. Death here means separation from God.

4. The present validity of the covenant of works.

A. The demand from God for perfect obedience is still in effect. Lev. 18:5 and Gal. 3:12. However, since the fall, no person is able to perfectly obey.

B. Currently, the obligation for perfect obedience is met by our savior. We cannot obtain eternal life by our own obedience. We can only gain salvation by faith in Jesus. His perfect obedience is how we obtain eternal life. Hebrews 11:6

5. Man in the state of sin.

A. The origin of sin in the fall of man. The Bible teaches that the root of all evil is in the first sin of Adam. Genesis 3:6

B. The nature of the first sin was disobeying God. The actual act of disobedience was by eating what God had forbidden them to eat. What is important here is the fact that they disobeyed God. Man refused to allow God to direct his life. This is an act of pride and an act of man's desire to be like God.

C. The occasion of the first sin was the temptation we see from the serpent. The serpent was really the instrument of Satan just as later John 8:44 we see that men were the instruments of Satan. Today many people are the instruments of Satan. We Christians must make sure that we are never used by Satan.

D. The results of the first sin. All the bad things of the world came into being. Man lost true knowledge of God, righteousness, and holiness. Man became totally depraved, and capable of doing terrible things.

6. The essential nature of sin.

A. We define sin as anything we say, do, or think that displeases God. It is also anything we don't say, don't do, or do not think which displeases God.

Genesis 2:17-18. So we sin by act of commission (doing) or omission (not doing).

B. Luke 11:23 says that there is no neutrality; you are either for or against God.

C. Every man is born with the sin nature. Jeremiah 17:9.

D. Our sin makes us guilty and objects of God's wrath. Romans 1:18 and 3:23 and 6:23

E. Sin is universal. 1 Kings 8:46. Every person is infected.

VIII. Man and the covenant of grace or the covenant of redemption.

1. The term covenant means an agreement between two parties. God made several covenants with man.

2. We have to distinguish between two covenants which are similar and often misunderstood. These are the covenant of redemption and the covenant of grace.

A. The Covenant of Redemption says that that our salvation was not an afterthought in the mind of God and the plan of redemption was always included in God's eternal decree,

see Eph 1:4;3:11; 2Tim1:9, John 5:30; 43; 6:38-40; 17:4-12.

i. This covenant is an agreement between God the Father, God the Son, and God the Spirit. Man is not part of this agreement

ii In the covenant of redemption The Father requires the Son to live as a human being without any sin in His life—not even one. Galatians 4:4 & Hebrews 4:15. God the Father promises to support the Son in His work.

iii. The Son is required to pay the penalty for our sins to win eternal life for us. John 10:11 & Galatians 1:4.

iv. This covenant requires no work from us but does require obedience to the revealed will of God. This means that we accept the Covenant promises by faith. Ephesians 2:8.

v. God the Father promised that He would send the Holy Spirit to:

a. Form His spiritual body (the church) by regeneration and sanctification, and The Holy Spirit would also instruct, guide, and protect the church. John 14:26; 15:26; 16:13, 14.

b. The Holy Spirit would make sure that Christ received all the people given to Him. John 6:37, 39, 40, 44, 45.

c. That multitudes would be given to Christ to be part of His kingdom. Psalm 22:27; 72:17.

B. The Covenant of Grace. The covenant of grace is closely related to the covenant of redemption, and it can be defined as that gracious agreement between God and the elect sinner in which God gives Himself with all blessings of salvation to this elect sinner, and the sinner embraces God and all His gracious gifts by faith. See, Deut 7:9; 2Chron 6:14; Psalm 25:10, 14; 103:17, 18,

i. The promises and requirements of the covenant of grace:

a. God promises to be our God and we will be His people in a life which never ends. Jeremiah 31:33; Titus 3:7; Hebrews 11:7; James 2:5.

b. We are required to accept the covenant by faith, and we are also required to consecrate (devote) ourselves to God in obedience.

ii. Characteristics of the covenant.

a. It is eternal and unbreakable. It will last forever. Hebrews 13:20.

b. It is only applied to those who believe, and it is for all believers both Jew and gentile.

c. The covenant is the same in both testaments. Genesis 3:15; Galatians 3:8. The mediator is always Christ. Hebrews 13:8; Acts 4:12.

