

WORD OF LIFE STUDY GUIDES

By John Paul Miller



Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2 Timothy 2:15

GREAT DOCTRINES OF THE BIBLE

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Pastor John Paul Miller

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GREAT DOCTRINES OF THE BIBLE

INTRODUCTION

The subject of Christian Doctrine is near and dear to the heart of Pastor John and one, which he believes, is essential for the healthy spiritual growth and development of the believer.

Doctrine” is a word that is misunderstood by many. Many think of the word “doctrine” and they think of something like *just hard cold facts*, things that maybe “*I wouldn’t be interested in.*” Some would also think perhaps of *theological matters*—deep, *deep* theological matters—things that, once again, “*I wouldn’t have any interest in, I just don’t get that deep into the Scriptures.*” Some would hear that word “doctrine” and they would think of “*arguing of issues,*” [for example] maybe someone in a debate. Also a word that may come to mind would be “*legalism.*” Yes, to many, the word “doctrine” is a *bad* word.

What *IS* doctrine anyway? Our word “doctrine” in the English comes from two Greek words, which mean “*teaching*” or “*instructing,*” or “*that which is taught.*” So when we speak about doctrine, we are talking about *TEACHING*. What’s bad about that? Teaching the *Truth* is a *GOOD* thing!

Why is *Bible doctrine* important? First, because God has chosen to reveal His Will for us *through* the *written Word*, that is, the *Bible*. That’s how God communicates with us today. Thus, *God—The God of Heaven—The Creator of all things—Jehovah God*—is actually speaking to us, to *you* and to *me*, through the *doctrine*, through the *teaching*, if you will, that is contained in the Bible. This teaching of God becomes our means of understanding the *Truth of God* and how He wants us to live, and how He expects us to respond to His grace.

Without His doctrine—or *teaching*—we wouldn’t know much about God or anything at all about His Will for us. There are some who would say, “*Oh well, I know God—I see God in nature; He’s all around us,*” and that is certainly Truth, there is no question about that. But, if we only experience God as He is seen in nature, what do we *learn*—what do we *know*—about *His love*, about *His justice*, about *His mercy*, and about so many *other* things concerning our *Great God*? You see, these things cannot be found out in nature, nor can they come from the minds of men. Jeremiah said in the long ago, “*It is not in man that walks to direct his own steps,*” Jeremiah 10:23.

Bible doctrine gives us *knowledge*—it gives us *guidance*. It’s where we find the *Truth*. It’s also where we find our *greatest encouragement*. So “doctrine”—specifically *Bible doctrine*—is not a *bad* word. On the contrary it’s a *GOOD* word.

But even with this understanding, there are those who still may shun the subject of Bible doctrine—or *teaching*—in favor of something else. Some people would prefer *“emotionalism.”* You know, their “belief,” their “religion,” so to speak, is one that is better *“felt”* than *“studied.”*

Also, some people want to rely on *“testimonials”*—*“My experience is what my understanding of doctrine is.”* There are many in this world today who consider themselves to be “religious,” whose religion—whose “doctrine,” if you will—is based on *“man-made doctrine”*—*“man-made teaching.”* For such ones as these, Bible doctrine is seen, perhaps, as being *“too confining,” “too restrictive,” “out-dated,”* and so on.

Jesus spoke out against those who would *“teach for doctrine the commandments of men,”* Matthew 15:9. In that verse He says specifically, *“In vain do they worship Me.”* So, there are those who are seeking some *other* doctrine, some doctrine besides *THE doctrine—THE teaching*—that is contained in the Word of God. As they try to apply that and try to worship God with doctrine *other* than the doctrine of God—the doctrine of His Word—Jesus said they *“worship Me in vain.”* That word “vain” means *“empty,”* or *“meaningless.”* The things that they do are *meaningless.*

So “doctrine,” the “doctrine of the Bible,” which is come from God, is a *GOOD* thing, and as *children of God* and *His followers,* we desire to *know* and to *understand HIS DOCTRINE.*

Charles Ryrie, in his book, “A Study of Bible Doctrine”, says that, “God intended you to understand what the Bible teaches. This does not mean that you will comprehend all its truths at first reading or even in a lifetime, but it does mean that you can expect to learn a great deal. God used language, which He meant to be taken just as normally and plainly as the words in this book. So take it that way and assume He means what He says. When a problem arises, look at it again and remember too that God has promised that the Holy Spirit will also help you to understand His truth (John 16:13; I Corinthians 2:12).

THE DOCTRINE OF SCRIPTURE

I. INTRODUCTION

A. Terminology

1. Bible- derived from "Biblion", roll or book, Luke 4:17
2. Scripture- used of the Old Testament by the New Testament writers, II Timothy 3:16.
3. "The Word of God" - John 10:35, Hebrews 4:12

B. Attitudes Toward the Bible

1. Rationalism:
 - (a) Extreme form denies the possibility of any supernatural revelation.
 - (b) Moderate form admit possibility of divine revelation, but human mind is final judge of revelation.
2. Romanism: The Bible is the product of the church, therefore the Bible is not the sole or final authority.
3. Mysticism: Experience is authoritative along with the Bible.
4. Neo-orthodoxy: The Bible is a fallible witness to the revelation of God.
5. Cults: The Bible and the writings of the particular cult leaders are equally authoritative.
6. Orthodoxy: The Bible alone is the ground of authority.

II. THE BIBLE IS A REVELATION FROM GOD AND A REVELATION OF GOD

A. Definition: "A disclosure", "an unveiling".

Why is it needed?

God is infinite, man is finite, so God can only be known by revelation.

B. How does God reveal Himself?

1. Creation: Psalm 19:1-6, Romans 1:18-21
2. Dreams: Genesis 20:3, King Abimelech
3. Visions: Isaiah 6:1
4. Theophanies and Christophanies:

- a. Genesis 18; the Lord to Abraham in the door of his tent.
- b. Genesis 32; the Lord wrestled with Jacob.
- c. Joshua 5; the Lord to Joshua.
- 4. Angels; Daniel 9, Luke 2
- 5. Prophets; Hebrews 1:1
- 6. Jesus Christ; John 1:1, 14, 18, John 14:9
- 7. The Scriptures; 1 John 5:9-11

C. The Scriptures are God's fullest and greatest revelation of Himself! Why?

- 1. It is not subjective but objective.
- 2. It is inclusive... all we can and need to know. II Peter 1:3
- 3. It is purposeful; II Timothy 3:16-17.

THE CHAIN OF REVELATION

- 1. God
- 2. Revelation (God making Himself known by any means)
- 3. Inspiration (Spiritual writings vested with God's authority)
- 4. Recognition (Scripture accepted by recipients as divine)
- 5. Canonization (Bible books gradually collected into one volume)
- 6. Preservation (Scripture faithfully copied for distribution)
- 7. Translation (The Bible is put into languages)
- 7. Observation (People read and study the Bible)
- 8. Illumination (The Holy Spirit helps people understand the Bible)
- 9. Interpretation (People study what the Bible means)
- 10 Application (People use the Bible for their faith and practice)

III. THE BIBLE IS GIVEN BY "INSPIRATION"

(What do we mean by inspiration?)

A. Inspiration literally means "God Breathed"

DEFINITION: Inspiration is God's superintendence of the human authors so that, using their own individual personalities, they composed and recorded without error His revelation to man in words of the original autographs. Several features of this definition are worth emphasizing:

Charles Ryrie

1. God superintended but did not dictate the material.
2. He used human authors and their own individual styles.
3. Nevertheless, the product was, in its original manuscripts, without error.

*NOTE: the different views of inspiration.

1. Natural; no supernatural element, the bible was written by men of great genius.
2. Mechanical.
3. Fallible Inspiration; the bible is inspired but not without error.
4. Conceptual; the concepts but not the words are inspired.
5. Inerrant, verbal, plenary inspiration.

IV. HOW WAS THE BIBLE INSPIRED BY GOD?

* See II Peter 1:16-21

V. HOW DO WE KNOW IT IS GOD'S WORD?

1. It's amazing unity
2. It's amazing indestructibility
 - a) Voltaire once said, "Another century and there will not be a Bible on the earth." The century is gone, and the circulation of the Bible is one of the marvels of the age. After he died, his old printing press and the very house where he lived was purchased by the Geneva Bible Society and made a depot for Bibles. On December 24, 1933, the British Government bought the valuable *Codex Sinaiticus* from the Russians for half a million dollars. On the same day, a first edition of Voltaire's work sold for eleven cents in Paris bookshops.
 - b) Joseph Stalin This bloody butcher took over all of Russia at the death of Lenin in the late twenties. From this point on until his death in the fifties, Stalin

instituted a "ban the Bible" purge from the U.S.S.R. such as had never been witnessed before. The miserable man literally attempted to wipe the Word of God and the God of the Word from the Russian peoples minds. Did he succeed? A recent poll taken in Russia shows that today more people than ever believe in God and His Word.

2. The fact of it's accurate transmission.
3. The fact of it's historical precision.
4. It's scientific accuracy.
5. The fact of it's fulfilled prophecy.

VI. HOW CAN WE UNDERSTAND THE BIBLE?

Two ways:

1. The illuminating work of the Holy Spirit.

*NOTE: Revelation relates to its content, Inspiration relates to the method and Illumination relates to the meaning.

*NOTE: The unsaved person cannot experience the illumination ministry of the Holy Spirit, only the conviction of the Holy Spirit! But the Christian needs it and has been promised it. I Corinthians 2:9-16; john 16:12-15

2. Interpretation:

Illumination though assured, does not always guarantee automatic understanding. The Christian must study using both the abilities and the means at his own disposal.

*NOTE: The General Rules Of Interpretation:

1. The Bible is authoritative.
2. The Bible interprets itself, scripture best explains scripture.
3. Interpret personal experience in the light of scripture and NOT scripture in the light of personal experience.
4. Biblical examples are authoritative only when supported by a command.

