

Ordination Papers

Israeology-The Doctrine of Israel

If one were to ask me where does Israeology fit in to systematic theology I would say it fits in right after Soteriology but before Ecclesiology and Eschatology. Romans 11:26-27 makes it clear that “all Israel will be saved” and that God will send a deliverer out of Zion and He will turn ungodliness from Jacob. So, right here in these verses you have Soteriology, Ecclesiology and Eschatology all coming together at one time.

A point of caution to be made is that in order to see a distinction between the church and Israel and in order to understand end time events it requires a literal Hermeneutic. Hence Israel here is not the church although they are God’s elect nation and the individual members of the church are also elect. Israel in Romans 11:26-27 is ethnic former unbelieving Israel who comes to faith as a nation. “All” means every single ethnic Jew alive at the return of Christ will come to faith. Furthermore throughout the Millennium there will be no unbelieving Jews (Jer. 31:34). Never again will the Jewish people stray from God.

Well why then has God chosen to work with Israel? It is not because they are numerous since they are among the smallest of nations (even though in the future their seed will not be able to be numbered); it is not because of goodness because historically they have strayed from God. Rather it seems this is an act of God’s grace. Yet obviously God knew all about Israel before He chose them as a people. Perhaps we get a hint of “why Israel” was chosen from Genesis 32:22-30 where Jacob struggles with God and God gives Jacob a new Name “Israel” which means “he fights or persist with God”. And that seems to be the nature of Israel’s relationship with God.

From a standpoint of biblical history, God originally worked with all of mankind from Adam until Abraham (Genesis 1-11). During that time span Adam fell, Nimrod defied God; humanity became corrupted just prior to the flood (except for Noah and his family). Then after the flood the tower of Babel is erected in the same geographic land of Shinar where Nimrod defied God. I believe at this point God decided to no longer work humanity as a whole, but zeroed in on one people group, Israel. This began with the call of Abraham and the Abrahamic Covenant in which God promised, Land, Seed and world wide blessing to the descendants of Abraham (Genesis 12:1-3). What also began at this time were missions because God no longer was revealing Himself via special revelation to mankind as a whole but rather was working through Israel, who as a nation was supposed to be a witness to the world for God.

So starting with Abraham God begins to make Covenants with Israel, five of them in all, four of which were unconditional and one which was conditional and temporary (the Mosaic). The Abrahamic Covenant was the main Covenant God made and He expanded the land aspect with

the Land Covenant (Palestinian), the seed aspect with the Davidic Covenant and world wide blessing aspect with the New Covenant. That these Covenants were made with Israel and not the church which is made clear by Ephesians 2:11-15 which tells us Gentiles were “separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise..”

The passage goes on to say that “He Himself is our peace who made both groups into one and broke down the barrier of the dividing wall... the Law of commandments contained in ordinances...” So what was broken down and eliminated was the Mosaic Law by the cross. Under the Mosaic Law Gentiles as Gentiles could not come to Christ. This is not to say Gentiles could not be saved what it is saying is that in order for a Gentile to become a partaker of the Jewish Covenants under the Law economy they had to become a Jewish Proselyte under go circumcision and was obligated to keep the Law, not as means of salvation but as means of being a part of the Jewish commonwealth. Even in the OT no one was ever saved by works.

After the cross Gentiles as Gentiles could come to faith without the need for circumcision the keeping of dietary laws and such. This was the core area of confusion in the book of Galatians. But one other error can also occur and that is to see no distinctions whatsoever between Jews and Gentiles in the body of Christ. So, when Christ makes both groups into one He is referring to the one new man which is the church, the body of Christ. And yes there is one body, but also many members and the members are not all the same (I Cor. 12:12).

Arnold Fruchtenbaum develops this and many other aspects that have very practical application in the church today. I can not go over all of them, but will touch on some of them and their importance to the development of current Dispensational theology. In his book “Israelology – The Missing Link in Systematic Theology” Arnold looks at Israelology past, present and future from both a Covenant theology standpoint and a Dispensational one. In regard to Dispensational theologians Arnold feels that they have done a good job in the areas of both Past and Future Israelology. What he feels has not been well developed is Present Israelology, so I will address some of this.

I think it is helpful when dealing with Israel in scripture to recognize that there are two elements within the nation of Israel, the believing and non-believing elements. So you have the nation of Israel the whole, but you also have remnant believing Israel who is a nation within a nation. Some within Covenant theology want to make the church at nation. But the church is not a nation but rather a supranational entity; it is comprised of believers from every nation. Throughout church history I think there has been confusion in this area, hence Roman Catholicism established a church state and in European countries you had state churches such as Lutheranism in Germany, Dutch Reformed in the Netherlands and the Anglican Church in

England. So one of the distinctions I see between the Church and Israel is that the church is not a nation but Israel is a nation.

And there is a further distinction within Israel itself in that remnant Israel is a nation within the nation of Israel. Some of these texts are same exact text which Covenant theology tries to prove that the church is a nation is some mystical or spiritual way.

One such text is I Peter 2:9-10 "But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR *God's* OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;" If one believes that this Epistle is written to a mainly Gentile group then the point of Covenant theology is confirmed, but if one believes that this was written to the scattered Diaspora Jews then Peter is saying that believing Jews are a nation within the nation of Israel. But some might object and say isn't the church a royal priesthood and thus it is evident that this is written to the church not remnant Israel. Yes we can say the church is a priesthood but not on the basis of this verse, but based on Rev. 1:6.

What about some other verses such as Mt. 21:43? "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof"^{KJV}. The word in the Greek translated nation is *ethnei* and it can also be translated people. If we use the term "people" then this would say the Kingdom was given to a people who are bringing forth the fruits of the Kingdom. But the Kingdom has not been taken completely away from Israel and given to the Gentile nations. Rather it has temporarily been taken away but will be realized within the Nation of Israel at a future date (Rm. 11:26). At the time that this prophesy is fulfilled "all Israel" will be saved. The remnant of Israel and Israel the whole will thus become one and the same.

One aspect that I have found to be personally very helpful to my understanding of the scripture is to recognize that within the whole ethnic Israel there was always a believing remnant. Arnold Fruchtenbaum develops this nicely in a Bible study entitled "The Remnant of Israel, Past Present and Future" [www. Ariel.org](http://www.Ariel.org). It has some profound practical applications. In passages of scripture such as Roman's chapters 9-11 Paul shows that God is not done with Israel and Paul sites himself as an example of this (Romans 11:1). It is in this light that Paul says in Romans 9:6 that "...they are not all Israel that are of (descended) from Israel." Covenant Amillennialists sometimes want to make this verse say that the church is or has become Israel. But that is not the case at all. What Paul is saying is that within ethnic Israel the whole there is a believing ethnic Israel the remnant.

Another phrase that even one of my favorite dispensationalists Warren Wiersby I think misinterprets is Galatians 6:16c "the Israel of God." Mr. Wiersby in his commentary says that this phrase refers to "the Church". And that is exactly what Covenant theologians would claim, but I believe a better explanation is that it refers to remnant believing Israel and that Paul is

pronouncing a blessing on two groups, the Gentile Christians and the believing remnant Christian Jews. This is the view of Charles Ryrie and Arnold Fruchtenbaum. So the ultimate effect of recognizing remnant ethnic Israel within Israel the whole is to grasp that the term Israel nowhere in scripture ever refers to the Church. The Church and Israel thus are distinct.

What are some other implications in the development of the present aspect of Israelology? Well I believe one of them is the establishment of Messianic Christian fellowships and churches. Jewish Christians have a unique citizenship according to Dr. Fruchtenbaum. They have dual citizenship and hence are members of both Israel and the church. I think in the past dispensationalists have rightly seen that a Jewish Christian becomes part of the Church. I think what they have at times failed to see is that they are still Jewish. One does not have to totally lose their Jewishness when they come to faith. In previous years one thinking this way might have been accused of "Galatianism". But it seems to me that we do not struggle for example with a Chinese American Christian attending a Chinese fellowship. Yet at times when Christian Jewish groups set up Christian Jewish churches we can struggle. This should not be so.

Another related practical application comes in the Jewish feast. Many Christian Jewish fellowships will celebrate Passover and other feasts and I think they have every right to do so. In America we have Thanksgiving which has some pretty deep religious foundations although much of that is ignored now. There seems to me to be nothing wrong with our nation giving thanks to God for His bounty, yet Thanksgiving might not mean much in another country or culture. So I think within Christian Jewish fellowships they have every right to celebrate the Jewish feast.

Another practical area is in the voluntary keeping of certain aspects of the Mosaic Law. Let me make it clear, I believe that the Law ended at the cross and that it can do nothing as far as salvation or sanctification. However there are still wisdom principles in the Law. So for example if a Gentile wishes to circumcise their male baby for sanitary considerations there is nothing wrong with that. If one wishes to follow a kosher diet that is fine. What needs to be avoided is legalism whereby one imposes their own personal freedoms on another or cast judgment on another in an area of freedom. And of course it is completely wrong to assume salvation or sanctification come by means of keeping the Law even on a voluntary basis.

A practical example of this comes from Acts 21:15-26 where Paul takes a Nazirite vow with four other men and pays their expenses. Some might view this as Paul backpedaling on his stand on circumcision, but the charge was false. The claim was that Paul told the Jews among the Gentiles to forsake Moses, telling them not to circumcise their children. What Paul taught was that circumcision adds nothing by way of salvation or sanctification. But he never forbids circumcision on a voluntary basis for Jews. Why he even circumcised Timothy, but I believe he did so in order that Timothy might have a witness among the Jews.

Dr. Fruchtenbaum makes some interesting points regarding Christian Jews and circumcision. He feels a Jew should be circumcised not based on the Mosaic Law or Covenant, but based on the Abrahamic Covenant which is still in effect. In regard to a Jewish Christian he feels circumcision is a necessity. I too feel a Jewish Christian should be circumcised, but for different reasons. They should be circumcised for the same reason Paul circumcised Timothy, to be able to be a witness to the Jews.