## IX. The doctrine of the person and work of Christ (Christology)

### 1. The names of Christ.

A. These are the most important names of Christ.

i. Jesus--this name is the same as Joshua. Joshua 1:1; Zech 3:1, Joshua, Ezr2:2. Jesus is the Hebrew word meaning to save, so the name Jesus depicts Him as the savior. Matthew1:21.

ii. Christ is the NT form for the OT Messiah which means the anointed one. We see in Acts 4:27 and 10:38 that He was called the anointed one.

iii. The Son of Man. This name as applied to Christ as derived from Dan 7:13. It also contains an indication of the humanity of Jesus and also to his future coming with the cloud of heaven in majesty and glory, Matt 16:27, 28, 64, Luke 21; 27.

iv. The Son of God. Christ is called son of God in more than one sense; first He is called so because he is the 2<sup>nd</sup> person of the Trinity. He is Himself God, and He owes his human birth to the supernatural activity of the Holy Spirit, Luke 1:35; Matthew 11:27.

v. The Lord Jesus. His contemporaries sometimes applied this name to Him as a form of polite address, and in other passages it designates Christ as the Owner and Ruler of the Church, Rom1:7; Eph 1:17.

2. The natures of Christ. Scripture presents Christ as a person with two natures, one human and the other divine. Jesus was fully human and fully God which means He is divine at the same time he was human. Scripture proof for his being God are, Matthew 16:16 and John 1:1

A. Jesus of Nazareth was God incarnate which means that he existed even before he was born as Jesus of Nazareth; Christ was active during the creation of the universe. John 1:1. In His incarnation, we see a state of humiliation when God laid aside the divine majesty as the sovereign ruler of the universe, and assumed a nature in the form of a servant, John 1:14; 1 John 4:2. In other words Jesus was always God and to save us He left the wonders of heaven and was born a human and lived among man.

B. Where there is humiliation we cannot leave out Christ's exaltation. "Christ's Exaltation" consists in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the father, and in his coming in glory to judge the world at the last day. See 1 Corinthians 15:4, Mark 16:19, Acts 17:31.

C. Jesus was also human. We see that God manifested himself in the flesh. 1Tim 3:16 Also, additional Scripture proof for His humanity is found in John 8:40, Acts 2:22, Romans 5:15. As a human being Jesus experienced everything we experience such as temptation, sickness, hunger, sorrow, etc. However He never sinned.

D. These two natures are united in one person. This means that while Christ has a human nature, he is not a human person. He is also the unchangeable son of God. At his incarnation Christ did not change into a human person; He simply assumed, in addition to His divine nature, a human nature.

i. This means that He is both God and man, having all the qualities of both God and man— He is the God-man. We do not fully understand this, but scripture confirms it: John 10:30, 17:5. While we do not fully understand how He is both God and also human at the same time, this is a very important teaching and we must accept it to be a Christian.

3. The states of Christ. We use this term "state" to talk about the relationship of Jesus to the law.

A. The state of humiliation means that Christ laid aside the divine majesty which was His as the sovereign ruler of the universe, and assumed human nature in the form of a servant. In other words, Jesus the supreme lawgiver put Himself under the law in an extreme act of humility.

i. The incarnation and birth of Christ. We know that He was born of a human mother, Mary, which gave Him human nature, Isaiah 7:14 and Matthew 1:20-21. This wonderful birth was due

to the supernatural influence of the Holy Spirit, and is the only virgin birth ever. This means that Jesus was born without the sin everyone else inherited from Adam, Luke 1:34-38.

ii. The sufferings of Christ were not only evident at His crucifixion. His whole life was a life of suffering. He was rejected. His enemies persecuted Him. He was tempted by the devil, He was oppressed by the sins of the world, and He was burdened by the burden of sin resting on Him. Isaiah 53:3 describes this.

iii. The death of Christ refers to His physical death which was the result of a judicial decision as reported by Isaiah 53:12. His dying by crucifixion was an accursed death as He bore our curse, Deuteronomy 21:23, Galatians 3:13.

iv. The burial of Christ was also a part of His humiliation because man's returning to the dust is part of the curse. Genesis 3:19.

