

Systematics I **(Overview)**



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Systematics Overview

Day One

- Lecture 1: Introduction to Systematics
- Lecture 2: General Revelation
- Lecture 3: Special Revelation: Canon, Inspiration, Inerrancy, infallibility

Day Two

- Lecture 4: Godhead: Names/ Attributes: non-Communicable, Communicable
- Lecture 5: The Trinity
- Lecture 6: Christology
- Lecture 7: The Holy Spirit

Day Three

- Lecture 8: Creation, Decrees
 - Lecture 9: God's Providence
 - Lecture 10: Atonement: Redemption, Propitiation, Justification, Reconciliation
- Review Lecturers: 1-11*

Day Four

- Lecture 11: Soteriology: Call, Regeneration, Conversion [Faith, Repentance]
- Lecture 12: Doctrines of Grace – 5 Solas
- Lecture 13: Ecclesiology: Church: Purpose & functionality
- Lecture 14: Ecclesiology: Ordinances

Day Five

- Lecture 15: Death: Intermediate & Final State
- Lecture 16: Eschatology: Four Main Views
- Lecture 17: Return of Christ

Course Review

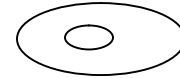
Course Exam

Lecture One

Introduction to Systematics

I Introduction

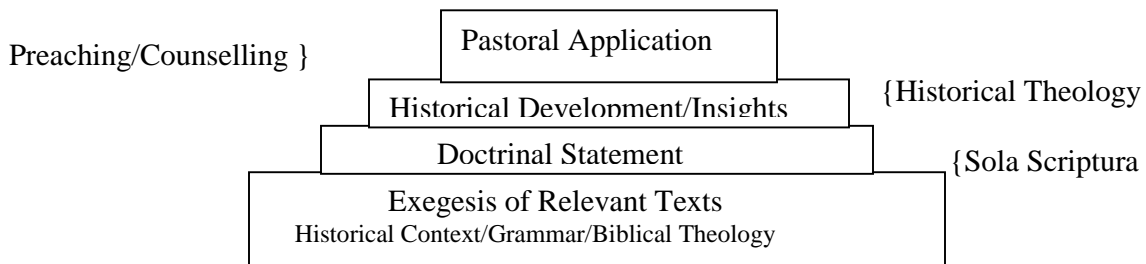
1. **Defining Systematics:** Biblical Theology, Exegetical Theology, Philosophical Theology (evil, supra/infralapsarianism)
2. **The Place of Systematics:** Holistic, Guardian of truth, Pastor/Preacher friend.



3. Divisions within Systematics

- a) Revelation, God, Trinity, Decrees, Providence, Creation, Anthropology
- b) Soteriology, Christology, Atonement, Pneumatology
- c) Ecclesiology, Eschatology, Angels/Demons

4. Our Methodology of Systematics



5. Attitude: Wayne Grudem *Systematic Theology*

1. Study with Prayer: Ps. 119:18
2. Study with Humility 1 Pt. 5:5
3. Study with Reason “We are free to use our reasoning abilities to draw deductions from any passage of Scripture so long as these deductions do not contradict the clear teaching of some other passages of Scripture” –John Frame (Westminster Seminary)
4. Study with help from others 1 Co. 12:28 (teachers)
5. Study all relevant passages to formulate doctrine.
6. Study with Rejoicing and Praise 19:8; 119:14; 119:103; Ro. 11:33-36.

Samuel’s attitude is the correct attitude: “Speak, Lord for your servant hears” 1 Sam. 3:9

Lecture Two

General Revelation

I. ALL Men have General Revelation

1. Definition: “General revelation of God is prior to Special Revelation in point of time. It does not come to man in the form of verbal communications, but in the facts, the forces, and the laws of nature, of the constitution and operation of the human mind, and in the facts of experience and history.” (Louis Berkhof, *Summary of Christian Doctrine*, p.13)



2. Key Scriptures: Ps. 19:1f, Ro. 1:19f, 2:14f.

3. Key Exegetical Insights: Ps. 19 & Ro. 1:19f

Ps. 19:1 The heavens declare God’s **glory**;² the sky displays his **handiwork**.³

19:2 Day after day it speaks **out**;⁴ night after night it reveals his greatness.⁵

19:3 There is no actual speech or word, nor is its⁶ voice literally heard.