Another area I wish to cover is the relationship of the New Covenant to the Church. Here is the problem, the New Covenant was specifically given to Israel, yet there are passages which seem to relate it to the Church such as I Corinthians 11:24-26. Covenant theologians resolve this by simply saying the Church replaces Israel, but what about the land promises given in the New Covenant? These have not been literally fulfilled; well their solution is to “spiritualize” these passages. But this is not acceptable for anyone who embraces a literally interpretation. To resolve this Arnold Fruchtenbaum states dispensationalist have taken two positions.

First: some writers teach that there are two new covenants, one made with the Church and one made with Israel. This view he feels is not supported by the teachings of Scripture.

Second: others have said that there is only one covenant but that it has two aspects, one related to Israel and one related to the Church. Yet nothing in the covenant seems to teach that there are two completely different aspects. Furthermore, even those who hold this view are unable to say which aspect relates to the Church and which relates to Israel.

Actually, the solution is not so difficult, for it is clearly explained in two passages. The first is Ephesians 2:11–16 and the second passages is Ephesians 3:5–6. This could be called the “partaker view.” The point of these passages is that God made four unconditional covenants with Israel: the Abrahamic Covenant, the Land Covenant, the Davidic Covenant, and the New Covenant. All of God’s blessings, both physical and spiritual, are mediated by means of these four covenants. Because of the Mosaic Covenant Gentiles, as Gentiles, were not able to enjoy the spiritual blessings of the Jewish covenants; hence, they were strangers from the commonwealth of Israel. However when the Messiah died, the Mosaic Law, the middle wall of partition, was broken down. Now by faith Gentiles, as Gentiles, can enjoy the spiritual blessings of the four unconditional covenants. That is why Gentiles today are partakers of Jewish spiritual blessings, not “overtakers”. Many thoughts are from Arnold G. Fruchtenbaum: *The Messianic Bible Study Collection*. Tustin, Calif. : Ariel Ministries, 1983, S. 21:35-37.

Theology Proper - The Doctrine of God

Before I get into theology proper I would like to address a method for understanding God and the scripture in general. This method was introduced to me in the mid 70's by a Bible teacher called Charlie Clough www.cclough.info. His approach was what he called a Biblical Framework. Basically Mr. Clough would link Bible truths to historic Biblical events. I have found this to be an extremely helpful approach. If you can link the historic events of the Bible to the teaching of the Bible then you know if someone messes with an event they will be messing with the doctrine taught in the event. So, if one denies creation they will be affecting the doctrines of God and man; they will not understand the creator creature distinction or the distinction between man and animals; they may also be confused regarding the Trinity and the nature and cause of sin in the world.

The nature of God: In regard to the nature of God He is first of all incomprehensible so matter how much we learn of Him through all eternity there will always be more to learn. He is also the self existent one (Ex. 3:14) which means He did not need to create man although He did. He is a Triune God being three in persons, Father, Son and Holy Spirit; co-eternal in being, co-identical in nature and having the same attributes and perfections (Duet. 6:4; II Cor. 13:14; Rm. 1:20; Heb. 1:8 John 14:16). God possess the following attributes (which are not limited to this list) He is sovereign, righteous, just, omniscient, omnipotent, omnipresent, eternal, immutable and loving. I would like to zero in on God the Father at this time since we will be covering both Christology and Pneumatology later.

God the Father: The Father differs from the Son and the Holy Spirit in two major areas: Fatherhood and the works of the Father. The first area distinguishes His work from that of the Son and the Spirit. **There are six different aspects of the Fatherhood of God:** He is the Father of the Messiah (Ps. 2:7; Jn. 1:14;3:16-17;I Jn. 4:9), the Father of Creation (I Cor. 8:16; James 1:17), the Father of angels (Gen. 6:1-4; Job 1:6; 2:1; 38:7), the Father of all men (Acts 17:29; Eph. 3:14-15), the Father of Israel (Ex4:22; Dt. 32:6; Is. 64:8; Mal. 1:6; Hosea11:1), and the Father of believers (Jn. 1:12; Mt. 5:45; 6:6-15; Rm. 8:14-16; I Jn. 3:1).

Five works of God the Father: First, God the Father generates the work of the Son (Jn. 5:17–26). Secondly, it is God the Father who is the author of the decree that brings to pass all that He wills (Ps. 2:7–9). Thirdly, the work of election is said to be the work of God the Father (Eph. 1:3–6). Fourthly, it is God the Father who sent the Son to do the work of redemption (Jn 5:36). And fifth, it is God the Father who disciplines His children. Because He is the Father of believers, He has the right to discipline believers. The work of divine discipline is a work of God the Father (Heb. 12:9).¹

¹Fruchtenbaum, Arnold G.: *The Messianic Bible Study Collection*. Tustin, Calif. : Ariel Ministries, 1983, S. 51:7

Bibliology - The Doctrine of the Bible

First of all people have several attitudes toward the Bible: **Rationalism** denies the possibility of supernatural revelation. **Romanism** makes the Bible the product of the church and hence it is not the sole final authority. **Mysticism** places experience on an equal plane of authority with scripture. **Neoorthodoxy** denies the infallibility of the scriptures thus man is the final judge. And then there is **Orthodoxy** a proper view which teaches sola scriptura, the Bible alone is the ground for authority.

Revelation: There two categories of revelation, general revelation such as is seen in creation (Rm. 1:18-20) and special revelation which is what we have in the written scriptures.

Inspiration: This is God's superintending of human authors so that using their own personalities they composed and recorded without error in the original autographs God's revelation to man.

There are several theories of inspiration, many of them false, but I will tell you what I believe to be the proper and true doctrine of inspiration and skip the others.

Verbal Plenary Inspiration: This is a true doctrine which teaches the very words (verbal) and all of them (plenary) were inspired without error in the original autographs. This includes some distinctives: 1. The true doctrine applies to the original manuscripts. 2. It extends to the actual words. 3. It views God as superintending, not dictating. 4. It includes inerrancy. Proof texts include the following passages and verses: 2 Tm 3:16, scripture is God-breathed; 2 Pt.1:21 men were borne along by the Spirit; At times specific commands were given to write the word of the Lord (Ex. 17:14; Jer. 30:2); Inerrancy was the teaching of Christ (Mt. 5:17; John 10:35) and at times Christ even used the tense of a verb to make a case (Mt. 22:32-33).

Canonicity: A proper view of canonicity is that over time the Bible became self-authenticating and church councils have only recognized the authority inherent in the books themselves. I believe the 66 books of the Protestant Bible (39 in the OT and 27 in the NT) to be the inspired Word of God.

Illumination: This is the work of the Holy Spirit in the life of the unsaved directed at their need for salvation. In the life of the believer it is a teaching ministry of the Holy Spirit.

Interpretation: Interpretation should always be in the literal grammatical, historical sense based first of all on the immediate context and then wider context. Interpretation needs to be in harmony with the whole Bible. The Bible does recognize figures of speech and types, most of these are obvious by looking at the context and using normal common sense. Many of the types and figures are pedagogical because they are based on actual literal events such as the use of the Passover lamb. (Many ideas adapted from Ryrie Study Bible pp. 2055-6).

Christology - The Doctrine of Christ

His Preexistence: This was proven by the OT (Mic. 5:2; Isa 9:6), by the NT (Compare John 1:1 and 1:14) as well as by John 8:58 “before Abraham was ‘I Am’”. It was also proven by His work of creation (Col. 1:16) which required preexistence.

His Incarnation: Christ became flesh and dwelled among humanity (Jn. 1:14) by means of a literal virgin birth predicted in Isaiah 7:14. The reason was to reveal God to men (Jn. 1:18), provide an example for living (I Pt. 2:21), a sacrifice for sin (Heb 10:1-10), to destroy the works of Satan (I Jn. 3:8), to become a merciful high priest (Heb. 5:1-2), to fulfill the Davidic Covenant (Lk. 1:31-33) and to be highly exalted (Phil. 2:9). The person of Christ included undiminished deity, full humanity united in one person without confusion forever an event known theologically as the hypostatic union.

His Humanity: Christ had a literal physical human body. He was born of a woman (Gal. 4:4), subject to growth (Lk. 2:52), seen and handled by men (Mt. 26:38; Lk. 23:46). He hungered (Mt. 4:2) was thirsty (Jn. 19:28), grew tired (Jn. 4:6), wept (John 11:35) and was tested (Heb. 4:15), yet without sin. He had Human names such as Son of man (His most used person designation for Himself Lk. 19:10), Jesus (Mt. 1:21), Son of David (Mk. 10:47) and man (Isa. 53:3; I Tim. 2:5). And He was able to die (Jn. 19:30).

His Deity: Christ deity is proven by His names, God (Heb. 1:8), Son of God (Mt. 16:16; 26:61-64a), Lord (Mt. 22:43-45). King of kings and Lord of lords (Rev. 19:16); proven by His characteristics such as omnipotence (Mt. 28:18), omniscience (Jn. 1:48), omnipresence (Mt. 18:20), life (Jn. 1:4), truth (Jn. 14:6), and immutability (Heb. 13:8); proven by His works as creator (Jn. 1:3), sustainer (Col. 1:17), forgiver of sins (Lk. 7:48), risen from the dead (Jn. 5:25), judge of the world (Jn. 5:27), sender of the Holy Spirit (Jn. 15:26); proven by His worship from angels (Heb. 1:6), men (Mt. 14:33 and by all (Phil. 2:10); by His equality in the Trinity with the Father (Jn. 14:23; 10:30) and the Holy Spirit (Mt. 28:19; 2Cor. 13:14).

His earthly life: His earthly life included His preparation, via birth, Infancy, childhood, growth, baptism and temptation. His preaching was seen in Judea (Jn. 2:13-4:3), Galilee (Mk. 1:14-9:50), Samaria (Lk. 9:51-56), Bethany (Lk. 10:38-42) and the cities of Israel (Mt. 9:35) and His passion was seen the last week in Jerusalem (Lk. 19:29-22:46) through His betrayal and arrest (Jn. 18:2-13), His trial before Annas (Jn. 18:12-24), Caiaphas (Mk. 14:53-15:1) and Pilate (Mk. 15:6-15) and via His Crucifixion, burial and resurrection (Jn. 19:17-20:25).