B. The state of exaltation (rising) refers to Christ no longer being subject to the penalty of sin. He was raised to heaven where He was crowned with glory and honor. He was restored to all the glory and honor which was due Him as God.

C. There are four stages to his being exalted:

i. The resurrection was the first step. This means that Jesus was brought back to life. His body and soul were restored to its original beauty and strength and even raised to a higher level. Unlike others who rose from the grave before Him, He rose with a spiritual body, 1 Corinthians 15:44-45. This is why He is called the firstborn of them who slept, 1 Cor. 15:20. He is also called the firstborn of the dead. \*\*This can be confusing, and the important thing to remember out of all of this is, that it is through His resurrection, that He became the life-giving Spirit. 1 Cor. 15:45. The resurrection of Christ, a miracle which defies all natural explanation, is absolutely necessary for us to believe. The resurrection has a threefold significance:

a. It declares that the Father is satisfied that the demands of the law have been met.

b. It symbolizes what will happen to believers. Romans 6:4-5 and 1 Thessalonians 4:14.

c. It is the cause of our justification, regeneration and final resurrection. Romans 4:25 and 1 Peter 1:3.

ii. The second stage of His being exalted is the ascension of Christ as He arose to heaven which completes the resurrection. It is a sign of assurance to us of our place in heaven, Ephesians 2:6.

a. His ascension put Christ at the right hand of God which signifies a place of power and glory. Ephesians 1:20 and Hebrews 10:12.

iii. His being seated at the right hand of God is a figurative way of saying that Jesus is at the place of power and glory. Here He can rule and protect His church, govern the universe, and intercede for His people.

iv. The exaltation of Christ reaches its climax when He returns to judge the living and the dead. Acts 1:11 and Revelation 1:7.

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To summarize, review:

1. The humiliation of Christ is found in Galatians 3:13, Gal. Gal 4:4-5, Philippians 2:6-8.
  2. The incarnation is found in John 1:14 and Romans 8:3.
  3. The virgin birth is found in Isaiah 7:14 and Luke 1:35.
  4. The resurrection Romans 4:25 and 1 Corinthians 15:20.
  5. The ascension Luke 24:51 and Acts 1:11.
  6. The return Acts 1:11 and Revelation 1:7.
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#### 4. The work of Christ

A. The offices of Christ. Christ is spoken of in the Bible as having three offices; prophet, priest, and king.

i. The Old Testament predicted His coming as prophet. Deuteronomy 18:15 which we see applied in Acts 3:22-23.

a. Jesus spoke of Himself as a prophet. Luke 13:33.

b. He foretells future things. Matthew 24:3-35, Luke 19:41-44.

B. The Old Testament also predicted His coming as priest. Ps. 110:4, Zechariah 6:13.

i. He is called high priest in Hebrews 3:1; 4:14; 5:5; 6:20; 7:26; 8:1.

ii. He is referred to as acting as a priest by taking away sins. John 1:29, Rom 3:24

iii. The work of Christ as a priest was, first of all, to bring a sacrifice for sin- for our sins. The Old Testament sacrifices pointed forward to His great sacrifice, Hebrews 9:24; 13:11-12.

a. As our sacrifice, He is referred to as the Lamb of God. John 1:29

b. As our sacrifice, He is called our Passover. 1 Corinthians 5:7

c. As our high priest, Christ also makes intercession for us. An intercessor is a person who acts as our advocate. For example, Christ intercedes with the Father for us; for our benefit. 1 John 2:2, Romans 8:34

d. This means that Christ presents His sacrifice to God and claims all spiritual blessing for His people. John 17:9 and 20.

C. The Old Testament predicted His coming as King.

i. He is spoken of as spiritual king over the church. The Bible speaks of this in many places. Micah 5:2, Zechariah 6:13, Luke 1:33, John 18:36.

ii. He is also king of the entire universe. He rules over us. Matthew 28:18 tells us that all authority in heaven and earth has been given Him.

a. This kingship is as mediator on behalf of His church. He acts as king as He controls the destiny of individuals and nations. As He controls the life of the world and makes it subservient to his redemptive purpose, and protects His church against the dangers of the world. This earthly kingdom will last until the victory over the enemies of the kingdom of God is complete.

b. At this time the kingdom will be returned to the Father. 1 Corinthians 15:24-28.