5. The primary purpose of the Bible is to change our lives not increase our knowledge.
6. Correct interpretation is essential before you can make correct application. An example: Acts 16:30-31 "thou shalt be saved, and thy house".
7. Interpret a passage in harmony with its context.
8. Interpret scripture in light of its historical context.
9. Doctrine cannot be considered biblical unless it sums up and includes all that the scriptures says about it.
10. When two doctrines taught in the Bible appear to be contradictory accept both as scriptural in the confident belief that they resolve themselves into a higher unity.
 - a) The Trinity.
 - b) The dual nature of Christ.
 - c) The sovereign election of God and the responsibility of man.

THE DOCTRINE OF GOD (Part 1)

INTRODUCTION

"KNOWLEDGE OF THE HOLY"

(From Chapter 1, "Why We Must Think Rightly About God")

A.W.TOZER

What comes into our minds when we think about God is the most important thing about us. The history of mankind will probably show that no people has ever risen above its religion, and man's spiritual history will positively demonstrate that no religion has ever been greater than its idea of God. Worship is pure or base as the worshiper entertains high or low thoughts of God.

A right conception of God is basic not only to systematic theology but to practical Christian living as well. It is to worship what the foundation is to the temple; where it is inadequate or out of plumb the whole structure must sooner or later collapse. I believe there is scarcely an error in doctrine or a failure in applying Christian ethics that cannot be traced finally to imperfect and ignoble thoughts about God.

Perverved notions about God soon rot the religion in which they appear. The long career of Israel demonstrates this clearly enough, and the history of the Church confirms it. So necessary to the Church is a lofty concept of God that when that concept in any measure declines, the Church with her worship and her moral standards declines along with it. The first step down for any church is taken when it surrenders its high opinion of God.

The heaviest obligation lying upon the Christian Church is to purify and elevate her concept of God until it is once more worthy of Him and of her. In all her prayers and labors this should have first place. We do the greatest service to the next generation of Christians by passing on to them undimmed and undiminished that noble concept of God which we received from our Hebrew and Christian fathers of generations past. This will prove of greater value to them than anything that art or science can devise.

I. THE EXISTENCE OF GOD

1. Taken for granted by the Scripture. Why? ... the Bible is God's autobiography. Genesis 1:1; Psalm 14:1
2. The naturalistic arguments for God's existence.
 - a) A universal belief in a divine being.
 - b) Cosmological - (cosmos - "world")
Psalm 19:1
 - c) Teleological - "design".
 - d) Anthropological - "man a moral being".

II. THE NATURE OF GOD

1. The spirituality of God (vs. materialism).

a) "God is Spirit" John 4:24

b) Light on "God is Spirit" from other scriptures; Luke 24:39; Colosians 1:15; I Timothy 1:17; John 1:18.

What did people see when they saw God?

What about anthropomorphism?

Psalm 8:3 - God's fingers; Psalm 31:2 - God's ear; II Chronicles 16:9 - God's eyes.

2. The personality of God (vs. "pantheism").

a) See Exodus 3: 14; "I AM that I AM". The central idea is that of eternal existence and personality.

b) Attributes of personality are ascribed to God in scriptures.

1. God grieves - Genesis 6:6
2. God is angry - I Kings 11:9
3. God is jealous - Deuteronomy 6:15
4. God loves - Revelation 3:19
5. God hates - Proverbs 6:16
6. God is our Father - Matthew 6:9

Question, what about "Deism"? - God started everything then He took His hands off. We're all alone.

3. The unity of God: (vs. polytheism, tri-theism, and dualism)

a) The scriptures assert the unity of God.

Deuteronomy 6:4 Isaiah 44:6-8 and 45:5
I Timothy 2:5 I Corinthians 8:4

b) But the unity of God does not exclude the idea of a plurality of persons in the Godhead. The scriptural use of the word "one". Genesis 2:24; I Corinthians 3:6-8; I Corinthians 12:13

5. The tri-unity of God (vs. unitarianism)

"Here we face the most dizzying and unfathomable truth of all, the truth of the Trinity ... What should we make of it? In itself, the divine tri-unity is a mystery, a transcendent fact which passes our understanding ... How the one eternal God is eternally both singular and plural, how Father, Son, and Spirit are personally distinct yet essentially one in essence ... is more than we can know, and any

attempt to "explain" it to dispel the mystery by reasoning. as distinct from confessing it from Scripture is bound to falsify it. Here, as elsewhere, our God is too high for His creatures' little minds".

(J.I. Packer; I Want to Be a Christian, Wheaton, Ill.; Tyndale 1977, pp. 29-30).

a) In the Old Testament.

1. Genesis 1;1 "Elohim" a plural name for God.
2. Genesis 1:26 "Let Us make man" ...

b) In the New Testament

1. Matthew 3:16, 17 - The baptism of Christ
2. Matthew 28:19 - The baptismal formula (The "NAME" not "NAMES" - Singular)
3. II Corinthians 13:14 - The apostolic benediction
4. John 14:16 - The teaching of Jesus
5. The New Testament sets faith

A father who is God, Romans 1:7;

A Son who is God, Hebrews 1:8;

A Spirit who is God, Acts 3:3,4

SOME PRACTICAL RAMIFICATIONS OF THE DOCTRINE OF THE TRINITY

(Taken from *Basic Theology* by Charles C. Ryrie, pg. 59)

The richness of the concept of the Trinity overflows into several areas of theology.

1. The doctrine of redemption is an obvious example, for all Persons of the Godhead are involved in that great work (John 3:6, 16; Revelation 13:8).
2. The doctrine of revelation serves as another example, the Son and Spirit both being involved in communicating God's truth (John 1:18; 16:13).
3. Fellowship and love within the Godhead is only possible in a Trinitarian concept of God, and that fellowship is akin to the believer's fellowship with Christ (John 14:17).

4. Priority without inferiority as seen in the Trinity is basis for proper relationships between men and women (I Corinthians 11:3).
5. Prayer is practiced in a Trinitarian way. Though we may address any Person of the Trinity, ordinarily, accordingly to the biblical precedent, we address the Father in the name of Christ as the Spirit directs us (John 14:14; Ephesians 1:; 2:18; 6:18).

III. THE ATTRIBUTES OF GOD

- * Definition of attributes: a property intrinsic to it's subject and by which the subject is distinguished or identified. (His Nature & Character)
- * Two classifications:
 1. Incommunicable or natural.
 2. Communicable or moral.

First: His incommunicable attributes.

1. The Omniscience of God: God knows all things, nothing is outside of His knowledge. Isaiah 40:28; Job 37:16; Psalm 147:5; I John 3:20
2. The Omnipotence of God: God is all powerful. Job 42:2; Genesis 18:14; Matthew 19:26
3. The Omnipresence of God: God is everywhere present. Psalm 139:1-7; Leviticus 23:23-24
4. The Eternity and Immutability of God: God is eternal and never changes. Habakkuk 1:12; Psalm 90:2; Exodus 3:14; Malachi 3:6; James 1:17
5. The Sovereignty of God: Sovereignty means: Chief, Highest, or Supreme. Ephesians 1:9; Acts 4:28
6. Self-Existent Exodus 3:14
7. Infinite: God is not limited by or confined to the universe. He is entirely independent of finite (measurable) things and beings. Psalm 145:3; I Kings 8:27; Acts 17:24-28

8. Transcendent: God is above and beyond His creation, the heavens and the earth. He is not a slave to the natural law He authored, but is independent of it and above it. Isaiah 40:13-14

THE DOCTRINE OF GOD (Part 2)

The Attributes of God; His Communicable Attributes

I. THE HOLINESS OF GOD

The importance of God's holiness

William Evans: "If there is any difference in the importance of the attributes of God His holiness would seem to occupy the first place."

Why is God's holiness important?

In his classic book *The Existence and Attributes of God*, Stephen Charnock noted God's holiness "is the crown of all His attributes, the life of all His decreed, the brightness of all His actions. Nothing is decreed by Him, nothing is acted by Him, but what is worthy of the dignity, and becoming the honor, of this attribute". The holiness of the Lord is awesome, fearful, and majestic. David wrote, "holy and awesome is His name" (Ps. 111.9) In her song of thanksgiving Hannah prayed, "There is no one holy like the Lord, indeed, there is no one besides Thee" (I Sam. 2:2). Moses and the sons of Israel said of God, "Who is like Thee, majestic in holiness?" (Ex. 15:11)

Also see Isa. 6:3, Rev. 4:8 and Rev. 15:4

What is meant by the holiness of God? It has two aspects:

1. A negative side - God is separate from ALL that is unholy or sinful.
2. A positive side - God has absolute moral perfection, He is independently, infinitely, holy.

Holiness is what God is as to His very nature, and it is what distinguishes Him from everything else.

WHAT DOES IT MEAN TO BE HOLY?

Charles Hodge explains: "This is a general term for the moral excellence of God... Holiness, on the one hand, implies entire freedom from moral evil, and on the other, absolute moral perfection. Freedom from impunity is the primary idea of the word. To sanctify is to cleanse; to be holy is to be clean. Infinite purity, even more than infinite knowledge or infinite power, is the object of reverence."

Simply put, God is without sin. He doesn't conform to some holy standard - He *is* the standard. He never does anything wrong. There are no degrees to His Holiness, for He is perfectly holy. So for us:

1. We should hate sin.
2. I Peter 1:15-16 "*Be ye holy, for I am holy.*"
3. One day we will be like Him (I John 3:2)

II. THE RIGHTEOUSNESS AND JUSTICE OF GOD

While holiness principally concerns the character of God, justice or righteousness has more to do with the character expressed in His dealing with men.

It means that God is equitable or "No respecter of persons".

Ps. 19:9 "*...the judgments of the Lord are true and righteous altogether*". Also Ps. 116:5, 145:17, Jere. 12:1

Now, the most obvious application of the justice of God is in connection with judgment.