His kenosis: In taking on human form Christ *voluntarily* set aside the use of certain of His attributes of deity or used them under the direction of the God the Father (Phil 2:7-11). He even became obedient to the cross (v.8) and veiled His preincarnate glory (Jn. 17:5).

His Impeccability: Christ was not able to sin and Christ was able not to sin. In His deity He was not able to sin and in His humanity He able not to sin though tested at every point (Heb. 2:10). Christ was able to feel temptation in every possible human way and therefore He is a sympathetic High Priest (Heb. 4:15). His testing proved His sinlessness and also made Him a sympathetic High Priest.

His death: This will be covered under Soteriology.

His Resurrection: The fact of the resurrection is proven by the empty tomb and His appearances to Mary Magdalene (Jn. 20:11-17), to the other women (Mt. 28:9-10), to Peter (I Cor. 15:5), to the disciples on the road the Emmaus (Lk.24:13-35), to the ten disciples (Lk. 24:36-43), to the eleven disciples (Jn. 20:26-29), to the seven disciples by Galilee (Jn. 21:1-23), to more than five hundred people at one time (I Cor. 15:6) and to the eleven at the ascension (Mt. 28:16-20) . Furthermore if one were to fabricate a story they would have left out the women. During the time of Christ women were not allowed to be a witness in a court of law. The fact that scripture mentions the women and tells it like it is proves that the story was not made up. The existence of the Church under persecution is further prove of the resurrection as is the change in the disciples behavior, the events on the day of Pentecost and the change of the day of worship to Sunday all support the fact of the resurrection of Christ.

The nature of the resurrection body is that it is a real body (Jn. 20:20) but one that is never again subject to death. It is composed of flesh and bone, but here is no mention of blood (Lk. 24:39). And it is a body that was able to consume food (Jn. 21:15).

The significance of the resurrection is that it proved Christ to be the very Son of God (Rm. 1:4); it confirmed the truth of all He said (Mt. 28:6); it makes certain the resurrection of all believers (I Cor. 15:20-22); it verifies the coming judgment (Acts 17:31); it assures the believers acceptance with God (Rm. 4:25); it guarantees power for service (Eph. 1:19-22); it guarantees the believer's resurrection (2Cor. 4:14); it designates Christ as Head of the Church His body (Eph. 1:19-22) and it means we have a sympathetic high priest in heaven (Heb. 4:14-16).

His ascension, session and present ministry: Acts 1:9-11 records this event which was visible, physical and public. Christ is presently seated at the right hand of the Father in heaven where He makes intercession for the saints (Heb 4:14-16) and will remain there until He makes His enemies a footstool (Ps 110:1). Christ present ministry in heaven is revealed under seven figures: the last Adam and New Creation (I Cor. 15:45; 2 Cor. 5:17), headship of the body (Col. 1:18, 24), Shepherd and sheep (Jn.10), vine and branches (Jn.15), Chief Cornerstone and stone of the building (I Cor. 3:11; I Pt. 2:4-8), High Priest and Royal Priesthood (Rev. 1:6), Bridegroom and Bride (Eph. 5:25-27). His return: this will covered under Eschatology. (Thoughts adapted from the Ryrie Study Bible expanded edition pp. 2059-61).

Pneumatology - The Doctrine of the Holy Spirit

The Personality of the Holy Spirit: I think the first thing that needs to be clear is that the Holy Spirit is a person not an influence or a force. This is proven by His emotion (Eph. 4:30), intellect (I Cor. 2:10-11) and will (I Cor. 12:11) all of which are signs of personhood.

It is proven by His works in that He teaches (Jn.14:26), guides (Rm. 8:14), commissions (Acts 13:4), commands men (Acts 8:29), restrains (Gen. 6:3), intercedes (Rm. 8:26) and speaks (Jn. 15:26; 2 Pt. 1:21).

It is proven by what is ascribed to Him in that He can be obeyed (Acts 10:19-21), lied to (Acts 5:3), resisted (Acts 7:51), revered (Ps. 51:11), blasphemed (Mt. 12:31), grieved (Eph. 4:30) and even insulted (Heb. 10:29).

The Deity of the Holy Spirit: This is proven by His names that relate the Holy Spirit equal to other Persons of the Trinity (I Cor. 6:11) and names that show Him doing works that only God can do (Rm. 8:15; Jn. 14:16). It is proven by His being equally associated with the other Persons of the Trinity (Acts 5:3-4; Mt. 28:19; 2 Cor. 13:14).

It is proven by His divine attributes such as omniscience (I Cor. 2:10-11), omnipresence (Ps. 139:7), omnipotence (Gen. 1:2), truth (I Jn. 5:6), holiness (Lk. 11:13), life (Rm. 8:2) and wisdom (Isa. 40:13). It is proven by works that only God can do such as creating (Gen. 1:2), inspiring (2 Pt. 1:21), begetting Christ (Lk. 1:35), convincing men (Jn. 16:8), regenerating (Jn. 3:5-6), comforting (Jn. 14:16), interceding (Rm. 8:26-27) and sanctifying (2Thess. 2:13).

The Procession of the Holy Spirit: Procession is defined as an attempt to describe the eternal relationship between the Holy Spirit and the other two Persons of the Trinity. He proceeded from them eternally and without any dividing of or change in God's nature. Historically this concept was formulated in the Constantinopolitan Creed in 381. In 589 the Synod of Toledo added to the formula the famous "filioque" clause which stated that the Holy Spirit proceeded from the Father *and* the Son. Scripture such as John 15:26 expressly states the Holy Spirit proceeds from the Father, whereas His proceeding from the Son is seen in Gal. 4:6; Rm. 8:9 and Jn. 16:7. Chronologically speaking the Father sends the Holy Spirit to the Son who in turn sends the Spirit to the Church (Jn. 15:26; 16:7) as a Comforter after His ascension.

Types, figures and illustrations of the Holy Spirit: The Holy Spirit is depicted in many ways and forms in scripture such as a Dove (Mt. 3:16; Mk. 1:10; Lk. 3:22; Jn. 1:32), an Earnest of salvation (2Cor. 1:22; 5:5; Eph. 1:14), Fire (Acts 2:3), Oil (Lk. 4:18; Acts 10:38; 2 Cor. 1:21; I Jn. 2:20), a Seal (2Cor. 1:22; Eph. 1:13; 4:30), Water (Jn. 4:14; 7:38-39) and Wind (Jn. 3:8; Acts 2:1-2).

The Work of the Holy Spirit in the OT: One thing to keep in mind is the work of the Holy Spirit in the OT was not the same as it is today. In the OT the Holy Spirit gave to creation life (Ps. 104:30; Job 33:4), order (Isa. 40:12; Job 26:13), adornment (Ps. 33:6; Job 26:13) and preservation (Ps. 104:30).

In the OT in man there was selective indwelling. The Spirit was said to be *in* certain people in OT times (Gen. 41:38; Num. 27:18; Dan. 4:8; 5:11-14; 6:3), to come *upon* many (Judg. 3:10; 6:34; 11:29; 13:25; I Sam. 10:9-10; 16:13) and to *fill* some (Ex. 31:3; 35:31). Furthermore this indwelling was not necessarily permanent in each case hence David asked God not to remove His Spirit from him (Ps. 51:11).

The Work of the Holy Spirit in Revelation and Inspiration: Please see Bibliology.

The Work of the Holy Spirit in the life of Christ: The Holy Spirit caused Christ's conception in Mary's womb (Lk. 1:35), He anointed Christ (Lk. 4:18; Acts 10:38), sealed Christ (Jn. 6:27), led Him (Lk. 4:1) and empowered Him (Mt. 12:28).

The Work of the Holy Spirit in Salvation: I think a nice way to remember this is with the acronym RIBS which stands for Regeneration, Indwelling, Baptism and Sealing. This is not a complete description for the Holy Spirit also convinces the unsaved of sin (Jn. 16:8-11) and their need for Christ. He also teaches (Jn. 16:12-15), guides (Rm. 8:14), assures (Rm. 8:16) and intercedes for us in prayer (Rm. 8:26; Eph 6:18). Let's now examine the (RIBS) functions more closely.

Regenerating: Regeneration is instantaneous, nonexperiential (not derived from experience, though the experiences of the Christian life follow); and the Spirit imparts a new nature (2 Cor. 5:17) and a new life (I Jn. 2:29).

Regeneration is an act of begetting by God (particularly by the Spirit) which imparts eternal life (Titus 3:5; Jn. 3:3-7). Faith is the human require and the "salvation package" is the gracious gift of God (Eph. 2:8-9) and the Word of God provides the content of faith.

There has been much debate about what exactly is the gift of God in Ephesians 2:8; is it grace; is it faith; is it salvation? "For by grace you have been saved through faith; and that (this is) not of yourselves, *it is the gift of God* NASB."

Walvoord gives the following explanation: Much debate has centered around the demonstrative pronoun "this" (*touto*). Though some think it refers back to "grace" and others to "faith," neither of these suggestions is really valid because the demonstrative pronoun is neuter whereas "grace" and "faith" are feminine. Also, to refer back to either of these words specifically seems to be redundant. Rather the neuter *touto*, as is common, refers to the preceding phrase or clause. (In Eph. 1:15 and 3:1 *touto*, "this," refers back to the preceding section.) Thus it refers back to the *concept* of salvation (2:4-8a); whose basis is grace and means is faith. This salvation does not have its source in man (it is "not from yourselves"), but rather, its source is God's grace for "it is the gift of God."² So then I think the specific gift of God (Eph. 2:8-9) is the salvation package which is not from ourselves, but from God for no man can save himself, yet there is the human requirement of faith which is not an act of works (Eph. 2:9).

²Walvoord, John F. ; Zuck, Roy B. ; Dallas Theological Seminary: *The Bible Knowledge Commentary : An Exposition of the Scriptures*. Wheaton, IL : Victor Books, 1983-c1985, S. 2:624

Indwelling: All true believers of the church age are indwelt because even sinning Christians are said to be indwelt (I Cor. 6:19), because the Holy Spirit is a gift (Rm. 5:5) and the absence of the Spirit is proof of being unsaved (Rm. 8:9b). This indwelling is permanent in the church age, so although believers may lose the filling they do not lose the indwelling (Jn. 14:16). During the Tribulation I believe the model may be an OT one (see previous comments).