5. The atonement through Christ. Atonement means reconciliation with God. Before we became Christians we were at war with God; the atoning sacrifice of Jesus allows us to be at peace with God. So we are reconciled to God and His wrath against us is satisfied through the sacrifice of Jesus.

A. The cause and necessity of the atonement is:

i. The good pleasure of God. Isaiah 53:10, Ephesians 1:6-9

ii. It is rooted in the love of God. John 3:16

iii. The Bible says that a righteous and holy God can not overlook sin, and He must react against it. Exodus 20:5, Romans 1:18

iv. God pronounced the sentence of death upon the sinner, Genesis 3:3, Romans 6:23. The only way God could pardon us was through the atoning sacrifice of the innocent Jesus.

B. The nature of the atonement:

i. It satisfied God's justice. The primary purpose of the atonement was to reconcile God to the sinner. The secondary purpose of the atonement was to reconcile the sinner to God.

ii. It was a vicarious atonement. Vicarious means substitute. God accepted the sacrifice of Jesus as a substitute for us. In other words, Christ was punished for our sins instead of our being punished in hell forever. This is because God accepted Jesus' vicarious atonement on our behalf.

a. The Old Testament began teaching us about the necessity for the atoning work of Christ. It required a blood sacrifice. Leviticus 1:4; 17:11

b. We are taught that our sins were laid on Christ. Isaiah 53:6.

c. Christ bore the penalty of our sins for us, John 1:29 and He gave His life for sinners. Galatians 1:4

C. The atonement involved the active and passive obedience of Christ. His active and passive obedience work together and can't be separated.

i. His active obedience consists of all that He did to observe the law on behalf of sinners so that He could obtain eternal life for them. Examples of active obedience:

a. Jesus was active in perfectly obeying the law so that He obtained eternal life for His people.

b. He was active in subjecting Himself to suffering and death. John 10:18.

ii. Passive obedience refers to all that Jesus suffered for us. Examples of passive obedience:

a. He was passive in His suffering as He paid the penalty for our sins. He accepted

b. He was passive as He obeyed the law.

iii. While we distinguish between these two sufferings; we can't separate them.

iv. We can say that through His passive obedience He paid the penalty for sin and consequently removed the curse from man. Isaiah 53:6 and Romans 4:25

v. Through His active obedience, He won eternal life for the sinner.

Galatians 4:4-5.

D. While the atonement was sufficient for all people, not all people are saved. We know that not every person is going to go to heaven.

i. Christ laid His life down for His people. Matthew 1:21

ii. He died for His sheep. John 10:11

iii. He died for His church. Acts 20:28

## X. The doctrine of the application of the Holy Spirit—common grace

1. Common grace refers to the work of the Holy Spirit in the lives of all people, ever born, including sinners.

A. The general operation of the Holy Spirit is how He restrains sin so that order is maintained. This means that the Holy Spirit causes people to not behave as badly as they would without the effect of the Holy Spirit.

B. Common grace is those general blessings which God gives to all people without any distinction. While the death of Christ will not save everybody, nevertheless the whole human race is benefitted by His death. Life on earth would be much worse than it is if we did not have common grace affecting everybody. So every person benefits from common grace. Examples are:

i. We have our lives through common grace. The sentence of death on man, because of sin, is deferred. God gives time for man to repent. 2 Peter 3:9

ii. Evil is restrained through common grace. For example human laws restrain evil. Public opinion also restrains evil. This retards the destruction sin is capable of. Genesis 20:6, Job 2:6.

iii. We have a sense of truth and morality. All men still have some sense of what is true and good and beautiful. He still desires truth, morality, and a form of religion. Romans 2:14-15, Acts 27:22.

iv. Common grace causes all the good deeds done by all people. Natural (unsaved) man is still able to do work that is outwardly good though without spiritual value.