It's both a comfort. How? And a warning. How?

How does God save sinners if He is righteous and just? Answer Rom. 3:21-26

III. THE GOODNESS OF GOD

Ps. 52:1; Ps. 107:1

What exactly does the goodness of God refer to?

Charles Hodge wrote: "Goodness, in the Scriptural sense of the term, includes benevolence, love, mercy, and grace. By benevolence is meant the disposition to promote; all sensitive creatures are objects. Love includes complacency, desire, and delight, and has rational beings for its objects. Mercy is kindness exercised towards the miserable and includes pity, compassion, forbearance, and gentleness... Grace is love exercised towards the unworthy... All these elements of goodness... exist in God without measure and without end. In Him they are infinite, eternal, and immutable". (Systematic Theology, Baker pg. 156-157)

NOTE: Most people do not acknowledge the goodness of God. They wonder, "how can He be good if He allows bad things to happen?"

BUT: We forget that it's His goodness that prevents us from falling over dead! Or that it's His goodness that we experience so much that is good.

We should be thankful!

What is the supreme expression of God's goodness? THE CROSS!
Rom. 8:32

IV. THE MERCY OF GOD

God's goodness is seen in His mercy; mercy arises from His goodness.

But, what is mercy? An outward manifestation of His pity and compassion by which He relieves the misery of the sinful and suffering in their distress, So mercy presupposes misery.

It's God not giving us what we deserve!

In the Bible God's mercy is:

1. Great - I Kings 3:6
2. Plenteous - Ps. 86:5
3. Full, abundant and from everlasting to everlasting - Ps. 103:17
4. Tender - Luke 1:78
5. Abundant - I Pet. 1:3
6. Higher than the heavens - Ps. 103: 10-14

NOTE: Some distinction can be made between the:

1. General mercy of God.
2. The special mercy of God - Seen in His: person, power, past, providence.

Mercy again because of THE CROSS! II Cor. 1:3 *"Father of mercies and the God of all comfort"*.

So we should be too!

V. THE GRACE OF GOD

In his *Synonyms of the New Testament*, Archbishop Trench says of the word grace, "It is hardly too much to say that the Greek mind has in no word uttered itself and all that was at its heart more distinctly than in this." After reading these words, the late Dr. Kenneth S. Wuest revised Trench's statement so that it reads as follows, "It is hardly too much to say that the mind of God has in no won't uttered itself and all that was in His heart more distinctly than in this."

Grace - unmerited favor God gives us what we don't deserve!

Lehman Strauss - "By the grace of God we mean that the moral attribute of God which moved Him to assume full responsibility for the guilt and penalty of the ill-deserving and undeserving race of mankind."

NOTE: The exercise of grace is optional with God; for He is sovereign!

Confining God's grace to the subject of the salvation of sinners

We see; Salvation

1. Commences in grace.
2. Continues in grace.
3. Will be completed through grace.

THE NATURE OF GRACE

1. Grace is God acting freely, accordingly to His nature as Love; with no promises or obligations to fulfill; and acting of course, righteously - in view of the cross.
2. Grace, therefore, is *uncaused* in the recipient: its cause lies wholly in the *GIVER*, or GOD.
3. Grace, also is *sovereign*. Not having debts to pay, or fulfilled conditions on man's part to wait for, it can act toward whom, and how, it pleases. It can, and does, often, place the worst deservers in the highest favors.
4. Grace cannot act where there is either *desert* or *ability*: Grace does not *help* - it is *absolute* it *does all*.
4. There being *no cause* in the creature why Grace should be shown, the creature must be brought *off* from *trying to give cause* to God for His grace.
5. The discovery by the creature that he is truly the object of Divine grace, works the (*utmost humility*:) for the receiver if grace is brought to know his own absolute unworthiness, and his complete inability to attain worthiness: yet he finds himself blessed, - (*on another principle, outside of himself!*).
7. Therefore, *flesh has no place* in the plan of Grace. This is *the great reason why Grace is hated* by the proud natural mind of man. But for this reason, the true believer rejoices! For he knows that "*in him, that is, in his flesh, is no good thing*"; and yet he finds God glad to bless him, just as he is! (By Wm. R. Newell; Romans; Moody Press, pg 243-246)

VI. THE LOVE OF GOD

See I John 4:8

1. It's Uninfluenced NOTE: because of us, Deut. 7:7-8 "Israel"; I John 4:19, "we love Him because He first...."
2. It's Eternal Jere. 31:3, "I have loved you with an...."
3. It's Sovereign God is under no obligation.
4. It's Infinite For God is! So He has no limits.
5. It's Immutable It does not change.
6. Holy Not weak or sentimental.

7. It's Gracious What grace is - I Cor 13
8. It's Giving John 3:16

VII. THE FAITHFULNESS OF GOD (I Pet. 4:19)

1. God is righteousness - so He is faithful in pardoning (I John 1:9)
2. God is omnipotent - so He is faithful in protecting (II Thess. 3:3)
3. God is true - so He is faithful in promising (Heb. 10:23)
3. God is unmutable - so He is faithful in performing (II Cor. 1:18-20)
4. God is holy - so He is faithful in purifying (I Thess. 5:23-24)
5. God is wise - so He is faithful in not permitting (I Cor. 10:13)
7. God is love - so He is faithful in preserving (I Cor. 1:8-9)

VIII. THE WRATH OF GOD

Pink: "The wrath of God is as much a divine perfection as in His faithfulness, power, mercy, or love".

God hates sin and He is righteous so sin must be judged.

Rom. 1:18; Ps. 7:11; Ps. 95:11

Matt. 3:7 *"flee from the wrath to come"*.

Rev. 20:11-15

I Thess. 5:9 - God's children are not appointed unto wrath.

IX. THE FATHERHOOD OF GOD

THE FATHER Since the Son and the Holy Spirit are considered in detail later, we need to add a word here concerning the particular relationships and works of the Father.

THE PARTICULAR RELATIONSHIPS OF THE FATHER

1. All people are called the offspring of God (Acts 17:29); therefore, there is a sense in which God is the Father of all men as their Creator. This is simply a creature-Creator relationship and is in no sense a spiritual one.
2. God is the Father of the nation Israel (Ex. 4:22). Not all in Israel were redeemed, so this relationship was both spiritual (with believers) and governmental (with all in Israel, whether believer or no).
3. God is the Father of the Lord Jesus Christ (Matt. 3:17).
4. In a very special way God is the Father of all who believe in Christ (Gal. 3:26).

THE PARTICULAR WORKS OF THE FATHER Almost everything God does involves in some way or another all the members of the

Trinity. So when we speak of the particular works of the Father we are not excluding the other Persons, but simply delineating those which seem to be the prerogative of the Father in a special way.

1. It is the Father who was the Author of the decree or plan of God. (Ps. 2:7-9)
2. The Father was related to the act of election as its Author. (Eph. 1:3-6)
3. The Father sent the Son to this world. (John 5:37)
4. The Father is the disciplinarian of His children. (Heb. 12:9)

IMPORTANT RAMIFICATIONS OF THE DOCTRINE OF GOD:

Two final thoughts:

1. There is no other God but the one we have been trying to describe. Gods of our making, whether radically different from the God of the Bible or akin to Him, are false. Even good Christians can fall into the trap of trying to mold God according to their own thinking or wishes or pleasure. The result may be a god not dissimilar to the God of the Bible, but it will not be the true God. We know God not because we can initiate or generate such knowledge, but because He has revealed Himself. Therefore, what we know does not come from our minds but from His revelation. Beware of creating a god!
2. If the true God is as He is revealed to be, then it shouldn't be hard for us to believe that He could perform miracles, give us an inspired Bible, become incarnate or take over the kingdoms of this world. In other words, if we accept the facts about the true God which have been revealed, then it shouldn't be difficult to believe He could and can do what it claimed of Him. That is why the knowledge of God takes first priority in the study of His word.

THE DOCTRINE OF JESUS CHRIST (Part 1)

The uniqueness of Christianity is the person of Jesus Christ. He is central to Christianity as the "God-Man" called the "hypostatic union" (hypostat-is nature). In Jesus Christ we have undiminished deity and perfect undiminished humanity in one Person. - (Phil 2)

I. CHRIST'S PREEXISTENCE

A. What does preexistence mean?

Jesus Christ existed before His Birth in Bethlehem.

B. It's importance,

1. No Trinity
2. Not God
3. Christ was a liar (so what else did He lie about?)

C. The evidence for preexistence

1. Micah 5:2
2. Christ's own claim of heavenly origin: John 1:1; John 8:58; John 3:13, 31
3. His work as Creator: John 1:3; Col 1:16; Heb 1:2
4. His claim of equal glory with the Father before the world began: John 17:5
5. John the Baptist acknowledged Christ existed before him: John 1:15,30
6. His activity as the Angel of Yahweh: Gen 16:7-14

II. CHRIST'S ETERNALITY

A. What does eternally mean? Usually eternally and preexistence stand or fall together (Arius taught preexistence of the Son but not His externality. Because Christ is called the "Only begotten". He insisted that Christ must have had a beginning.) The Jehovah's Witnesses today say the same!

B. It's importance

1. No Trinity
2. No God
3. He Lied

C. The evidence of eternity

1. Micah 5:2 "whose going forth have been from old from everlasting".
2. Isa 9:6 "Father of eternity".

3. The "I AM's" of Christ: John 8:58, "before Abraham was, I AM".
4. John 1:1 "In the beginning was the Word".

III. THE INCARNATION OF CHRIST

A. It's meaning: (Latin="In Flesh") The word is not in scripture but it's components are "in" and "flesh", John 1:14 and I John 4:2. It means that the eternal second person of the Trinity took on Himself humanity. He did not possess humanity until His birth. It was real humanity, but not sinful, Romans 8:3.