Spirit Baptism: This occurs only in the church age since the day of Pentecost. It involves all church age believers and we are baptized into the body of Christ by the Spirit the moment we believe (I Cor. 12:13). Now Christ body is called the Church (Col. 1:24) and since entrance into the body is by Spirit Baptism the Church thus began on the day of Pentecost. The link between the beginning of Spirit Baptism and the beginning of the Church can not be separated. Hence there is no validity to the view that that the Church is present in the OT. Spirit baptism and the beginning of the Church are inseparable. Spirit baptism also unites the believer with Christ in His death with respect to the crucifixion of the sin nature (Rm. 6:1-10) which one can appropriate by reckoning ourselves to be dead to sin. Now although this passage is often used when one is water baptized the context is not water baptism but Spirit baptism.

Water Baptism: Clearly water baptism is not Spirit Baptism, but this is probably a good place to express my views on Water Baptism. There are some significant differences among believers as to the significance, role, methods and means of Water baptism (which should always if possible be by immersion). As part of this ordination processes there is a requirement to uphold the doctrinal statement of Marquette Bible Church, but Water Baptism is **not** contained within our doctrinal statement, but is listed under ordinances. Nevertheless, Water Baptism is a very significant area of examination and there will probably be different views within the Pastors and lay men on this council as well as some strong feelings. So I would urge all to be respectful of the views of others. I will now attempt to explain my personal view.

There are some things to which I am sure all in this group would agree, so let's start there. Water Baptism has no saving value whatsoever and the view of baptismal regeneration is to be firmly rejected! And I think all would agree that Water Baptism should be by immersion and that it is an outward symbol of an inward act. Hence although Romans 6:1-10 explains the inward act of Spirit Baptism it is still probably one of the very best passages to use in a Water Baptism ceremony.

That was the easy part, now for the hard part where we will likely see differences. Should Water Baptism be required for church membership? My answer is no and Marquette Bible Church does not require this for membership. The most common passage used to support Water Baptism as a requirement for church membership is the great commission passage Mt. 28:19-20, "Go therefore and make disciples of all the nations, baptizing them in the name of

the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”^{NASB}

This passage is then used by some to support that Water Baptism is an act of obedience that the Christian should follow. Please do not get upset with me here; my explanation is not intended to undermine anyone’s personal view but rather to explain mine and the basis for it. First of all I do think Water Baptism is very important for the believer but that it is not a good idea to require it for church membership, nor is being baptized an act of obedience.

In the above passage there is but one imperative, the command to *make disciples* according to Ryrie’s note on Mt. 28:19-20. So a failure to be baptized is not an act of disobedience, but a failure to make disciples is. So, I personally reject the disobedience argument based on the language of these verses. But I also reject failure to be baptized as an act of disobedience on the basis of the context of Mt. 28:19-20. This passage has the administrators of baptism in view and not the recipients. Thus even if one believes baptizing is a command in Mt. 28:19-20; it would be a “command” given to those administering the act, not those receiving it. Those who administer the act of baptism today are local churches and this is proper, right and good.

What about some other arguments? I think *if* the use of Water Baptism is a measuring stick of a committed Christian life and hence fitness for church membership, I personally would reject this view as well. Here is why, what measuring stick for fitness of membership into the body of Christ does God use? Well the fact is that none of us are fit, thus the only requirement for body membership in Christ is faith and trust in the finished work of the Savior on the cross period. And if God places no further requirement for entrance into His body who are we to make Water Baptism a requirement for membership into a church body?

Now in all fairness there is something to be said in favor of not admitting people into a church membership if they do not believe what a church teaches even though they are saved. Agreement with doctrine is a valid point indeed, which can include teaching on Baptism!

Well what about the argument that we should follow the example of Christ in obedience Who was Water Baptized? I think I have already addressed the obedience portion, but what about following His example? Well now we are getting somewhere, of course it is good to follow His example, but I think there is a higher reasoning for Baptism that can be seen in this example.

Surely Christ had no need for Baptism from an OT view which is one of washings. Christ had no sin and John’s Baptism was a Baptism of repentance (Mt. 3:1). Yet Christ comes to John to be baptized by him (Mt.3:13). John objects and says “I have need to be baptized by You” (Mt. 3:14), but Jesus convinces him to permit it at this time (Mt. 3:15).

What happens next I think is the **key** teaching for Water Baptism and that is one of identification. Here we see in Matthew 3:16-17 that the heavens open up, the Spirit of God descends as a dove and a voice from Heaven identifies the Christ with these words “This is MY beloved Son in Whom I am well pleased.” So, if you ask me the big teaching here is that Christ is identified as God’s very own beloved Son and identification is what Water Baptism does.

So I think the core teaching of Water Baptism is that one should seek to publically identify themselves with Christ. It is unfortunate that often baptisms are not as public as they used to be in the time of Christ. So, I think the strongest reason for Water Baptism is identification with Christ and with a local assembly of believers, and I do not understand why any believer would not want to be baptized.

However I still feel there is a danger in making it compulsory for church membership. Here is the danger; if one really wants to join a church will they be baptized just so they can join? Are they doing this for good reasons because they wish to be identified with Christ? Or perhaps Christ has convinced them that they should be baptized, in which case, not to do so would be to disobey. But if it is a compulsory requirement of membership I personally think there is a risk of being baptized for the wrong reasons or with misunderstanding. Frankly, if someone were a believer who desired Water Baptism, but not church membership, I would baptize them. So there is a potential danger I see in linking Water Baptism to church membership, but I do respect the views of those who teach otherwise.

Sealing: The agent of sealing is the Father (2 Cor. 1:22; Eph 1:13; 4:30) and means is via the Spirit and the object is all believers. The time is at the moment of conversion and the purpose is to declare the certainty of the believer being God’s possession preserved until the day of redemption and secure in Christ.

The gifts of the Spirit: A Spiritual gift is a God-given ability for service, distributed by the Spirit (I Cor. 12:11), extended to every believer (I Pt. 4:10), but not every believer has all the gifts (I Cor. 12:29-30).

I believe that there are some gifts which were **sign gifts** whose purpose was to authenticate the message of the early church and I believe that the original purpose for these gifts ceases to exist today (I Cor. 13:8). And I believe that the gifts of evangelist and pastor-teacher are sufficient for the perfecting of the saints today (Eph. 4:7-11). In addition to the list found in Eph. 4:7-11 a list of gifts are also found in Rm. 12:6-8 and I Cor. 12:8-10, 28-30.

The filling of the Spirit: Being filled means being controlled by the Spirit (Eph 5:18), it is a command, it is repeatable (Acts 2:4; 4:31) and it produces Christlikeness (Gal. 5:22-23). The means of filling is via the Word of God (Col. 3:16) and by walking in the Spirit (Gal.5:16) which

should result in worship and praise to God (Eph. 5:18-20), submissiveness (Eph. 5:21) and service (Jn. 7:37-39).

The work of the Spirit in the Future: During the Tribulation the Spirit will work in the ministry of salvation and filling (Joel 2:28-32; Zech. 12:10) and during the Kingdom the Spirit will be upon the King (Isa. 11:2-3) and in God's people as well (Jer. 31:33). I believe that all Jewish persons born during the Kingdom will be saved and thus indwelt based on Jer. 31:34 which says "they (Israel) shall all know me". Thus those who rebel at the end of the Millennium are comprised of unbelieving Gentiles only. Although scripture is unclear to me if believing Gentiles are indwelt permanently during the Kingdom, I assume this to be the case. Many thoughts in this section were adapted from the Ryrie Study Bible expanded addition pp. 2063-2065.

Angeology - The Doctrine of Angels

Another name for angel is messenger. Their existence is taught in at least 34 books of the Bible and the word angel occurs about 275 times in scripture. Christ taught the existence of angels (Mt. 18:10; 26:53). They are created beings (Col. 1:16) who came into existence before the creation of the world (Job 38:6-7) and their state of creation was in holiness (Jude 6). Angels are persons in that they have intellect (I Pt. 1:12), emotion (Lk. 2:13) and will (Jude 6). They are spirit beings (Heb. 1:14) but are generally designated as masculine gender (Gen 18:1-2). Angels do not die (Lk. 20:36) and fallen angels have no redemption available to them (Heb. 2:16).

Organization of Angels: One archangel is named, Michael (Jude 9) and he seems to have a special relationship to Israel (Dan 12:1). There are also other ranks of angels: Seraphim (Isa. 6:1-3) who have to do with the worship of God; Cherubim (Gen. 3:22-24) who guard the Holiness of God. There are also Guardian angels (Heb. 1:14; Mt. 18:10) and Elect Angels (I Tm. 5:21).

The ministries of Elect Angels: To Christ: Angels predicted and announced Christ birth (Lk. 1:26-33; 2:13), protected the baby (Mt. 2:13), strengthened Christ after temptation (Mt. 4:11), prepared to defend Him (Mt. 26:53), strengthened Him in Gethsemane (Lk. 22:43), rolled away the stone from the tomb (Mt. 28:2) and announced the resurrection (Mt. 28:6).

To believers: Angels aid (Heb. 1:14) are involved in answering prayer (Acts 12:7), observe Christians' experiences (I Cor. 4:9; Tim. 5:21), encourage in time of danger (Acts 27:23-24) and care for the righteous at death (Lk. 16:22; Jude 9).

To Nations: Michael protects Israel (Dan.12:1), angels are involved in the execution of God's providence (Dan. 10:21) and are involved in judgments of the Tribulation (Rev. 8, 9, 16).

To unbelievers: Angels announce impending judgments (Gen. 19:13; Rev. 14:6-7), inflict punishment (Acts 12:23) and act as reapers at the end of the age (Mt. 13:39).