2 Kings 1:29-30, Luke 6:33

v. Common grace causes natural blessings such as rain for our crops. All men receive numerous undeserved blessings from God. Psalm 145:9, Acts 14:16-17

## XI. Calling and regeneration. The definition of calling is an invitation or summons.

1. Calling is the way God invites sinners to accept the salvation that is offered in Christ Jesus.  
1 Corinthians 1:9

A. External calling is the presentation and offering of salvation in Christ to sinners, together with an earnest exhortation to accept Christ by faith in order to obtain the forgiveness of sin and eternal life. This calling is by hearing the word of God through Bible preaching or teaching. It is also by reading the Bible. External calling consists of:

i. Presentation of the gospel facts and ideas. Matthew 28:19

ii. An invitation to repent and believe in Jesus Christ. Mark 1:15

iii. A promise of forgiveness and salvation. Luke 1:77

iv. The calling is conditional because it requires true faith and repentance. The calling is a true call from God and He is faithful. Numbers 23:19

v. The external calling is universal in that it goes out to all people to whom the gospel is preached. Isaiah 45:22.

vi. If man does not accept the call from God after he hears it, he is then more guilty than those people who haven't heard the call. This is because the person who heard the call had a chance to accept the call but he refused it. John 5:39-40.

B. Internal or effectual calling is really the external calling being made effective by the operation of the Holy Spirit.

i. This calling comes by the Word of God being applied by the Holy Spirit in an effective way which leads to salvation. 1 Corinthians 1:23-24

ii. It is a powerful calling and effective for salvation. Acts 13:48

iii. The calling is permanent and never withdrawn. Romans 11:29

## 2. Regeneration

A. It is necessary for salvation. Jesus told Nicodemus that he needed to be regenerated; spiritual rebirth, John 3:7. Another way to say this is that a person needs to be "born again." All Christians are born again.

B. Regeneration is the first step leading to salvation. This is when the work of grace begins in the sinner. This is when God gives us a new heart. Ezekiel 36:26-27

C. Regeneration leads to the next step which is repentance and faith.

## XII. Conversion: Repentance and faith or turning from sin to God

1. True faith leads to repentance which is a turning from sin to God. Acts 3:19 True repentance requires **both** this turning from sin and turning to God.

A. True repentance requires that a person understands that sin is rebellion against God, and this person truly seeks to leave his sin behind and to live in the future to please God. Acts 26:20

B. True faith is an unwavering trust in the Lord Jesus as the only way to deal with sin. In other words, trusting Jesus is the only way to be forgiven. Acts 20:21, Romans 3:25

i. True faith is not only intellectual repentance, but produces action in the person as he responds to the gospel. In other words, true faith is active.

C. Saving Faith produces change in a person which leads to reconciliation and salvation. These changes are:

i. Repentance. You must repent of your sins. Very important, it is mentioned about 65 times in the Bible—Acts 2:38; Matthew 3:2; Mark 1:15, Luke 13:3 sins. Repentance means you confess that you sin, you are truly sorry for your sins, and you ask God to forgive you for your sins. You must ask God to help you stop sinning. Repentance must be from the heart and not just the lips.

ii. We must love God which means we must obey him. John 3:36 & Luke 6:46 & 1 John 2:3-4. And by this we know that we have come to know him, if we keep his commandments. Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him. You must obey God

iii. Service Gal 5:13, Luke 14:26, 2 Corinthians 8:5, 1 Peter 4:10 & Romans 12:11. Do not be slothful in zeal, be fervent in spirit, serve the Lord. Serve and wholeheartedly give yourself to Christ.

D. Repentance does not stop when we are saved. Sadly, we sin every day and we must continually repent. Psalm 51

### XIII. Reconciliation and redemption

1. Reconciliation is removing the hostility of sin. It means ending the war between the unrepentant sinner and God, and we become at peace with God. Romans 5:10, Ephesians 2:16

A. There are four simple steps involved in reconciliation. 2 Corinthians 5: 18-21

i. God does not count our sins against us. We will not be punished eternally for our sins.

ii. He counts our sins against Christ.

iii. Christ is punished for our sins.

iv. God gives the righteousness of Christ to us which means that we are reconciled to God. He regards us as innocent of any sin.

2. Redemption means that we are set free from the slavery of sin by the payment Jesus made for us on the cross. Prior to our redemption, we were slaves to sin, but now we have a new master.