B. The predictions of the incarnation

1. Isa 9:6, "Child is born", humanity. "A Son is given", His deity.
2. Isa 7:14, His virgin birth "Immanuel"
3. Gal 4:4, "Born of a woman"
4. Rom 1:3, "Of the seed of David according to the flesh".

How?

The virgin birth.

C. The purposes of the incarnation

1. To reveal God to us - John 1:18; 14:7-11
2. To provide an example for our lives - I Pet 2:21
3. To be an effective sacrifice for sin - Heb 10:1-10
4. To destroy the works of the devil - I John 3:8
5. To be a sympathetic High Priest - Heb 4:14-16
6. To be able to be a qualified judge - John 5:22,27

IV. THE PERFECT HUMANITY OF CHRIST INCARNATE

- A. He had a human body His conception was supernatural, but His birth was natural. His human body grew and developed (Luke 2:40,46,52). Jesus called Himself a man (John 8:40).
- B. He had the appearance of a man (John 4:9)
- C. He had a human soul and spirit. His humanity included a perfect immaterial nature as well as a material one. (Luke 23:46; John 19:30) - (Everything that is true of me as a human is true of Jesus)
- D. He exhibited the characteristics of a human being.

1. Hunger (Matt 4:2)
2. Thirst (John 4:7; 19:28)
3. Weary (John 4:6)
4. Love and Compassion (Matt 9:36)
5. He Wept (John 11:35)
6. Sleep (Matt 8:24)

V. THE FULL DEITY OF CHRIST INCARNATE

1. He possesses attributes which only God has.
 - A. He's Eternal - John 8:58; 17:5
 - B. Omnipresence - Matt 18:20
 - C. Omniscience - Matt 16:21; John 4:29
 - D. Immutability - Heb 13:5
2. He performs works only God can do.
 - A. Forgive Sins - Mark 2:5; Luke 7:48
 - B. Gives Spiritual Life - John 5:21
 - C. Resurrection - John 11:43
 - D. Judgment - John 5:25, 43
3. His names and titles of deity.
 - A. God - John 1:1; Heb 1:8; Psa 45:6-7
 - B. Lord - John 20:28
 - C. Son of God - John 10:36 - The Son of God
 - D. The First and Last - Rev 1:1;7 (used of Jehovah - Isa 41:4)
4. He claimed to be God!

John 10:30, "I and the Father are one"

John 8:58, "Before Abraham was I AM"
5. He was worshiped.

John 20:28; Matt 14:33; Heb 1:6; Phil 2:10
6. All the fullness of the Godhead dwelt in Him. - Col 2:9
7. His names are coupled with that of God the Father.
 - A. In the Apostolic Benediction - II Cor 13:14
 - B. Baptismal Formula - Matt 28:19

THE DOCTRINE OF JESUS CHRIST (Part 2)

THE WORK OF JESUS CHRIST

We want to look at three things:

1. His Death
2. His Resurrection
3. His Ascension and Exaltation

THE DEATH OF JESUS CHRIST

I. IT'S IMPORTANCE

A. It has a supreme place in Christianity.

John Stott - "Christianity is a rescue religion. It declares that God has taken the initiative in Jesus Christ to deliver us from our sins".

W. Evans - "Christianity is not merely a system of ethics, it is the history of redemption through Jesus Christ the personal Redeemer".

B. Jesus came to die - Heb 2:14 (not just to teach us)

C. It's prominence in the scriptures - Luke 24:25-27,44

W. Evans - "The atonement is the scarlet cord running through every page in the entire Bible. Cut the Bible anywhere and it bleeds; it is red with redemptions truth".

D. "One out of every forty four verses in the New Testament deals with the theme of Christ's death". His death is mentioned in all, 147 times.

E. It's the theme of the Gospel message - I Cor 15:1-3

F. It's the theme of the song of the redeemed in heaven - Rev 5:8-14

II. THE SCRIPTURAL DEFINITION OF THE DEATH OF CHRIST (FOUR WAYS TO DEFINE CHRIST'S DEATH)

1. A RANSOM (I Pet 1:18; Tim 2:6; Gal 3:13) It means to purchase and set free by paying a price. The price, the blood of Jesus Christ - Eph 1:7 The 4 kinds of bondage Christ "sets us free from":

1. Bondage to Sin
2. To the Old Life
3. The Law
4. The Body of Sin

So Jesus paid the price for our sin to:

(a) purchase us

(b) set us free!

2. A PROPITIATION (Rom 3:25; I John 2:2; Heb 2:17) To propitiate means to appease or to satisfy a god. Christ's death satisfied a holy God. It's Extent - I John 2:2 "the whole world" The Basis - Christ's shed blood. It's Christ's death - Godward (Rom 3:24-26)

3. A RECONCILIATION (Rom 5:10; II Cor 5:18,19; Eph 2:16; Col 1:20)

It's meaning, to bring together that which was separated or at war. (Lit "To change")

A. Christ's death removed the enmity.

B. So man's state of alienation from God is changed so that now he is able to be saved, Man is reconciled not God. (It's God's work).

C. The obstacles: (1) God's holy law, satisfied. (2) man's sin, paid for. (3) Man's heart changed

4. A SUBSTITUTION Old Testament - Isa 53:6 "for our sins" (I Pet 2:24; 3:18; II Cor 5:21) It's simply, "Christ died in the place of the sinner". This is the central meaning of Christ's death.

John Stott: "Substitution is not a theory of the atonement. Nor is it even an additional image to take it's place as an option alongside the others. It is rather the essence of each image and the heart of the atonement itself. (John Stott "The Cross of Christ", pg 202-203)

Old Testament Passover Lamb (Ex 12; Gen 22). It was God who died in my place. But some say this makes God unjust. Ask, why would Christ die in my place? Because of His great love, the cross is proof of God's love! (Rom 5:8; I John 4:9)

III. UNSCRIPTURAL VIEW OF CHRIST'S DEATH

1. An Accident - Jesus messed things up, He wasn't suppose to die
2. A Martyr - Martyrdom of a goodman
3. A Moral Example
4. The Love of God Theory

IV. THE NECESSITY OF CHRIST'S DEATH

1. The Holiness of God

2. The Sinfulness of Man
3. The fulfillment of Old Testament Scriptures

V. THE EXTENT OF CHRIST'S DEATH

1. For the world - sufficient and efficient. John 3:16; I John 2:2; John 1:29; I Tim 2:6 Himself a ransom for all to be testified in due time.
2. For each individual man. Heb 2:9 "But we see Jesus who was made".
3. For ungodly sinners, enemies - Rom 5:6-10

VI. THE EFFECT OF CHRIST'S DEATH

1. Salvation - God rescued us (see man's need).
2. Revelation - God disclosed Himself (God's initiative).
3. Conquest - God overcame evil; Satan, sin, the curse ... even nature, earthly.

WHEN I SURVEY THE WONDROUS CROSS

When I survey the wondrous cross on which the Prince of glory dies, My richest gain I count but loss, and pour contempt on all my pride.
 Forbid it, Lord, that I should boast, save in the death of Christ, my God. All the vain things that charm me most, I sacrifice them to His blood.
 See, from His head, His hands, His feet, sorrow and love flow mingled down, Did e'er such love and sorrow meet, or thorns compose so rich a crown.
 Were the whole realm of nature mine, that were a present far too small, Love so amazing so divine, demands my soul, my life, my all.

Isaac Watts

THE RESURRECTION OF JESUS CHRIST

I. THE IMPORTANCE OF CHRIST'S RESURRECTION

1. It holds a unique place in Christianity. No other religion is based on the claim that its founder rose from the dead.
2. To Christ's person:
 - a. If Christ did not rise He lied for He said He would. - Matt 20:19
 - b. It proves He's the Son of God. - Rom 1:4
 - c. So everything He said can be trusted!
 - d. It proves God the Father accepted His work on the cross.
3. To the Gospel: (I Cor 15:1-4,12-19; Rom 4:25) "He was delivered for our offenses and raised for our justification".

II. THE NATURE AND FACT OF THE RESURRECTION (It was a time-space dimension event in history).

1. Jesus Christ actually died. - Mark 15:44

John Stott: "His birth was natural but His conception was supernatural. His death was natural, but His resurrection was supernatural." (The "Swoon Theory", Jesus didn't really die).

2. Christ's body was raised.

a. Proof: we have the fact of the empty tomb (Matt 28:6; Mark 16:6; Luke 24:3,12; John 20:1,2)

Wrong tomb - NO- (Mark 15:47);

They've stole the body? But who?

(remember "the grave clothes were undisturbed".)

3. The Lord was seen:

POST-RESURRECTION APPEARANCES (Chronologically):

1. By Mary Magdalene (Mark 16:9-11; John 20:11-18)
2. By the other women (Matt 28:9-10; Luke 24:9-11)
3. To the two disciples on the way to Emmaus (Mark 16:12-13; Luke 24:13-35)
4. To Simon Peter (Luke 24:33-35; I Cor 15:5)
5. To the Disciples [Thomas absent] (Mark 16:14; Luke 24:36-48; John 20:19-25)
6. To Thomas and the other disciples (John 20:26-31; I Cor 15:5)
7. To the seven disciples by the sea of Galilee (John 21:1-23)
8. To more than five hundred (I Cor 15:6)
9. To James (I Cor 15:7)
10. To the eleven [the Great Commission] (Matt 28:16-20; Mark 16:15-18)

11. To the disciples on Mt. Olivet [the Ascension] (Mark 16:19-20; Luke 24:50-53; Acts 1:9-12)

12. To the Apostle Paul (I Cor 15:8)

The only three possible explanations are:

1. They were an inventions.

If that is true the disciples:

- a. Died for a known lie?
- b. Not according to the Gospel records.