The doctrine of Satan: His existence is taught in seven OT books and by every NT writer; and by Christ Himself (Mt. 13:39; Lk. 10:18; 11:18). Satan is a person with intellect (2 Cor. 11:3), emotions (Rev.12:17) and will (2 Tim. 2:26). He has multiple names and titles: Satan, Devil, Lucifer, Beelzebub (Mt. 12:24), Belial (2 Cor. 6:15), Prince of this world (Jn. 12:31), God of this age (2 Cor. 4:4), Prince and power of the air (Eph. 2:2) and accuser of the brethren (Rev. 12:10).

Satan's original state and fall: Satan was created with wisdom and beauty; he was the anointed cherub who covers; he was blameless in his ways until unrighteousness was found in him and he sinned (Ez. 28:11-15).

Satan's fall can be seen in the five "I wills" of his pride, Isa. 14:13-14 "But you said in your heart,

'I will ascend to heaven;
I will raise my throne above the stars of God,
And I will sit on the mount of assembly
In the recesses of the north.
'I will ascend above the heights of the clouds;
I will make myself like the Most High.'^{NASB}

This last "I will" shows Satan's desire to be a god and counterfeit the Most High.

Satan's judgment: He was cast out of heaven (Ez. 28:16), cursed (Gen 3:14-15), judged at the cross (Jn. 12:31), to be confined in the Abyss for a thousand years (Rev. 12:13) and Cast into the Lake of Fire at the end of the Millennium (Rev. 20:10).

The work of Satan: He tempted Christ (Mt. 4:11), used people to try to thwart Christ work (Mt. 2:16; Jn. 8:44; Mt. 16:23) and he possessed Judas body for betrayal (Jn. 13:27). He deceives the nations (Rev. 20:3) and will gather them to battle at Armageddon (Rev. 16:13-14). He tempts the Christian to lie (Acts 5:3), he accuses the believer (Rev. 12:10), he hinders the believers work (I Thess. 2:18), employs demons to defeat him (Eph. 6:11-12), tempts him to immorality (I Cor. 7:5), he sows tares among believers (Mt. 13:38-39) and incites persecution (Rev. 2:10).

The doctrine of Demons: Since Satan is an angel and called the prince of demons, this indicates that demons are fallen angels (Mt. 12:24). Demons are persons (spirit beings) and not a force or influence. Some demons are confined already (2 Pt. 2:4; Jude 6) for leaving their first estate. Although opinions vary many think these demons were the "sons of god" who attempted to corrupt the human race (Gen. 6:1-4).

Their activity in general is to thwart the purpose of God (Dan. 10:10-14; Rev. 16:13-16). But demons may be used by God in carrying out His purposes (I Sam. 16:14; 2 Cor. 12:7). Demons

can inflict diseases (Mt. 9:33; Lk. 13:11, 16), possess men (Mt. 4:24) and animals (Mk. 5:13), oppose spiritual growth (Eph. 6:12) and disseminate false teaching (I Tm. 4:1).

Some free demons will be cast into the abyss (Lk. 8:31) and some confined ones will be loosed in the Tribulation (Rev. 9:11; 16:13-14). A permanent destiny will be the lake of fire (Mt. 25:41). Thoughts adapted from the Ryrie Study Bible expanded addition pp. 2065-2068.

Anthropology - The Doctrine of Man

The origin of Man: There are several theories regarding man's origin, many which are to be rejected such as evolution or "Theistic evolution" which is an oxymoron. Evolution is an attempt to describe man's origin in terms of a mechanistic, impersonal, and amoral process. It offers no explanation whatsoever for two specific areas of origin: where did morals come from and where did information come from? How can one get morals from an amoral system? What is the purpose for information if it does not have an application? DNA for example has information, but that can not be explained by evolution since information must have an origin and a purpose. For example a given sequence of information in the genetic code may be what is used to have a cell produce a certain protein with a certain function to serve a certain purpose. The cell is not simple at all, but very complex and you can not have a cell exist without a whole number of very complex functions already in place an idea called "Irreducible Complexity" which begs the question of intelligent design. Theistic evolution fails to answer these types of questions and in fact takes two very opposed things, order and disorder and tries to mix the two together. True science reveals design at absolutely every level of creation.

Why does man deny his Creator? I think this is the more interesting question and it can not be answered scientifically but rather theologically. The reason I believe theories like evolution exist is to avoid the inevitable accountability of man toward God if one were to admit there is a Creator. Every human being knows the truth at some level even though it may be buried which is the result of sin which suppress God's truth (Rm. 1:18-20). I believe any theory of origins that denies creation by a Creator in six literal 24 hour days is rooted in unbelief, not science. It is an attempt to deny the Creator-creature distinction.

The composition of man: Man is composed of three parts in my opinion: body, soul and spirit. Some say there are just two parts, body and soul. I believe in three parts with the body referring to the physical part, the soul to the personality part and the spirit to the immaterial part. I believe that even animals have two parts, so for example a pet dog has a physical body but also a personality (soul if you will) but lacks having an immaterial spirit. It is this lack of a spiritual immaterial part that separates man from the animals.

The material part of man: I believe that the material part of man was formed from the dust of the ground and that life came from the breath of God (Gen. 2:7). The physical part of man has many designations in scripture such as: body (Mt. 6:22), flesh (Gal. 2:20), earthen vessel (2 Cor. 4:7) and temple of the Holy Spirit (I Cor. 6:19) which is a designation for Christians only. In the future all men will have their physical bodies raised from the dead (Jn. 5:28-29). The unredeemed will be resurrected to eternal existence in the lake of fire (Rev. 20:12, 15) and the redeemed to heaven, the New Jerusalem. One additional point needs to be made regard the physical creation that I think is extremely important and that is that when God made the physical creation it was good! Greek thinking would have us to think that the physical body is *inherently* evil the false doctrine of Aestheticism. Greeks thought that when a person died they were set free because they escaped their evil physical body and this has profound theological implications one of them being a denial of Christ having a physical body (the incarnation). If Christ did not have a physical body then there was no sacrifice for sin! Such teaching is heresy according to I John 4:1-3; the test is this (v2.) “..every spirit that confesses that Jesus has come in the flesh is from God...” ,and if not in agreement with this statement then it is heresy.

The immaterial part of man: Man was made in God likeness and Adams original state was one of unconfirmed creaturely holiness. He lost this at the fall, but man still retains vestiges of God’s image and likeness (I Cor. 11:7; James 3:9). As stated earlier the soul relates to the personal portion of man, it has emotion (Jer. 31:25) and wars against the lust of the flesh (I Pt. 2:11). The spirit is related to the higher aspects of man (Rm. 8:16) and all men have a human spirit (I Cor. 2:11) which can become corrupted (I Cor. 7:1). So although there is a distinction between soul and spirit, both comprise the immaterial portion of man. Biblically speaking “the heart” is the largest concept of man’s immaterial nature. It is the seat of intellect, emotion and volition (Heb. 4:12; Mt. 22:37; Heb. 4:7). Conscience is a witness within which has been corrupted by the Fall but nevertheless can be a safe guide at times (I Pt. 2:19; Heb. 10:22). However, continued sin can corrupt the conscience even beyond the corruption that occurred at the Fall; this is called a seared conscience (I Tm. 4:2). We also have the mind in which understanding is centered. The mind was affected by the Fall but is able to be renewed in Christ (Rm. 12:1). The flesh when in reference to the sin nature is also an immaterial part of man: it is completely corrupt and cannot be renewed but will be eradicated at death.

The Fall of man: The test given in Genesis three was to not eat of the tree of the knowledge of good and evil (Gen. 2:16-17). This was to test the obedience of man and if passed it would have changed man’s original created status from unconfirmed creaturely holiness to confirmed creaturely holiness to the revealed will of God. First Satan tested Eve to doubt the goodness of God Who held back just one tree from them (Gen 3:1). Satan offer Eve a substitute plan and falsely claims no penalty will occur. Eve succumbs in the same three areas described in I John 2:16 the lust of the eyes, the lust of the flesh and the pride of life (v.6). Adam follows in sin (v.6-

7) and **spiritual** death occurs at this point. Penalties are pronounced on the serpent, Satan, the woman and the man (Gen. 3:14-24) among them physical death, cursing of the ground, pain in labor, and enmity between the seed of the woman and Satan. There were also results that passed on to the entire human race as a result of this sin including broken fellowship with God, Physical death and expulsion from the Garden of Eden (vv. 20-24; Rm. 5:12-19). Portions adapted from Ryrie Study Bible expand edition pp. 2069-2070.

Hamartiology - The Doctrine of Sin

The origin of Sin: God can not sin but God's plan in creation included allowing sin to enter the world. By allowing angels and men the ability to choose; God allowed the freedom to choose **not** to follow His will. Scripture tells us that sin was found in Satan (Ez. 28:15) and this is probably the closest statement we have defining the origin of sin. Some angels followed Satan in his sin and all such angels have a set destiny without redemption. I believe that somehow the redemption of man is connected to our physical bodies. Because we have physical bodies we can die and if the price of redemption is the death of the Savior Who did die; it follows that only things that can die can be redeemed. I believe this is illustrated in Heb. 2:11-16.

The definition of Sin: There are many false definitions of sin which I am going to ignore. And there are several inadequate ones as well, for example one such one is that sin is selfishness and this may play a role but it is not an adequate definition. Another that is far better is that sin is the violation of the Law, but what happen before the law was written? So even though this has a scripture base it is not a complete definition. Probably the best way to define sin is that it is anything contrary to the character of God.

Personal sin: These are sins committed by individuals and may be sins of omission or commission, willful or in ignorance and they result in loss of fellowship with God. The remedy is forgiveness through faith in the Savior who shed His blood on the cross (Rm. 4:5) and thus declares the sinner righteous by means of imputation (Rm. 4:8).

The sin nature: This is the capacity and inclination to do those things which do not commend us to God ((2 Cor. 4:4; Eph. 4:18; Rm. 1:18-3:20). The results of the sin nature is total depravity which does not mean that each and every person is as bad as they possibly can be; rather it means that because of the sin nature all individuals have no ability whatsoever to remedy their sin situation in and of themselves. The sin nature results in a condition of **spiritual** death. This sin nature is transmitted from parents to children probably through the male since Christ was sinless and had an earthly mother, but a heavenly Father.