A. Slavery to sin is real. We see a history of man sinning continually. Genesis 3 and 4 verify this. Much of the Old Testament and New Testament is about the continual sinning of people.

i. Every inclination of man was to sin. Genesis 6:5

ii. The climax of sin was when men killed Jesus the Son of God on the cross.

iii. It is from our bondage to sin that Jesus came to redeem us.

B. The redeemer is Jesus who paid the price that redeemed us from the bondage of sin. He redeems (saves) us from:

i. All wickedness. Titus 2:14.

ii. The grip of sin. Romans 6:18,22

iii. The curse of the law. Galatians 3:13

iv. The bondage of the law. Galatians 4:5

v. Death. Job 5:20

vi. Hell. Psalm 49:15

3. Redemption means to buy out of slavery, but the purchase price to set us free was enormous.

A. The price was the blood of Jesus. 1 Peter 1:18-19

B. The reason Jesus came to live on earth was to redeem us. Mark 10:45

C. The law demanded the eternal death of the sinner. Romans 6:23. The demands of God's law; the demands of His justice were satisfied by the sacrifice of Jesus. Galatians 3:13 God accepted the sacrifice of Jesus for our sins. In other words Jesus was punished for my sins so that I could be forgiven and thus go to Heaven instead of Hell.

4. We were created to have intimate fellowship with God, but we chose to break this relationship by sinning. Jesus loves us so much that He redeemed us by sacrificing His own blood. He took off our filthy rags of unrighteousness and clothed us in new clean robes of righteousness.

XIV. Justification is defined as the legal act of God by which He declares the sinner righteous because of the perfect righteousness of Jesus Christ. In other words, God declares the sinner not guilty because of the work of Jesus. Jesus gives us His righteousness which justifies us.. Justification is the opposite of condemnation.

1. The nature and elements of justification. Romans 3: 21-26.

A. God forgives the sinner; he is forgiven of all sins past, present, and future. It is a one time act. Isaiah 44:22, Hebrews 10:14

i. Even though we are forgiven for all time, we still need to repent and seek the assurance of forgiveness for the sins we commit daily.

ii. Adoption. As a result of our justification we are adopted by God. We become His children and we have all the legal rights of children including the right to an eternal inheritance which is heaven. Ephesian 1:5, 1 Peter 1:4.

a. Our adoption is based on God's will. Ephesians 1:4

b. Adoption gives us privileges. We are heirs and co-heirs with Christ.

B. Being a Christian is more than believing a set of doctrines. We Christians are united with Christ. There is a sense that we are in Christ. This means:

i. We have every spiritual blessing. Ephesians 1:3

ii. We are chosen. Ephesians 1:4

iii. We are brought near to God. Ephesians 2:13

iv. We are created anew. Ephesians 2:10

v. We are loved by God. Romans 8:39

vi. We are all one. Galatians 3:28

C. Every person is either in Adam (sin) or in Christ. We are either children of God or children of the devil.

i. Being in Adam means being in the state which we were born in and this is sin. In this condition:

a. Sin and death reign. Romans 5:17

- b. We are under the condemnation of God. Romans 5:18
- c. Our life is marked by disobedience to God. Romans 5:19
- ii. Being in Christ means:
  - a. We were crucified with Christ and the old sinful self is dead.
  - b. Now we as Christians are no longer slaves to sin. Romans 6:6
  - c. We are dead to sin. Romans 6:11
  - d. Sin will no longer reign in us unless we allow sin to reign, Romans 6:12

D. The conclusion here is that we will still sin, but no longer will we always sin. We will try to avoid sinning and often we will succeed. Sin will not dominate our lives; instead, attempting to please God will dominate us.

XV. Sanctification is a work of the Holy Spirit whereby we are continually being purified in our heart and mind. Sanctification means that the power of sin is being overcome in us.

1. The work of sanctification begins as soon as we are justified which is when we are declared righteous by God. This occurs at the instance we are saved and born again.

A. Sanctification is the process whereby as long as we live; The Holy Spirit continues to free us from the power of sin. In this process God continues to make us more and more like Jesus. 1 Thessalonians 4:3-4, 7.

B. We do not attain complete sanctification in this life. 1 John 1:8

C. We become completely sanctified, which is free from sin, after we die. Hebrews 12:23

2. Sanctification is hard work, but change in a person is the evidence that a person is saved. Colossians 3:1-10

A. Justification is all God's work.

B. Sanctification is also God's work but we must also work at it. We depend on God to make our work effective. This is the way we work out our salvation with fear and trembling.