2. They were hallucinations:

- a. But they were not looking for Jesus.
- b. Seen at different times by different people.
- b. By more than five hundred at once. (I Cor 15:6)
- d. The disciples were not gullible, but rather cautious, skeptical and slow of heart to believe (Luke 24:11,12)

3. It was TRUE! It really happened:

- a. The disciples were changed.
- b. The Lord's day.
- c. The conversion of Saul of Tarshish -
A life was transformed

III. THE RESULTS OF THE RESURRECTION - "The Blessings of Easter"

A. For the believer:

- 1. Pardon (Rom 4:24; I Cor 15:17)
- 2. Power (Eph 1:19-20; Rom 6:1-7; Col 3:1)
- 3. His presence (Matt 28:20)
- 4. Purpose (I Cor 15:19)
- 5. His pattern (I Cor 15:20-23)
- 6. His prayers (Heb 7:24-25)
- 7. His reunion

B. For the unbeliever:

- 1. His punishment (Acts 17:31) - Guarantees the resurrection of the unbelievers to eternal judgment.

THE ASCENSION AND EXALTATION OF JESUS CHRIST

I. THE MEANING OF THE TERMS

1. Ascension recorded in Acts 1:9-11 - (Going into Heaven)
2. Exaltation - Phil 2:9; Eph 1:20-21; Acts 7:55, 56 (Being seated at the right hand of the Father) It was a fitting conclusion to the earthly ministry of Jesus Christ.

II. THE NATURE OF THE ASCENSION AND EXALTATION

1. It was bodily and visible. Acts 1:9-11; Luke 24:51 (He will come again bodily & visible)

III. IT'S PURPOSE

1. He entered heaven as a forerunner. Heb 6:20
2. He has gone to prepare a place for His people. John 14:2
3. He is praying for us. 4. He is the head over all things.
 - a. The Church - Col 1:18
 - b. Satan and Demons Eph 1:20-21
 - c. The Whole Universe Col 1:17

BOOKS:

1. The Reality of the Resurrection, by Merrill C. Tenney.
2. Who Moved The Stone, by Frank Morison.
3. Evidence That Demands A Verdict, by Josh McDowell.
4. You Be The Judge, by Don Stewart.
5. Basic Christianity, by John R. W. Stott

THE DOCTRINE OF THE HOLY SPIRIT

We are living in the age of the Spirit. The Old Testament is the age of the Father, the Gospels, are the age of the Son, and since the day of Pentecost, we are now living in the age of the Spirit. The least understood Person of the Godhead is the Holy Spirit. Yet a proper understanding of the Spirit is basic to many doctrines, the Bible, Salvation, and the Christian life.

I. THE PERSONALITY OF THE SPIRIT

a. Why is the personality of the Holy Spirit questioned?

1. Because in contrast with the Father and Son the Spirit seems impersonal.
2. Because the word "Spirit" is neuter, Greek "Pneuma", we get our word "air" or "breath" like "pneumonia". Yet often in the Bible you find the Spirit referred to as "He", a masculine pronoun. John 14-16
3. Our problem is that when we say a person, we think of a human being, so we think a person has a body, but it is not so with God. Also all humans have an immaterial part, soul in spirit.

b. What constitutes personality?

1. Intelligence - I Cor 2:10-11 & Rom 8:27
2. Emotions - Eph 4:30
3. Will - I Cor 12:11

c. Other proofs of the Spirit's personality

1. His works

- a. He teaches - John 14:26
- b. He guides - Rom 8:14
- c. He commissions - Acts 13:4
- d. He commands - Acts 8:29
- e. He restrains - Gen 6:3
- f. He intercedes - Rom 8:26
- g. He speaks - John 15:26, II Pet 1:21

2. Proved by what is ascribed to Him. He can be:

- a. Obeyed - Acts 10:19-21
- b. Lied to - Acts 5:3
- c. Resisted - Acts 7:51
- d. Blasphemed - Matt 12:31

- e. Grieved - Eph 4:30
- 3. Proved by His identification with the Father and the Son
 - a. In the baptismal formula - Matt 28:19
 - b. In the apostolic benediction - II Cor 3:18

II. THE DEITY OF THE SPIRIT

- 1. Proved by His names
 - a. Called God - Acts 5:4
 - b. Called Lord - II Cor 3:18
- 2. He possesses divine attributes
 - a. He is eternal - Heb 9:14
 - b. He is omnipotent - Luke 1:35
 - c. He is omniscient - I Cor 2:10, 11
 - d. He is omnipresent - Ps 139:7-10
 - e. Truth - I John 5:6
 - f. Holiness - Luke 11:13 g. Life - Rom 8:2
- 3. Divine works are ascribed to Him
 - a. Creation - Gen 1:2, Ps 104:30, Job 33:4
 - b. Regeneration - John 3:5-8
 - c. Resurrection - Rom 8:11

III. THE TYPES OF NAMES OF THE SPIRIT

- 1. Types or figures
 - a. Dove - Matt 3:16; Mark 1:10; Luke 3:27; John 1:32
 - 1. Purity
 - 2. Peace
 - b. Fire - Acts 2:2
 - 1. Light
 - 2. Warmth
 - 3. Purified
 - d. Oil - Luke 4:18
 - e. Seal - Eph 1:13
 - f. Water - John 4:14; John 7:38-39
 - 1. Needed for life

- 2. Satisfies thirst
- 3. Cleanses
- g. Wind - John 3:8; Acts 2:1-2

2. Names

- a. Holy Spirit - Luke 11:13
- b. The Spirit of Grace - Heb 10:29
- c. The Spirit of Truth - John 14:17
- d. Spirit of Life - Rom 8:2
- e. Spirit of Glory - I Pet 4:14
- f. Spirit of God - I Cor 3:16
- g. Spirit of Christ - Rom 8:9

IV. THE WORK OF THE HOLY SPIRIT

A. In creation

- 1. Life - Ps 104:30; Job 33:4; I Cor 1:2

B. In relation to the Scriptures

- 1. He is the author of scripture - II Pet 1:20-21; II Tim 3:16
- 2. He is the interpreter of scripture - John 16:14

C. In the Old Testament; His relation to man

- 1. Selective indwelling - Gen 41:38; Num 27:18; Dan 4:8; Judges 3:10; I Sam 10:9-10
- 2. Special enabling for service in construction of the tabernacle - Ex 31:3. Also for other mighty works - Judges 14:6
- 3. Restraint of sin - Gen 6:3

D. In the life of Christ

- 1. In His virgin birth - Luke 1:35
- 2. In His life
 - a. He was anointed by the Spirit - Luke 4:18; Acts 10:38
 - b. He was filled with the Spirit - Luke 4:1
 - c. He was sealed with the Spirit - John 6:27
 - d. He was led by the Spirit - Luke 4:1

e. He was empowered by the Spirit -

f. Matt 12:28

E. In Salvation; Without question, one of the most important and largest areas of the Spirit's work today is in relation to salvation. Salvation is His work from beginning to end.

1. Convicting - John 16:7-11
2. Regenerating - Titus 3:5, Eph 2:5
3. Indwelling - I Cor 6:19
 - a. All true believers
 - b. If not, you're not saved - Rom 8:9
4. Baptizing - I Cor 12:13
 - a. Characteristics of baptizing
 1. It occurs only in the church age
 2. It involves all believers - I Cor 12:13
 3. It happens only once - aorist tense in I Cor 12:13
 4. It's non-experiential
 - b. Consequences of baptizing
 1. It places the believer into the body of Christ
 2. It unites them with Christ in His death with respect to the sin nature - Rom 6:1-10
 3. Power to be a witness. Acts 1:8
5. Sealing
 - a. The agent - is the Father - II Cor 1:22
 - b. The means - the Spirit is the seal - Eph 1:13-14
 - c. The extent - all believers
 - d. The time - at conversion

- e. The purpose (1) Guarantee (2) Security

V. THE WORK OF THE SPIRIT IN THE LIFE OF THE CHRISTIAN

A. He gives gifts to all believers

1. The source of spiritual gifts - I Cor 12:11 2. The meaning of spiritual gifts
 - a. God given ability for service, Greek "gift" is "crisma" from GRACE
 - b. It's not an office in the church
 - c. It's not a natural talent, but it can be developed
3. Every believer is given at least one spiritual gift - I Cor 12:7
4. But no believer has all the gifts - I Cor 12:29-31
5. The gifts differ in their administrations and operations - I Cor 12:4-6
6. The gifts are given for the profit of the whole body - I Cor 12:7
7. The gifts are to be used in love - I Cor 13
8. The gifts are to bring glory to God - I Pet 4:11
9. Are some of the sign gifts no longer for the church today? NO - I Cor 1:7
10. What are the gifts? Three lists of specific gifts are found in:
 - a. Rom 12:4-8
 - b. I Cor 12:8-10
 - c. Eph 4:11
11. How can one discover his or her gifts:
 - a. Be informed as to what spiritual gifts are available
 - b. Be yielded to do anything - Rom 12:1
 - c. Be active - Acts 8:5-13

B. He fills the believer: It's importance - Eph 5:18

1. Vital to Christian living
2. It's the pure essence of true spirituality
3. The basic requirement for growth and victory

1. The contrast -
Eph 5:18a "Be not drunk"
2. The command -
Eph 5:18b "But be filled" ...
 - a. It is in the "imperative mood:
 - b. The verb is in the "plural form" - Acts 6:3
 - c. It is in the "passive voice" - Rom 12:1
 - d. The verb is in the "present tense" then it is continuous
3. The consequences
 - a. Eph 5:19-21 –
Joyful v.19
Thankful v. 20
Submissive v. 21
 - b. A Christ like character - Gal 5:22-23
 - c. Power for service - Acts 4:31

Contrast Baptism with Filling:

BAPTISM

1. Position
2. No experience
3. All Christians
4. Happens only once
5. Does not guarantee fruit
6. Not commanded

FILLING

1. Practice
2. Experiences
3. Not all Christians
4. Happens more than once
5. Guarantees fruit
6. Is commanded

C. He teaches - John 16:12-15

D. He guides - Rom 8:14

- E. He gives assurance - Rom 8:16
- F. He comforts - John 16:7
- G. He helps us pray - Jude 20

He prays for us - Rom 8:26

HOW CAN I BE FILLED?