Imputed sin: This is the result of Adams sin whereby Adam is the head representative for all mankind (Rm. 5:12). The imputed sin of Adam results in **physical** death and the remedy is the imputed righteousness of Christ (2 Cor. 5:21).

Sin in the Christians life: The sin nature is not eradicated in this life (I Jn. 1:8-10); it results in loss of fellowship and sometimes physical death (I Cor. 11:30). Prevention of sin includes the Word of God (Ps. 119:11), the intercession of Christ (Jn. 17:15) and walking in the Spirit (Gal. 5:16). The remedy for sin in the Christians life is confession (I Jn. 1:9). Some thoughts taken from the Ryrie Study Bible expanded addition pp. 2070-2071.

Soteriology - The Doctrine of Salvation

The doctrine of Election: I think there are two errors that can occur in the explanation of this doctrine. One explanation is that election is nothing more than God looking into the future and seeing who will receive Christ and then choosing them (Armenianism). Armenians do believe in election, but this is a conditional election based on one choosing the Savior who then chooses the sinner. The problem with this view is that this makes salvation ultimately depend on man.

A second error is what I would call hyper-Calvinism whereby since everything is predetermined by God there is no need to witness or share Christ since God has already decided who will be saved. Some theologians for example believe that regeneration **precedes** salvation. Rather regeneration and salvation occur at the same time. When a person is saved they are baptized into the body of Christ by the Holy Spirit. That is what regeneration is; it is Spirit regeneration. And Romans 8:9b tells us that "...if anyone one does not have the Spirit of Christ, he does **not** belong to him." So prior to faith a person simply is not saved. Thus Ephesians 2:1 tells us that prior to salvation we were **dead** in trespasses and sins. This "preceding regeneration" view would have us believe a person is saved before they are saved, but they just don't know it yet! Surely the above scriptures would say this is not so. In fairness I do believe that **election** absolutely precedes salvation, but that is far different than saying **regeneration** precedes salvation. I think there is a motive of trying to protect the sovereignty of God by saying this, but if God is sovereign then He needs no such protection. The problem with this view is that it denies human responsibility. It can also render God as an impersonal being in that everything is predetermined such that human responsibility essentially ends.

The interface between God's sovereignty and human responsibility has been debated for millennia and will not be resolved here. However, a wonderful story in scripture of how these two aspects work is found in Acts 27:21-44, too many verses to share here so I will summarize. In a nut shell Paul is aboard a ship amid a violent storm in v. 24 he is given a vision by an angel

of God that he **must** stand before Caesar and God has granted Paul **all** those who are sailing with him (no loss of life). In the course of events some soldiers are letting down a life boat into the sea, but Paul warns them v.31 “..unless these men remain in the ship, you yourselves **cannot** be saved.” So, how can Paul possibly say this if God already promised no loss of life? Well I think God’s sovereignty does **not** eliminate human responsibility. Thus Paul’s warning is so taken to heart that the soldiers cut away the ropes of boat and let it fall into the sea! So we see that Paul’s warning is every bit as much scripture as the vision, **both are true** and the truth is not based on our understanding. For a person to be saved they must be elect, but no one is saved without placing faith in the Savior. We complicate election too much, in a nut shell it merely tells us that no one, **absolutely** no one is saved without divine intervention; salvation is a work of God, not man. **Scriptures** include Rm. 9; Eph 1; Rm. 8:27-30, plus many more.

The death of Christ: There are many terms that help us to understand the accomplishments of the death of Christ. Christ death was a **substitution** meaning He died in the place of sinners. Some Greek words used to describe this are *Anti* which is a Greek preposition that clearly means “in place of” (Mt. 20:28) and *Huper* another Greek preposition that sometimes means “for the benefit of” and sometimes “in the place of” (as in Philem. 13 and 2 Cor. 5:21 and Pt. 3:18). The results of this are two things (1) sins are removed by substitution (2) the righteousness of Christ is added to one account. **Redemption** means (1) to pay a ransom price (I Pt. 2:1) (2) to remove from the market place (slave market, Gal. 3:13) (3) to effect a full release (Mt. 20:28). The benefits of redemption are that sin is paid for and the sinner released for all the consequences of sin. **Reconciliation** means Man’s state of alienation from God is changed so that he is able to be saved (Made “savable” 2 Cor. 5:19). I think 2 Cor. 5:15 is a beautiful illustration of the extent of the atonement “and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.” Here we see *He died for all* (unlimited in scope) but that does not mean *everyone* lives, rather it says *so that those who live* (the elect who receive Christ) might no longer live for themselves (such self living shows the condition prior to salvation), but for Him who died and rose again on their behalf (which shows the motive of gratitude for Christian living). The need for reconciliation is seen in Rm. 5:10 which showed man is at enmity with God. **Propitiation** is needed to satisfy the wrath of God (Rm.1:18). It means God is satisfied with the death of Christ for sin (I Jn. 2:2) by means of the blood of Christ (Rm.3:25).

The results of substitution, redemption, reconciliation and propitiation are that Christ rendered inoperative the reigning power of the sin nature (Rm. 6:1-10) which results in the possibility of holy living through the reigning power of the Spirit. It means the end of the Mosaic Law (Rm. 10:4; Col. 2:14; 2 Cor. 3:7-11) and provides grounds for the Christian’s forgiveness (I Jn. 1:7-9).

OT types of the death of Christ are seen in the offering of Isaac (Gen. 22), the Passover (Ex. 12), the Levitical offerings (Lev. 1-5), and the red heifer (Num. 19) The Day of Atonement (Lev. 16) and in the Tabernacle system.

The theories of the death of Christ: There are several theories related to the death of Christ. The **ransom to Satan** for sin theory is a poor one. Satan does not need to be satisfied, but God's holiness does. The **recapitulation theory** says that Christ recapitulated in Himself all the stages of human life and by His life reversed the course started by Adam. Certainly the Christian has credited to His account the righteousness of Christ and He is called the second Adam. But I am not so sure I like the term "recapitulated", to me Christ life and righteousness are imputed. Then there is the **satisfaction theory** of **Anselm** which states satisfaction was made to the holiness of God by the sacrifice of Christ for sin on the cross; something judicial and subject happened. This is a sound theory and a basis of orthodox teaching.

Then there is the **moral influence theory** of **Abelard**. This theory basically says that the work of the cross was objective; Christ was merely an example to us of the love of God which should influence us to do good. This is the basis of liberal theology. Like most errors there is a sliver of truth and we see this for example in verses like Jn. 12:32 "And if I am lifted up from the earth, I will draw all men to Myself". Did the death of Christ draw men and influence them, surely it did, but it did so precisely because Christ judiciously, subjectively and actually satisfied the holiness of God by His substitutionary death on the cross; it was far more than a mere influence!

The extent of the Atonement: Was the atonement limited or unlimited? Did Christ die for all men or only for the elect? I think an excellent article was written by Les Lofquist Executive Director of the IFCA titled "Toward Understanding the Atonement" in the July/August 2008 *Voice*. Another more extensive article was written by Charles Clough in his framework series appendix entitled "The Protestant debate on the extent of the Atonement" www.cclough.info.

First of all regardless of whether one holds to a limited or unlimited view, neither camp believes or teaches a universal atonement. Anyone who does teach a universal atonement is not within the camp of orthodox teaching but rather that of liberal theology. And I think that those who hold to the limited atonement view in some way are trying to protect the blood of Christ from being "wasted" as well as making the purchase of salvation sure, rather than a mere possibility. So the motive is pure if you ask me, but at the same time the method is misplaced.

I think this has more to do with a support of a system of thinking the TULIP if you will than with exegesis of the text on the atonement. How do you get around verses like John 3:16 and I John 2:2, which teach Christ died for the sins of the whole world, or 2 Cor. 5:19 which tells us God was in Christ reconciling the world to Himself? I think the best exegesis actually comes from Rm. 5:12 and following where Paul recaps what happened at the Fall and at the cross. All were

dead in Adam and death spread to all men (v.12). And then Paul tells us basically that the second Adam (Christ) removed this enmity with God that occurred at the Fall (v.18). “So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men NASB.” This is not teaching a universal salvation but rather that the death of Christ changed the attitude of God toward the humanity as a race. The result is that people do not go to hell because of their sin, that price has been paid; they go to hell for a refusal to accept the free give of salvation which paid for their sins at the cross. Sin no longer is the basis for condemnation before God, but if you refuse the free gift and go it alone based on your own merit then your own works will condemn you.

Ryrie summarizes it this way: The death of Christ is unlimited in its value – it was for all men; but the death of Christ is effective only for the elect – it is applied only to those who believe. I think that this is a fair and balanced statement on the extent of the atonement.

The work of the Holy Spirit: Please see Pneumatology.

The blessings of Salvation: There are blessings associated with acceptance of salvation such as **Redemption** (Rm. 3:24), **reconciliation** (2 Cor. 5:19-21), **forgiveness** (Rm. 3:25), **deliverance** (Col. 1:13), **acceptance** (Eph. 1:6), **justification** (Rm. 3:24) and **glorification** (Rm. 8:30). There are blessings of **position** in that we become a citizen of heaven (Phil 3:20), a member of a Holy Priesthood (Rev. 1:6), a member of the family of god (Eph. 2:19) and are adopted (Gal. 4:5). There is the blessing of **inheritance** as a child of God we are complete in Christ (Col. 2:9-10), possess every spiritual blessing (Eph. 1:3) and are an heir of heaven (I Pt. 1:4). There is the blessing of **enablement** which is assured because the believer is under grace (Rm. 6:14), free from the law (2 Cor. 3:6-13) and indwelt by the Godhead (Gal. 2:20; I Cor. 6:19).

The security of the Believer: The proof of security rest on a proper concept of what God actually does when he saves a soul. God loves us to the uttermost (Jn. 13:1), He purposes to keep us in spite of everything including ourselves (Jn. 10:28-30), He intends to present us faultless before Himself (Jude 24), He lives forever to make intercession for us (Heb. 7:25; I Jn. 2:1), He places us into His own body (I Cor. 12:13), His Spirit seals us (Eph. 4:30) and His Word guarantees that nothing including ourselves can separate us from the love of God in Christ (Rm. 8:28-39). Passages such as Hebrews 6:4-6 are really not a problem, unlike some I believe that this passage is written to Jewish believers who were in danger of returning back to Judaism. In a nut shell it think this passage teaches that a person **cannot** be born again again, thus these believers needed to get back on track with their Christian life, there are no do over’s. For more information on this see Arnold Fruchtenbaum’s commentary on the book of Hebrews. I have found a phrase from a preacher I heard one time to be very helpful on this, he said, “There is no such thing as temporary everlasting life”!