Philippians 2:12

C. We must continually fight to be sanctified. We must resist the old sin nature, and allow our new nature to rule. Ephesians 4:20-32

D. Sanctification naturally leads to a life of good works. They are not perfect but they are good because they come from a love of God and a faith in Him. Hebrews 11:6

i. These good works are done in conformity to His will. James 2:8

3. Only Christians can do good works. Non believer's good works are defective because they lack spiritual love for God and they are not done for God's glory. Their good works can never earn them salvation.

4. Christians are required to do good works. They are proof that we are saved. James 2:14,17,18 Remember good works will not save us but they will prove to us that we are saved by the free gift of faith in Jesus.

XVI. Perseverance of the saints is defined as the continuous action of the Holy Spirit in the believer to insure that the believer will continue unto completion. This means that a person

who is saved will remain saved and he will go to Heaven. He will not lose his salvation. John 10:28; Philippians 1:6

1. When we are saved, we are adopted into the family of God, and have all the rights of adopted children. We are heirs of God along with Christ. Adoption is permanent. We will always be His children. Romans 8:15-17
2. Nothing can separate us from the love of God. Romans 8:38-39

## XVII. The Doctrine of the Church and the Means of Grace

1. The universal church is the whole body of believers in the world. It is never a building instead it is the people. All Christians are members of this one church. Christ reigns over the church. Ephesians 5:23, Colossians 1:18 & 24

2. The word church also refers to individual churches (groups of believers) meeting both in separate buildings and meeting in homes. Romans 16:5, 23

3. The church is defined as a body of believers who meet together. The true church does three things, and it must do all three things:

A. The most important thing is the true preaching of the Word of God.

1 John 4:1-3 and 2 John 9 Remember to only preach what the Bible says.

B. The right administration of the sacraments. Matthew 28:19,

1 Corinthians 11:23-30

C. The faithful exercise of discipline. Matthew 18:18, 1 Corinthians 1:1-5

4. The Bible teaches that the church:

A. Is to be united John 17:21 and Ephesians 4:4-6

B. Is to be holy Exodus 19:6 and 1 Peter 2:9

C. Is catholic which means it is universal or worldwide. There is only one church, and all believers are part of this church. This use of the word Catholic has nothing to do with the Roman Catholic Church. There will be no denominations in Heaven; only Christians. Psalm 2:8 and Revelation 7:9

D. Is to adhere to the truth. 2 Timothy 1:13 and Titus 2:1

5. The government and power of the church.

A. Christ is the head of the church and the source of all its authority. Jesus is in charge. Matthew 23:10 and 1 Corinthians 12:5-6

B. Elders and bishops (overseer) serve in authority under Christ. Acts 14:23

i. Elders ruled, preached and taught, 1 Timothy 5:17.

C. The power of the church is spiritual, because it is given by the Holy Spirit. Acts 20:28

D. The power of the church is exercised in a spiritual manner. 2 Corinthians 10:4

E. The power of the church is exercised in a threefold way:

i. The church has a teaching power. The church is to guard the truth and to hand it on faithfully from generation to generation; and to defend it against all forces of unbelief, 1 Timothy 1:3-4, Titus 1:9-11

a. The church must preach the Word unceasingly among all the nations of the world, 2 Corinthians 5:20, 1 Timothy 1:3-4

ii. The church has the power to govern itself by putting the laws of Christ into effect. Act 20:28. The church has the power to discipline, 1 Corinthians 5:2, 7, 13. This includes public and private sins. Matthew 18:15-18

iii. The church has the power and the duty to have a ministry of mercy. This includes helping the poor, and the widows and orphans. James 1:27; Mark 14:7, Acts 11:29

6. The means of grace; the Word of God and the sacraments in general.

A. The Word of God is the most important means of Grace.

i. The Word and the Spirit. The Bible, by the operation of the Holy Spirit, makes the Word of God effective in our lives. 1 Corinthians 2:10-14

B. The sacraments in general.

i. During the Old Testament the two sacraments were circumcision and Passover. Both were bloody sacraments in line with the Old Testament.

ii. The New Testament also has two sacraments which are baptism and the Lord's Supper, which are not bloody. The body and blood sacrifice of Christ is sufficient for all who believe, and no more blood sacrifices are needed.