1. Confess and repent of sin - 1 John 1:9
2. Yield to God - Rom 12:1 3. Obedience to the Word - Col 2:16

BOOKS:*

The Holy Spirit - by Billy Graham
Charisma vs. Charismania - by Chuck Smith
Baptism and Fullness - by John R.W. Stott
The Holy Spirit - by W. H. Griffith Thomas
Be Filled With The Spirit - by Lehman Strauss
The Spirit of God - by G. Campbell Morgan

THE DOCTRINE OF ANGELS

The word "angel" means messenger.

I. THE EXISTENCE OF ANGELS

- A. The Bible teaches the existence of angels in at least 34 books of the Bible. The word angel occurs about 275 times.
- B. Jesus taught the existence of angels - Matt 18:10; Mark 13:32
- C. Paul taught the existence of angels - II Thess 1:7

II. WHAT ARE ANGELS LIKE? - Their nature

- 1. They are created beings - Col 1:16
 - a) When were they created? - Job 38:6-7 -
(We don't know but prior to Gen 1:1)
 - b) They were created holy - Jude 6
- 2. They are personal beings
 - a) Intellect - I Pet 1:12
 - b) Emotion - Luke 2:13
 - c) Will - Jude 6
- 3. They are spirit beings - Heb 1:14
 - a) But can appear in human form - Gen 18,19
 - b) They cannot reproduce - Mark 12:25; Luke 20:36
 - c) They do not die - Luke 20:36
 - d) They have great power - II Peter 2:11; Ps 103:20

III. HOW MANY ANGELS ARE THERE?

Innumerable - Heb 12:22

IV. THERE ARE RANKS AND ORDERS OF ANGELS - Eph 1:21

- A. One archangel is named "Michael", called one of the chief princes - Jude 9
- B. Seraphim - Isa 6:1-3
- C. Cherubim - Gen 3:22-24

V. THE MINISTRIES OF ANGELS

- A. To Christ
 - 1. Predicted His birth - Luke 1:26-33
 - 2. Announced His birth - Luke 2:13
 - 3. Protected the Baby - Matt 2:13
 - 4. Strengthened Christ after temptation - Matt 4:11

5. Prepared to defend Him - Matt 26:53
6. Strengthened Him in Gethsemane - Like 22:43
7. Rolled away the stone from the tomb - Matt 28:2
8. Announced the resurrection - Matt 28:6

B. To Believers

1. General ministry of aiding - Heb 1:14
2. Involved in answering prayer - Acts 12:7
3. Observe Christians' experiences - I Cor 4:9; I Tim 5:21
4. Encourage in time of danger - Acts 27:23-24
5. Interested in evangelistic effort of Christians - Luke 15:10; Acts 8:26
6. Care for righteous at death - Luke 16:22; Jude 9

C. To the Nations

1. Michael seems to have a special relationship to Israel - Dan 12:1
2. Angels are God's agents in the execution of His providence - Dan 10:21
3. Angels will be involved in the judgments of the Tribulation - Rev 8,9,16

D. To Unbelievers

1. Announce impending judgments - Gen 19:13; Rev 14:6-7
2. Inflict punishment - Acts 12:23
3. Act as reapers in separation at end of the age - Matt 13:39

THE DOCTRINE OF SATAN

I. THE EXISTENCE OF SATAN

- A. Taught in seven O.T. books and every N.T. writer.
- B. Jesus taught the existence of Satan - Matt 13:39; Luke 10:18; 11:18

II. THE PERSONALITY OF SATAN

- A. Intellect - II Cor 11:3
- B. Emotions - Rev 12:17
- C. Will - Tim 2:26
- D. Morally responsible person - Matt 25:41 - He's held accountable for his actions
- E. Personal pronouns used of him - Job 1

III. THE DESIGNATIONS OF SATAN

A. Names

- 1. Satan - adversary
- 2. Devil - slanderer
- 3. Lucifer - son of the morning - Isa 14:12
- 4. Beelzebub - Matt 12:24 Belial - II Cor 6:15

B. Titles

- 1. Evil One - I John 5:19
- 2. Tempter - I Thess 3:5
- 3. Prince of this world - John 12:31
- 4. He is the god of this age - II Cor 4:4
- 5. Prince of the power of the air - Eph 2:2
- 6. Accuser of the brethren - Rev 12:10
- 7. The deceiver - II Cor 11:3

C. Representations

- 1. Dragon - Rev 12:3
- 2. Serpent - Rev 12:9
- 3. Angel of light - II Cor 11:14

IV. THE NATURE OF SATAN

A. His Character

- 1. He is a creature - Ezek 28:13-15
- 2. He is a spirit being - Eph 6:11-12
- 3. He is of the order of angels

called cherubim - Ezek 28:14 4. He is the sum of wisdom and beauty

B. His Personality Traits

1. Murderer - John 8:44
2. Liar -

C. His Limitations

1. A creature so not omniscient or infinite
2. As believers we can resist him - James 4:7
3. God places limitations on him - Illustration - Job

V. SATAN'S ORIGINAL STATE AND FALL

A. His privileges - Ezek 28:11-15

B. His sin - Isa 14:12-20

VI. SATAN'S JUDGMENTS

A. Cast out of his original position in heaven - Ezek 28:16

B. Judgment pronounced in Eden - Gen 3:14-15

C. Judged at the cross - John 12:31; Col 2:15

D. Cast out in the midst of the tribulation period - Rev 12:13

E. Confined in the Abyss at the beginning of the millennium - Rev 20:2

F. Cast into the lake of fire at the end of the millennium - Rev 20:10

VII. THE WORK OF SATAN

A. In relation to the Redemptive work of Christ

1. Prediction of conflict - Gen 3:15
2. Temptation of Christ - Matt 4:1-11
3. Satan used various people to attempt to thwart the work of Christ - Matt 2:16; John 8:44
4. He possessed Judas' body for the betrayal - John 13:27

B. In relation to the Nations

1. He deceives them now - Rev 20:3
2. He will gather them to the battle of Armageddon - Rev 16:13-14

C. In relation to unbelievers

1. He blinds their mind - II Cor 4:4
2. He snatches the word from their hearts - Luke 8:12
3. He uses men to oppose God's work - Rev 2:13

D. In relation to the Christian

1. He tempts him to lie - Acts 5:3
2. He accuses and slanders him - Rev 12:10
3. He hinders his work - I Thess 2:18
4. He employs demons to attempt to defeat him - Eph 6:11-12
5. He tempts to immorality - I Cor 7:5
6. He sows tares among believers - Matt 13:38-39
7. He incites persecutions against them - Rev 2:10

VIII. THE DEFENSE OF THE BELIEVER AGAINST SATAN

- A. The present intercessory work of Christ - John 17:15
- B. The purpose of God may include using Satan for beneficial purposes in the life of the Christian - II Cor 12:7
- C. The Christian should never speak of Satan contemptuously
- D. The believer should be on guard - I Pet 5:8
- E. The believer should take a stand against Satan - James 4:7
- F. The believer should use his armour - Eph 6:11-18

THE DOCTRINE OF DEMONS

I. WHO ARE THE DEMONS?

The origin of demons has been a matter of speculation for centuries, not only among Christian thinkers but also among the heathen. The Greeks said that they were the souls of departed evil people. Some Christian writers have suggested that demons are the disembodied spirits of a pre-Adamic race. Though there is nothing antisciptural about this view, there is nothing scriptural about it either, for the Bible nowhere speaks of the existence of such a race. More likely, demons are angels who fell with Satan who is called the prince of the demons (Mt 12:24). However, it is quite clear in the Bible that there are two groups of fallen angels, one that have a certain freedom to oppose God and His people and another who are confined (2 Pet 2:4; Jude 6). Though there is considerable (and often needlessly heated) disagreement over why this second group is in prison, it seems that it is because they are the ones who committed the unnatural sin recorded in Gen 6:2-4. Even among those demons who are relatively free, the activities of some seem to be restricted to certain periods of history (see Rev 9:14; 16:14).

II. WHAT ARE DEMONS LIKE? Since demons belong to the same order of being as angels, they possess similar characteristics. They are spirit beings, though this does not mean they are omnipresent. Exactly the opposite is true, they are localized at any given moment. Notice that the demon in Matt 17:18 is called an unclean spirit in the parallel account in Mk 9:25. Demons, like angels and Satan, display a great deal of intelligence. The Bible gives indications that they knew Jesus (Mk 1:24), they knew their own eventual doom (Mt 8:29), they are acquainted with the plan of salvation (Ja 2:19), and they have and promote a well-developed system of their own doctrine (1 Tim 4:1-3). Apparently their doctrinal deception will become increasingly active at the close of the church age. When a person appears with an emotional or mental problem, the cause may be single or multiple, usually the latter, and that is why it is often difficult to unravel the problem. Medical help may be all that is necessary, or it may be required in order to bring the person to the place where a spiritual or demonic problem may then be dealt with. Demons can be cast out, but this is not a light thing. The Lord reminded us that there is a danger of a demon returning to his former victim accompanied by worse spirits (Lk 11:24-26). Also, when a demon is cast out he will undoubtedly seek embodiment in some other person.

III. THE DESTINY OF DEMONS Some demons are temporarily confined. For instance, some who were free during the lifetime of Christ were cast into the abyss (Lk 8:31), and some who are now confined will be loosed to do their work during the coming tribulation days (Rev 9:1-11; 16:13-14). However, eventually all demons will be cast with Satan into the lake of fire forever (Mt 25:41).