The condition for Salvation: Salvation is conditioned solely on faith in Jesus Christ. Nearly 200 times faith, or belief is stated as a condition in the NT (Jn. 1:12; Acts 16:31). Faith has content and the content is in the finished work of Christ, the gospel (I Cor. 15: 1-4). The gospel is something that is received, believed and delivered and the content of faith is belief in the death, burial and resurrection of Christ. This belief is not mere intellectual ascent, but a personal appropriation by faith.

False additions to faith: Through the ages some have wrongly added requirements in addition to faith. Examples of these are **surrender** to the Lordship of Christ (Lordship salvation) which amounts to works. Others say **Water Baptism** is necessary for salvation (a false view covered earlier); still others say **public confession** is needed based on Rm. 10:9-10. This may have happened at the time of salvation, but confession is not a condition of salvation. Some thoughts adapted from Ryrie Study Bible expanded edition pp. 2071-2073.

Ecclesiology - The Doctrine of the Church

The Meaning and concept of the Church: Between this doctrine and that of Eschatology there are probably no great areas of disagreement among evangelical conservative orthodox groups. Those of Covenant theology persuasion tend to see just one people of God, His elect and the church as comprised of the elect saints of both the NT and OT. Hence they also see the church as taking over the promises God made to Israel. Dispensationalists see basically two peoples of God, Israel and the Church and they are separate and distinct from each other, although the church is seen as comprised of believers from every people group including the Jews. They would not see the church as overtakers of the promises of God to Israel, but rather see the church as partakers of the spiritual promises of God (Eph. 1:3). Much of this was covered under Israelology so I will not repeat it here. The church is the one “new man” of Eph. 2:15: it is the body of Christ (Col. 1:18, 24; Eph. 1:22-23) and it is the bride of Christ (Eph. 5:30-32). I think the key argument to understanding what the church is is to answer the question when did the church begin? If the church began in the OT then Covenant theology is correct, but if it began in the NT then Dispensationalist are correct and Israel and the church are distinct.

When did the church begin? By the term “Church” here I am not referring to the local church, but rather to the church universal, the body of Christ. The following is a Bible study I prepared on this very topic years ago based on arguments from Renald Showers in his book “There Really is a Difference”. This is so important to the understanding of both the church and end times that it has included the entire study here. There are several lines of evidence in the New

Testament that show that **the church did not begin until the day of Pentecost** recorded in Acts chapter two.

A. First line of evidence: Spirit Baptism

1. Spirit baptism did not begin until the day of Pentecost. Colossians 1:18 and 24 declare that the church is the body of Christ.
2. I Cor. 12:13 indicates that all believers (Jew and Gentile) are placed into the body of Christ through Spirit Baptism.
3. Thus, Paul teaches the necessity of Spirit baptism for the formation of the church.
4. John the Baptist indicated that he was not baptizing people with the Spirit in his time (John 1:26, 33; Luke 3:16-17; Matt. 3:11-12; Mark 1:7-8). But Jesus would in the future baptize with the Holy Spirit.
5. The words of Jesus Himself indicate that Spirit baptism had not begun yet, but would begin a few days after His ascension into heaven Acts 1:4-5.
6. From these things we can conclude that Paul, John the Baptist and Jesus all imply the necessity for Spirit baptism for the formation of the church and that Spirit baptism began on the day of Pentecost. Thus the church began on the day of Pentecost.

B. Second line of evidence: at Pentecost the Spirit began to relate to believers in a new way not related to the relationship with OT believers.

1. OT teaches that the Holy Spirit was at work in the world in some ways before Pentecost (Gen. 6:3; Ex. 35:30-33; Num.11:26-30; 24:2).
2. On the last day of the feast of Tabernacles Jesus indicated new ways in which the Holy Spirit would work John 7:37-38. John indicates what these words of Jesus meant in 7:39 "...this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified." So, we see this verse uses the future tense.
3. The Spirit would come in a new distinctive sense after Jesus was glorified through His death, resurrection and ascension (John 12:16, 23-27; 17:1, 5; Phil. 2:8-9).
4. The night before Christ death, He promised to send the Spirit (John 14:2-4, 16-17, 26: 16:12-16).

5. Christ said the Spirit would not come while He was present on the earth (John 16:7). He also drew a clear distinction between the disciples relationship to the Spirit before and after His ascension (John 14:17).

C. Third line of evidence: Peter asserts that something new began at Pentecost

1. **Acts 11:15-16** “And as I began to speak, the Holy Spirit fell upon them just as *He did* upon us at the **beginning**. 16 And I remembered the word of the Lord, how He used to say, John baptized with water, but you will be baptized with the Holy Spirit.” The “beginning” relates back to the day of Pentecost.
2. This shows Jesus promise of Spirit Baptism was fulfilled on the day of Pentecost when the Spirit fell on Jewish believers.
3. Peter also states that this was something new by use of the word “beginning” which in the original language denotes beginning in the exact sense.
4. Since as stated earlier that Spirit baptism is necessary to enter the body of Christ, and the body of Christ is the church, then the new thing that began at Pentecost was the church.

D. Fourth line of evidence: Paul’s use of the term “mystery”

1. Paul uses the term mystery to show a body of divine knowledge that was previous hidden from mankind in ages past (Rom. 16:25; I Cor. 2:7-8; Eph. 3:4-5, 9; Col.1:26). Things which mankind could never have discovered through the use of their senses or reason (I Cor. 2:9), and which God has now revealed to them (Rom. 16:25-26; I Cor. 2:10; Eph. 3:3-5; Col.1:26-27).
2. The Eph. 3 “mystery” is not that all the nations of the world would be blessed by the seed of Abraham (Gen 12:3). Rather the mystery is that Jew and Gentile would be fellow heirs, members of the same body with equal standing (Eph. 2:11-19).
3. We find that the body Paul refers to is the church (see Col.1:18, 24-27).
4. In summary the Eph. 3 passage teaches that God would reveal a mystery that there would be a time in history when Jewish and Gentile believers would be together as equals in one **body**, which is the church. This knowledge was hidden even from the angels until such time as it was revealed to the apostles. The church did not exist prior to this and knowledge about the church was not revealed in the OT. Knowledge about salvation of the gentiles is not the same as knowledge about the church.

E. Fifth line of evidence: The church could not exist until Christ died on the cross.

1. Ephesians 2:13-16. Prior to the cross the gentiles were far off.
2. V. 13-14 Christ is the **peace** between Jew and gentile.
3. V. 14 Christ made believing Jew and gentile **one**. (This does not Mean God is done with the Nation Israel, all Israel will be saved at a future date see Romans 11:25-26). This means that Jews and gentiles are one in the body of Christ.
4. The coming together into one new man or body is by **the shed blood** of Christ.
5. The one new body is the **church**.
6. Use of the word “**now**” and one “**new**” man indicate something **completely** new, as opposed to a continuation of something already present.
7. In Acts 20:28 Paul states that the “church of God” was purchased with His own blood, **thus it could not have existed before the cross**.

F. Sixth line of evidence: The foundation of apostles and prophets.

1. After Paul speaks of the one new man and one body in Eph 2:11-16, he uses a metaphor of a building in 2:19-22.
2. He talks of the household of God in v.19 and transforms to the “house” or building metaphor in v.21.
3. Note the cornerstone is Christ; the foundation is the apostles and prophets (NT prophets, since they could not chronologically have existed before the cornerstone which is Christ).
4. The household of God here is the church and the church is built upon the Lord Jesus Christ, His apostles and prophets. Thus the church could not have existed prior having these three things being in place, Jesus Christ, His Apostle and prophets.

G. Seventh line of evidence: Christ FUTURE promise in Matt. 16:18 to build His church.

1. Prior to the 16:18 statement, Christ had presented Himself as the Jewish Messiah.

2. Use of the future tense shows that the building of the church is a future event. “I **will** build My church.”

This is important if one wishes to gain an understanding of the book of Matthew. The theme is Christ the King and the target audience is the Jew.

3. Thus early in the book the “gospel of the Kingdom” or message of repentance is preached (Mt. 4:17, 23; 9:35).
4. Later in 10:1-8 He commissions his apostles to preach only to the house of Israel.
5. Israel of course rejected King Jesus, thus in 16:21 & 22 we see something new in Christ message, namely His death and resurrection. “From that time... v.21”.
6. Jesus also charged His apostles that they tell no one that He was the Messiah in v.20.
7. Also Christ “church” in Matthew 16:18 would be His, for He says “my church.” Thus Christ is the “head” and we are the “body” (Eph. 1:22-23; 4:15-16; 5:23; Col.1:18; 2:19), he is the bridegroom and we are the bride ((Rom. 7:1-4; II Cor.11:2; Eph.5:22-23).

H. Eighth line of evidence: The church could not exist until after Pentecost.

1. Eph.1:20-23 teaches that God gave Christ the position of Head of the church in conjunction with His being seated at God’s right hand after the ascension.
2. The church is dependent upon Christ as its head for growth and development (Eph. 4:15-16; Col. 2:19).
3. Furthermore in conjunction with His ascension to heaven, Christ gave spiritual gifts for the building of the church (Eph. 4:8, 11-12).
4. Thus it is implied that the church could not be built without the spiritual gifts imparted by the Holy Spirit and these would not be given until after Christ ascension. All these evidences show that the church began on Pentecost.