C. Baptism was instituted by Christ after His resurrection. Matthew 28:19 All Christians are ordered to be baptized with water. Acts 2:38, Acts 8:36

D. Jesus instituted the Lord's Supper at the time of Passover just before his death. The bread symbolizes the body of Jesus and symbolizes the cup the blood of Jesus. It is a symbolic representation of the Lord's death, and reminds us of it and the benefits of His sacrifice. 1 Corinthians 11:26

i. Our participation in the Lord's Supper symbolizes our participation in the death of Jesus, and the believer's participation in the life and strength of the risen Lord.

E. The Lord's Supper is also a seal (proof) of our salvation through the sacrifice and resurrection of Jesus.

F. The Lord's supper is only for believers who understand its spiritual significance. Children who don't yet understand and those who have not professed Christ should not be allowed to participate.

i. Even mature Christians need to examine themselves before they take part in the Lord's Supper. 1 Corinthians 11:28-32

## XVIII. The Doctrine of the last things (escathology)

1. Physical death refers to the death of the body; every person will die physically unless he is alive when Jesus returns. Ecclesiastics 3:1-2 and 1 Thessalonians 4:17. Physical death is different from the death of the soul which does not die. Matthew 10:28

A. At death the body and the spirit separate. Ecclesiastics 12:7

B. Death results from sin and is punishment for sin. Romans 5:12

2. The second coming of Jesus is mentioned 318 times in the New Testament. The time of His coming is a secret so don't believe a person who says he knows when Jesus is coming back again. Mark 13:32

A. This time His coming will be in power. Matthew 24:30

B. He will come to bring the future age which is the eternal age. He will do this by two mighty events, the resurrection and final judgment. 1 Thessalonians 4:13, Revelation 22:12

i. The Bible teaches us that at the return of Christ the dead will rise up and those still alive will meet Him in the air. 1 Thessalonians 4:13

ii. The bodies of both believers and unbelievers will be raised up. Daniel 12:2

C. The time of the resurrection will be at the time Christ returns and will be immediately followed by the final judgment. John 5:25-29

i. No person knows the date when this will happen. Matthew 24:36

3. The state of men after death and before the new heaven is created and before the redemption of their bodies and the final judgment.

A. All bodies return to dust and become corrupted (decay). Genesis 3:19

B. There is an intermediate state for our souls where we go until the final heaven and hell are made.

i. The souls of believers immediately become perfect and enter the joy of immediate presence with God. 2 Corinthians 5:8, Philippians 1:23,

ii. The soul of the unrepentant immediately goes to a place of torment. Luke 16:22-24.

4. The last judgment and the final state

A. The last judgment is certain. Acts 17:31

i. Jesus will be the final judge. John 5:27 Angels will assist Him. Matthew 13:41. The saints also will assist Him. 1 Corinthians 6:2-3

ii. Every human will be judged. Revelation 20:12

iii. The time of the final judgment is immediately after the resurrection. John 5:28-29

iv. The standard of judgment will be the revealed will of God which is the Bible. God will give every man his due; either to Heaven or to Hell. There are degrees in the punishment of the wicked as well as in the rewards of the righteous. Matthew 11:22 & 24, Luke 12:47 & 48, John 14:2

B. The final state of people.

i. The final state of the wicked.

a. They will be sent to hell which is a place of torture. Matthew 13:42, Rev. 20:14 & 15

- b. They will suffer and be in torment as soon as they die. Luke 16:23-24 &28.
- c. Their punishment will be forever; it will never end. Matt.25:46, Mark 9:48.
- d. They can never pass from hell to heaven. Luke 16:26
- ii. The final state of the righteous.
  - a. The new creation will be established. A new heaven and earth will be created out of the old. Psalm 102:26-27, Revelation 21:1
  - b. Heaven is forever. Luke 1:33, Romans 2:7
  - c. The nature of the saint's reward is a life without any imperfections or disturbances. We will live in glory with God, Romans 8:18. We will be with God forever. Rev. 21:3 Hebrews 1:12