BOOKS:

Demons, Yes But Thank God For Good Angels; by Lehman Strauss
Angels, Angels; by Billy Graham

THE DOCTRINE OF SALVATION

I. ELECTION

1. Election is loving for God who is love and can do nothing unloving - Eph 1:4 (It's consistent with God's purpose to love)
2. God's election is wise (Holy) because He is wise (Holy) - Jude 25
3. His elective purposes originated in eternity past - Eph 1:4
4. His elective purpose extends throughout eternity future - Rom 8:30
5. It's based upon God's Grace - Eph 2:8
6. Election humbles man
7. Election glorifies God - Eph 1:6

II. REPENTANCE

1. THE NATURE OF REPENTANCE

1. Mind.
2. Emotions.
3. Will. Contrast Godly sorrow with Worldly sorrow. (II Cor. 7:9-10) Luke 15:18 "I will arise."

If true repentance takes place there will be:

- A. Confession of sin to God. Ps 38:18 "For I will declare mine iniquity, I will be sorry for my sin."
- B. Forsaking of sin. Isa. 55:7 "Let the wicked forsake his"
- C. Turning to God.

2. HOW IS REPENTANCE PRODUCED?

1. It is a divine gift. Acts 11:18 "then hath God also to the Gentiles granted repentance unto life."
2. God uses different ways to bring repentance about.
 - A. Preaching the gospel. Acts 2:38
 - B. God's goodness. Rom 2:4
 - C. Chastisement for God's children. Heb 12:6, 10, 11
 - D. The reproof of a loving brother or sister in Christ. Gal 6
 - E. The work of the Holy Spirit.

3. THE RESULTS OF REPENTANCE

1. All heaven is made glad. Luke 15

2. It brings pardon and forgiveness
3. In the church it brings revival. Rev 2:5

III. FAITH

Eph 2:8-10; John 1;12; John 3:16; Acts 16:31; Rom 10:9-10

Faith is a gift of God. It comes by hearing the word of God. Rom 10:17

True saving faith is based on:

1. Knowledge about God, sin & Jesus, etc.
2. Assent.
3. Appropriation. Rom 10:9-10

A. What are the terms of salvation?

1. Believe and surrender
2. Believe and be baptized
3. Repent and believe

B. The object of faith is Jesus Christ.

C. Faith is the only condition for salvation. Anything added becomes a work to the grace of God.

IV. GRACE

Eph 2:8

1. Regeneration. Eph 2:5 It's "made alive" or "born again". John 3
NOTE: Reformed Theology says it comes before faith, but does it?
Eph 1:13, it happens at the same time. Remember faith is a command to be saved. Acts 16:31
2. It's Justification. Rom 3:21-31
3. It brings adoption. Eph 1:3-14

Salvation

- a. Past - sins - Pardoned - Justified
 - b. Present - sins - Power - Sanctified
 - c. Future - sins - Presents - Glorified
4. Ends in glorification. Rom 8:29-30

NOTE: What starts with grace always leads to glory:

"Grace is but glory begun, and glory is but grace perfected"

Jonathan Edwards

THE DOCTRINE OF THE CHURCH

I. THE MEANING OF THE CHURCH

A. It is not:

1. Spiritual Israel. Eph 2:15 The church is the new man.
2. The kingdom of God, the kingdom is God's rule, the church is Christ's bride.
3. Not a social club.
4. Not a building.

B. The word "church".

1. New Testament Greek "ecclesia" literally "the called out" or "called out assembly".
2. It is used about 111 times in the New Testament.
3. It's birth: The church was born on the day of Pentecost. Acts 2

II. THE GLORY OF THE CHURCH

1. Election by God. Eph 1:4
2. The great cost at which she was purchased. I Pet 1:18; Acts 20:28
3. The adoption of her members as children of God. Eph 1:5
4. Seen in her inheritance. Eph 1:11,14
5. Her place in the plan and purpose of God.
 - a. A mystery. Eph 3:1-6
 - b. To be a trophy of God's grace. Eph 1:6,12
6. Her head, the Lord Jesus Christ. Eph 1:22 7. She is the temple of the Holy Spirit. Eph 2:22

III. THE LOCAL CHURCH

A. It's birth. Acts 2 B. It's organization. Heb 13:7,17

1. Elders also bishop or pastor. I Tim 3:1; Acts 28:17,28
 - a. Elder - emphasizes - leadership
 - b. Bishop - emphasizes - overseer
 - c. Pastor - emphasizes - shepherding
Acts 20:28

Duties:

1. Oversee.

2. Rule.
3. Guard right doctrine.

Qualifications. I Tim 3:1-6

Deacon means servant.

- a. Qualification. I Tim 3:8-10
- b. Duties, to serve the elders and the people. Acts 6:1-6

C. It's ordinances.

1. The Lord's Supper. I Cor 11:23-26
2. Baptism. Matt 28:19

D. It's purpose and functions.

1. To glorify and worship God. Eph 1:6
2. To build up itself. Eph 4:11-16
3. To be light and salt. Matt 5:13-14 - It provides opportunity for cooperative efforts in ministries of mercy and evangelism.

E. The figures of the church.

1. Body I Cor 12
2. Flock
3. Building
3. Fold
4. Bride
6. Army
7. Priest

F. The church is future.

1. The rapture ends the church age.
2. Comes back with Christ at the Second Coming. Rev 19
3. Reigning with Christ in the kingdom age.

G. The mark of the church.

1. Love. John 13:34

THE DOCTRINE OF MAN

I. THE ORIGIN OF MAN

- A. Not evolution.
- B. But Creation. Gen 1:26-27;2:7

II. THE MATERIAL PART OF MAN (BODY)

- A. It's creation. Gen 2:7
- B. It's designations.
 - 1. Body. Matt 6:22
 - 2. Flesh (Gal 2:20 where it is a synonym for body). Flesh sometimes stands for the whole person (I Pet 1:24) and sometimes for the sin nature (Rom 7:18).
 - 3. Body of humiliation. Phil 3:21
 - 4. Earthen vessel. 2 Cor. 4:7
 - 5. Temple of the Holy Spirit. I Cor 6:19
 - 6. A Tent. II Cor 5:1
- C. It's Future. All men will be raised from the dead (John 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.

III. THE IMMATERIAL PART OF MAN (SOUL AND SPIRIT)

- A. It's origin. Gen 2:7
- B. It's characteristic, "image and likeness of God". Adam's original state was one of unconfirmed creaturely holiness. He lost this by the fall, but man still retains vestiges of God's image and likeness. I Cor 11:7; James 3:9
- C. The facets of the immaterial part of man.
 - 1. Soul. The soul stands for the personal life or for the individual. It has emotion (Jer 31:25) and wars against the lusts of the flesh (I Pet 2:11).
 - 2. Spirit. Spirit is related to higher aspects of man (Rom 8:16). All men have a spirit (I Cor 2:11). It may also be corrupted (2 Cor 7:1). Although there is distinctions between soul and spirit, they both are facets of the immaterial nature of man.
 - 3. Heart. Heart is the largest concept of all the facets of man's immaterial nature. It is the seat of

intellectual, emotional, volitional, and spiritual life of man (Heb 4:12; Matt 22:37; Heb 4:7).

4. Conscience. Conscience is a witness within that has been affected by the fall but which nevertheless can be a safe guide at times (1 Pet 2:19; Heb 10:22).
5. Mind. The mind is the facet of man's immaterial nature in which understanding is centered. The mind was affected by the fall but is able to be renewed in Christ (Rom 12:2)
6. Flesh. When flesh means the sin nature, then this too is an aspect of man's immaterial nature. It is completely corrupt and cannot be renewed but will be eradicated at death.

IV. THE FALL OF MAN

A. Attitudes toward Genesis.

1. The liberal view, a legend, a general picture of religion and morals in the light of a later period.
2. The neo-orthodox view, myth, primal history, or "true myth". Barthians consider the account as not being historical but as expressing truth; i.e., truth without fact (if that is possible).

B. The test. The prohibition not to eat of the fruit of the tree of the knowledge of good and evil ultimately was a test of obedience to the revealed will of God. It was certainly not merely a matter of proper diet!

C. The fall. First, Satan attempted to get Eve to doubt the goodness of God because He had held back one tree from them (Gen 3:1), "every". Second, Satan offered Eve his substitute plan which would allow eating without the penalty (Gen 3:4-5). Third, Eve prejustified her eating (Gen 3:6). Fourth, Eve ate and Adam followed.

D. The penalties. (Gen 3:14-24)

1. On the serpent. (Gen 3:14) 2. On Satan. (Gen 3:15)
 - a. Enmity between hosts of evil and the seed of the woman.
 - b. Satan would be allowed to give Christ a painful but not deadly wound ("heal").

- c. Satan would be given a fatal wound ("head").
- 3. On Eve and women. (Gen 3:16)
 - a. Pain in childbirth.
 - b. Submission to her husband.
- 4. On Adam and man. (Gen 3:17-19)
 - a. Cursing of the ground.
 - b. Hard labor.
- 5. On the human race. (Gen 3:20-24)
 - a. Broken fellowship with God.
 - b. Physical death.
 - c. Expulsion from Eden.

THE DOCTRINE OF SIN

I. THE ORIGIN OF SIN

- A. In relation to God. God cannot sin, and yet God's plan must have included the allowing of sin to enter the world because it included a Savior from before the foundation of the world.
- B. In relation to Satan. Sin was found in Satan (Ezek 28:15). This is the closest the Bible comes to stating definitely the origin of sin.
- C. In relation to the Angels. Some followed Satan in his sin.
- D. In relation to man. Sin originated in Eden.