The local church: Obviously Paul and others wrote Epistles to local bodies of believers. These are local churches and local churches have several features. They have organization via offices such as **Elder** (Heb. 13:7, 17), which is sometimes also called Bishop, Overseer or Pastor (an emphasis is on shepherding Acts 20:28). Some further distinguish the office of Pastor or teaching Elder, but it seems scripture says all Elders should be able to teach (I Tim. 3:2). I believe that scripture teaches a plurality of Elders (Acts 14:23). Duties of Elders are to oversee

(I Tim. 3:1), rule (I Tim. 5:17) and guard right doctrine (Titus 1:5). Qualifications are listed in I Tim. 3:1-6 and Titus 1:7-9. **Deacons** (meaning servant) qualifications are listed in I Tim. 3:8-10, 12-13 and are very similar to that of Elders except that they are not to be given to much wine and there is no mention of teaching. Duties include assisting Elders especially in the area of the physical needs of the local church (Acts 6:1-6). Some justify the office of **Deaconess** based on Romans 16:1 and I Tim. 3:11, but I do not hold to that view.

Its ordinances: There are two ordinances of the Church, water Baptism (already discussed) and the Lord's Supper. In regard to the Lord's Supper there are several views one of which is Transubstantiation (the Roman Catholic view) which teaches that the elements become the Body and Blood of Christ. I believe the true view is one of a memorial to be done "As oft" as it is decided by the local assembly in memory of Christ sacrifice on the cross. The order of the celebration is given in I Cor. 11:23-26, and this memorial is to be celebrated until the Lord returns (v. 26).

Its government: There are several forms of church government practiced. Some countries have state churches and the Roman Catholics have a church state. I feel these models arise out of confusion over the distinction between the Church and Israel (which was a country). The Church is not a country. Another form of church government is what I call denominationalism, whereby a group of churches form a denomination. Our church does not practice this model. I think the model is okay as long as the denomination does not dictate local control. Apart from the models of Church states and state churches which I believe are non-biblical, I believe there is room for several models of local church government based on scripture; it is all a matter of what one emphasizes. So, some churches follow the Presbytery approach which is an Elder rule; others follow a congregation form of government where the congregation decides most things. Others have a mix of the two. I firmly support the model at Marquette Bible Church which is congregational in form with recognition of the offices of Pastor, Elder and Deacon. I also support the independent non-denominational character of the local church which does recognize the value of fellowships such as the IFCA.

The Universal Church: The universal church is comprised of all believers of the church age; it is the body of Christ and His bride. The fact of its existence is found in Mt. 16:18; Col. 1:18; Eph. 2:4-8. The founding of the church was at Pentecost (already covered). The foundation is Christ (Mt. 16:18; I Pt. 2:4-8). Types and figures include Sheppard and sheep (Jn. 10), vine and branches (Jn. 15), Cornerstone and stones of the building (Eph. 2:19-21) High Priest and kingdom of priest (Rev. 1:6), Head and Body (I Cor. 12), last Adam and the new creation (Rm. 5) and Bridegroom and Bride (Eph 5). Portions adapted from Ryrie Study Bible expanded addition pp. 2074-2075.

Eschatology - The Doctrine of the Last Things

The Second Coming of Christ: I think as long as one maintains a distinction between the Church and Israel and recognizes the OT basis for future events and practices a literal method of interpretation confusion over future events can be avoided. There are three major views on the timing of end time events.

Postmillennial View: The second coming of Christ is a literal coming, but it takes place after the Millennium. The order of events is that during the latter parts of the church age (the last 1000 years) is the Millennium occurs which is literal and is on earth. It comes about via the efforts of the Church; after this Christ returns followed by a general resurrection, judgment and eternity. It requires a mostly spiritualized interpretation of end time events. This is because promises made to Israel are overtaken in varying degrees by the Church. It does recognize a literal fulfillment of Revelation 20 through an earthly Kingdom.

Amillennial View: The second coming is at the end of the Church age and there is no earthly Millennium. Christ reigning in human hearts is the only evidence of a Kingdom on earth, it is spiritual only and there will be no earthy Kingdom. The order of events is that the church age will end in a time of trouble, Christ will return, there will be a general resurrection and judgment, then eternity. This requires a spiritualized method of interpretation of the promises made to Israel, to them Revelation 20 describes the scene of souls in heaven during the time between the first and second comings of Christ.

Premillennial View: The second coming of Christ will occur before the Millennium. The order of events is the rapture of the church, the signing of a peace treaty by the Anti-Christ with Israel, the seven year Tribulation, a 1000 year millennial rule of Christ with Israel who turns to faith and with church saints. There will be people in the Kingdom who survive the Tribulation and are in physical bodies who will populate the earth. Satan is bound for 1000 years and at the end of the 1000 years he is loosed for a short period of time in which he cause a rebellion of the nations against Christ which is crushed by Christ. A judgment of the unbelieving dead occurs at the Great White throne Judgment and Satan, his demons and the unsaved are cased into the lake of fire. The method of interpretation is literal in which the plain, normative, historical and grammatical method is used. Revelation 20 is understood literally. This is my view.

The Rapture of the Church: Both Postmillennialist and Amillennialists see a rapture of the church at the close of the church age concurrent with the second coming of Christ. Among Premillennialists there are several views as to the timing of the Rapture.

Posttribulation Rapture: They see a distinction between the Rapture and Second Coming. The Rapture occurs at the end of the Tribulation; it is sort of a yo-yo view in that the saints are

raptured at the end of the Tribulation then meet the Lord in the air and return to earth with Him. They would hold to preservation from wrath via supernatural protection, but not a removal from the time of wrath. The error of this view is that Christ promised to keep the church from the hour of testing (time of testing). Revelation 3:10, 'Because you have kept the word of My perseverance, I also will keep you from **the hour of testing**, that *hour* which is about to come upon the whole world, to test those who dwell on the earth.^{NASB}'

Midtribulation Rapture: The belief is that the Rapture occurs after the first 3 ½ years have passed. Proof text cited is that the last trumpet of I Cor. 15:52 is the same as the last trumpet sounded in Revelation 11:15. The problem among other things with this view is that since Revelation was written about 90-100 A.D. this would require Paul to be referring to a trumpet event not yet recorded in scripture. In addition to this they believe that since the term "Great Tribulation" refers only to the second half of the Tribulation then that is all God promised to protect us from. Matthew 24:8 refers to this time as the beginning of "birth pangs" an OT motif for the Tribulation, so even though the second half of the Tribulation is referred to as the Great Tribulation, there is good reason to call the whole period of seven years the Tribulation. I think however one of the strongest objections to having the church in any part of the Tribulation is the context of Daniel which clearly states: "Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy *place*.^{NASB}" Here we see that the whole 70 week period has to do with Daniel's people Israel and with his holy city obviously Jerusalem, the Church is nowhere in view.

Pretribulation Rapture: This is my personal view. It teaches that the rapture of the Church occurs before the Tribulation. At the Rapture Christ comes for his saints and meets them in the air (I Thess. 4:16). Proof texts are Rev. 3:10; 6:17; I Thess. 1:10; 5:9. Another strong point of this view is that it is the only view which allows for imminency, in all other views the return of Christ can be timed related to the Tribulation. We are urged to be ready (I Thess. 5:6). Since being ready for the anytime return of Christ is a major point of scripture and this is the only view that allows this to be possible; it is a very strong scriptural point indeed. Scripture verses on the Rapture include I Thess. 4:13-18; I Cor. 15:51-57; Jn. 14:1-3.

The Tribulation: Scripture, the first use of the term tribulation in an Eschatological sense occurs in Deuteronomy 4:32; Daniel expands on this (see 9:11) in Daniel 9:24-27; the Olivet discourse in Matthew 24 and 25 expands on the Daniel passage and the book of Revelation starting in chapter four expands on the Matthew 24 and 25 passage even further. This time is also known by other designations such as the time of Jacobs trouble (a clear indication of the Jewish nature of the time) and the "Day of the Lord". It will end with the gathering of the nations to the battle of Armageddon and the return of Christ to earth (Rev. 19).

The Future Judgments: There are several future judgments indicated in scripture.

Judgment of believers Works: This is the Bema Seat Judgment II Cor. 5:10 that occurs after the Rapture and takes place in heaven. Christ is the Judge and the subjects judged are church saints. The basis is on the works done since salvation and the results are loss or gain of rewards, not loss or gain of salvation. Scripture passages include II Cor. 5:10; I Cor. 3:11-15 and Rm. 14:10-12.

Judgment of the Gentiles (Nations): The time of judgment is at the second coming of Christ in the valley of Jehoshaphat and the Judge is Christ. The subjects judged are Gentiles alive at the time of Christ return and the basis is treatment of Christ "brothers" Israel. The result is that the saved will enter into the Kingdom and the lost will be cast into the lake of fire. Scriptures include Mt. 25:31-46; Joel 3:2.

Judgment of Israel: Time is around the second coming of Christ, the place is on the earth, and the Judge is Christ. Those judged are Jews who are living when Christ comes and the basis is acceptance of the Messiah. The result is that the saved enter into the Kingdom and at the time of Christ return. Rebellious Jews will have perished (Ez. 20:37-38) and unsaved non-rebellious Jews will all recognize Christ as their Savior and accept Him (Rm. 11:26).

Judgment of Fallen Angels: Time is probably after the Millennium and the place is unspecified. The judges are Christ and church saints and the subjects judged are fallen Angels. The basis is disobedience to God in following Satan in his revolt. The result is being cast into the lake of fire. Scripture includes Jude 6; I Cor. 6:3.

Judgment of the Unsaved Dead: Time is after the Millennium and the place is before the Great White Throne. The Judge is Christ and the subjects are all unsaved men who have died from the beginning of time. The basis is rejection of the Savior, but by the basis of their own works they are shown that they deserve eternal punishment. The result is that they are cast into the lake of fire. Scripture is Revelation 20:11-15.

The Resurrection of the Just: Scripture is Lk. 14:14; Jn. 5:28-29. It includes the dead in Christ raised at the rapture (I Thess. 4:16), those saved during the Tribulation (Rev. 20:4) and OT saints (Dan 12:2 - Some believe these are raised at the Rapture, others, at the second coming). All these groups of saints are included in the first resurrection.

The Resurrection of the unjust: All these will be raised after the Millennium at the GWT judgment. This is the second death for all involved (Rev. 20:11-15). Portions adapted from Ryrrie Study Bible expanded addition pp. 2075-2077.