II. THE DEFINITION OF SIN

- A. Sin is an illusion. This ideal has taken a variety of forms of expression: i.e., our lack of knowledge is the reason we have the illusion of sin; or when evolution has had time to help us progress further, sin will disappear.
- B. Sin is that eternal principle of dualism. Outside of God and independent of Him.
- C. Sin is selfishness. This is the most frequently heard definition of sin. It is scriptural but inadequate.
- D. Sin is a violation of the law. This too is scriptural but inadequate, unless the concept of law is expanded to include the character of God Himself (I John 3:4).
- E. Sin is anything contrary to the character of God.

III. PERSONAL SIN

- A. Meaning. Sins committed by individuals. They may be willful or in ignorance. Missing the mark also involves hitting the wrong mark.
- B. Penalty. Loss of Fellowship.
- C. The answer for man's personal sin:
 - 1. Forgiveness.
 - 2. Justification.

IV. THE SIN NATURE

- A. What is it?
- B. Called the flesh, the old man.
- C. Ask? Is man totally depraved?
- D. The answer for man's sin nature? - "Born Again" a new nature!

V. HOW DO WE GET THE SIN NATURE?

Answer: It comes to us through Adam! (imputed) Rom 5

VI. DO CHRISTIANS SIN?

A. Yes! 1 John 1:8-10

B. What should you do if you sin? Don't try to cover it up! Confess and forsake it.

C. What are the penalties for sin?

1. Loss of fellowship. No peace, joy, power.
2. Church discipline. 1 Corinthians 5
3. Chastisement. Hebrews 12
4. Physical death. 1 Corinthians 11:30

Remember sin always affects:

1. God
2. Others
3. Myself

D. How can a Christian conquer sin?

1. Walking in the spirit! Galatians 5:16
2. Hide God's word in your heart. Psalms 119:11

THE DOCTRINE OF THINGS TO COME

I. THE RAPTURE OF THE CHURCH

A. The time of the rapture. Postmillennialists and amillennialists both see the rapture of the Church at the close of this age and concurrent with the second coming of Christ. Among premillennialists there are several views.

1. Pretribulation Rapture.

a. Meaning - The Rapture of the Church (ie. the coming of the Lord in the air for His saints) will take place before the 7 year period of the Tribulation begins.

b. Proof Cited:

1. The promise to be kept out of the hour of trouble (Rev. 3:10).
2. The removal of the residence aspect of the indwelling Spirit's work in believers requires the removal of believers too (II Thes 2).
3. The Tribulation is a time of the outpouring of the wrath of God and the church is exempt from His wrath (I Thes 1:10; 5:9 & Rev. 6:17).
4. The Rapture can be imminent only if it is pretribulation (I Thes 5:6).

2. Midtribulation Rapture

a. Meaning - The Rapture will occur after 3 ½ years of the tribulation have passed.

b. Proof Cited:

1. The last trump of I Cor 15:52 is the same as the 7th trumpet of Rev 11:15

and that is sounded at the middle of the Tribulation.

2. The Great tribulation is only the last half of Daniel's 70th week and the church is promised deliverance only from that (Rev 11:2; 12:6).

3. The resurrection of the two witnesses pictures the rapture of the church and their resurrection occurs at the middle of the period (Rev 11).

3. Posttribulation Rapture.

a. Meaning - The Rapture will occur at the end of the Tribulation. The church will be on earth during the entire Tribulation. The rapture is distinct from the second coming though separated by only a very short interval of time.

b. Proof Cited:

1. The Rapture and the second Coming are described by the same words.
2. Preservation from the wrath means supernatural protection while living in that time, not deliverance from the period (Israel was protected from the plagues while living in Egypt).
3. Saints are seen on the earth during the Tribulation (Matthew 24:22)

4. Partial Rapture.

a. Meaning - Only saints who are worthy will be raptured before the wrath of God is poured out; those who have been

faithful will remain on the earth to endure the Tribulation.

b. Proof Cited: Verses like Heb 9:28, which require preparedness.

B. The Description of the Rapture.

1. The Scriptures: I Thess 4:13-18; I Cor 15:51-57 & John 14:1-3
2. Events
 - a. The Descent of Christ.
 - b. The Resurrection of the dead in Christ.
 - c. The change from mortal to immortal bodies for Christians living at the time.
 - d. The meeting with Christ in the air to ascend to heaven.

II. THE TRIBULATION

A. It's Duration - It is the 70th week of Daniel and is therefore of seven years duration (Dan 9:27). Half the period is said to be 42 months or 1,260 days (Rev 11:2,3).

B. It's Distinctiveness - Matt 24:21; Rev 6:15-17.

C. It's Description.

1. Judgment upon the world. The three series of judgments describe these judgments (seals - Rev. 6; trumpets - Rev. 8-9; bowls - Rev 16)
2. Persecution of Israel - Matt. 24:9, 22; Rev. 12:7.
3. Salvation of multitudes - Rev 7.
4. Rise and dominion of Antichrist - 2 Thess. 2; Rev. 13

D. It's End - The Tribulation ends in the gathering of the nations to the battle of Armageddon and the return of Christ to the earth - Rev. 19.

III. THE SECOND COMING

A. Postmillennial View.

1. Meaning - The second coming of Christ is after the millennium.
2. Order of Events - The latter part of the church age (that is, the last 1000 years of it) is the millennium, which will be an era of peace and abundance brought about through the efforts of the church. After this, Christ will come. Then will follow the general resurrection and judgment and eternity.

3. Method of Interpretation - Postmillennial interpretation is largely spiritualized with regard to prophecy. However, rev. 20 will be fulfilled in the earthly kingdom that is brought in through the church's's efforts.

B. Amillennial View.

1. Meaning - The second coming of Christ is at the end of the church age and there is no earthly millennium. Strictly, amillenarians believe that the present state of the righteous in heaven is the millennium, but there is no earthly millennium.
2. Order of Events - The church age will end in a time of trouble, Christ will come, there will be general resurrection and judgment, then eternity.
3. Method of Interpretation - Amillennial interpretation spiritualizes the promises made to Israel as a nation and says they are fulfilled in the church. According to this view, Rev. 20 describes the scene of souls in heaven during the time between the first and second comings of Christ.

C. Premillennial View

1. Meaning - The second coming of Christ will occur before the millennium.
2. Order of Events - The church age ends in the time of tribulation, Christ returns to the earth, He sets up and rules His kingdom for 1,000 years, the resurrection and judgment of the unsaved occur, then eternity.
3. Method of Interpretation - Premillennialism follows the plain, normal, literal, historical and grammatical method of interpretation. Rev. 20 is understood literally.
4. The question of the rapture. Among premillennialists there is no agreement as to the time of the rapture.

IV. THE MILLENNIUM

A. Definition - The millennium is the 1,000 year period of the early reign of Christ in fulfillment of the Abrahamic, Davidic, and New Covenants.

B. It's Designations - The millennium is called the Kingdom of Heaven (Matt. 6:10); the Kingdom of God (Lk 19:11); the Kingdom of Christ (Rev. 11:15); the Regeneration (Matt. 19:28); the Times of Refreshing (Acts 3:19); and the World to Come (Heb. 2:5).

C. It's Government

1. It's Head will be Christ (Rev. 19:16).
2. It's Character - A spiritual reign which will bring in peace, equity, justice, prosperity, and glory (Isa. 11:2-5)
3. It's Capital will be Jerusalem (Isa. 2:3)

D. It's Relation to Satan - During this period Satan will be bound until the very end, when he will be loosed in order to deceive the nations and lead one final revolt against Christ (Rev. 20). Satan will be defeated and cast into the lake of fire forever.

V. THE FUTURE JUDGMENTS

A. Judgment of Believer's Works.

1. Time - After the Church is raptured.
2. Place - In Heaven.
3. Judge - Christ.
4. Subjects Judged - All the Body of Christ.
5. Basis - Works done since time of salvation.
6. Result - Rewards or Loss of Rewards.
7. Scripture - I Cor. 3:11-15; 2 Cor. 5:10

B. Judgment of the Gentiles (or Nations)

1. Time - At the second coming of Christ.
2. Place - Valley of Jehoshaphat.
3. Judge - Christ.
4. Subjects Judged - Gentiles living when Christ comes.
5. Basis - Treatment of Christ's "brethren" i.e., Israel.
6. Result - Saved to enter the kingdom, or lost and cast into the lake of fire.
7. Scripture - Matt. 25-31-46; Joel 3:2.

C. Judgment of Israel

1. Time - At the second coming of Christ.
2. Place - On the Earth.
3. Judge - Christ.
4. Subjects Judged - Jews who are living when Christ comes.
5. Basis - Acceptance of Messiah.
6. Result - Saved to enter the Kingdom, or Lost!

7. Scripture - Ezek. 20:37-38.

D. Judgment of Fallen Angels

1. Time - Probably after the Millennium.
2. Place - Unspecified.
3. Judges - Christ and Believers.
4. Subjects Judged - Fallen Angels.
5. Basis - Disobedience to God in following Satan in his revolt.
6. Result - Cast into the lake of fire.
7. Scripture - Jude 6; I Cor. 6:3

E. Judgment of the Unsavved Dead

1. Time - After the Millennium.
2. Place - Before the Great White Throne.
3. Judge - Christ.
4. Subjects Judged - All unsavved men and women who have died from the beginning to this time.
5. Basis - Rejection of the Savior places them in this judgment, but they are shown on the basis.
6. Result - Lake of fire! 7. Scripture - Rev. 20:11-15.

VI. THE RESURRECTIONS

A. The resurrection of the just (John 5:28-29).

1. Includes the dead in Christ, who are raised at the rapture of the church (I Thess. 4:16).
2. Included those saved during the tribulation period (Rev. 20:4).
3. Included O.T. Saints (Dan. 12:2 - Some believe they will be raised at the rapture; others at the second.) All these are included in the first resurrection.

B. The resurrection of the unjust. All unsavved people will be raised after the millennium to stand before the great white throne in judgment (Rev. 20:11-15). This second resurrection results in the second death for all involved.

VII. THE ETERNAL STATE - Rev. 21:22