19:4 Yet its voice⁷ echoes⁸ throughout the earth; its⁹ words carry¹⁰ to the distant horizon.¹¹

Exegetical Insights:

²**tn** God’s “glory” refers here to his royal majesty and power.

³**tn Heb** “and the work of his hands the sky declares.” The participles emphasize the ongoing testimony of the heavens/sky.

⁴**tn Heb** “it gushes forth a word.” The “sky” (see v. 1b) is the subject of the verb. Though not literally speaking (see v. 3), it clearly reveals God’s royal majesty. The sun’s splendor and its movement across the sky is in view (see vv. 4-6).

⁵**tn Heb** “it [i.e., the sky] declares knowledge,” i.e., knowledge about God’s royal majesty and power (see v. 1). This apparently refers to the splendour and movements of the stars.

Hebrew Grammar: The imperfect verbal forms in v. 2, like the participles in the preceding verse, combine with the temporal phrases (“day after day” and “night after night”) to emphasize the ongoing testimony of the sky.

In other words:

- We are immersed & saturated in the presence of God – Do you see?
- We are surrounded by sounds of God – Do you hear?]

**Summary: Psalm 19: God reveals Himself to ALL through the medium of creation.
“The whole earth is FULL of God’s Glory!”**

Revelation begins with God:



II. ALL Men have a “Sense of God”

Innate Knowledge of God - Sensus Deitus Ro. 1:18ff.

Key Scriptures:

1:18 For the wrath of God is revealed from heaven against all **ungodliness** and **unrighteousness** of people³² who **suppress** the truth by their³³ unrighteousness,³⁴ 1:19 because what can be known about God is plain to them,³⁵ because God has made it **plain** to them. 1:20 For since the creation of the world his invisible attributes—his eternal power and divine nature—have been clearly seen, because they are understood through what has been made. So people³⁶ are without excuse. 1:21 For although they knew God, they did not glorify him as God or give him thanks, but they became futile in their thoughts and their senseless hearts³⁷ were darkened. 1:22 Although they claimed³⁸ to be wise, they became fools 1:23 and exchanged the glory of the immortal God for an image resembling mortal human beings³⁹ or birds or four-footed animals⁴⁰ or reptiles.

What is Wrath? Deep seated anger against sin: Holiness/Righteousness
Ungodliness is against God / **unrighteousness** is against man (Hodge).

Suppress: Present Ptc. **Ongoing & wilful** – man actively in an ongoing way suppresses the truth. Here we observe that man is NOT neutral- in fact he is at enmity with God (Ro. 8:7)

Why? Because of autonomy! (see Diagram)

Proof? Additional proof that man is NOT neutral:

III. Conscience: Moral Discernment

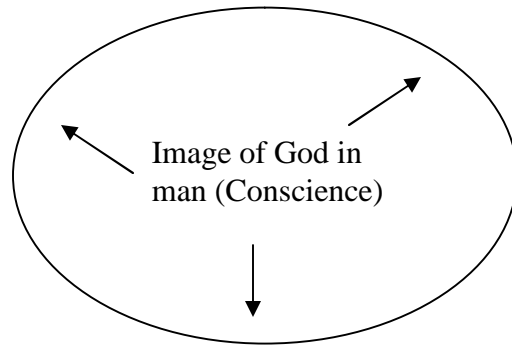
God

Manifest to/in them as Image Bearers! **Ro. 2:15 cf. 9:1 *Imago Deo***

“ That there exists in the human mind, and indeed by natural instinct, some sense of Deity, we hold to be beyond dispute, since God himself ... has endued all men of some idea of His Godhead, the memory of which he constantly renews and occasionally enlarges.”

Calvin, *Institutes*, BK 1, p.43

Innate Knowledge (Conscience)



Third proof that there is No neutrality:

Man is at enmity with God?

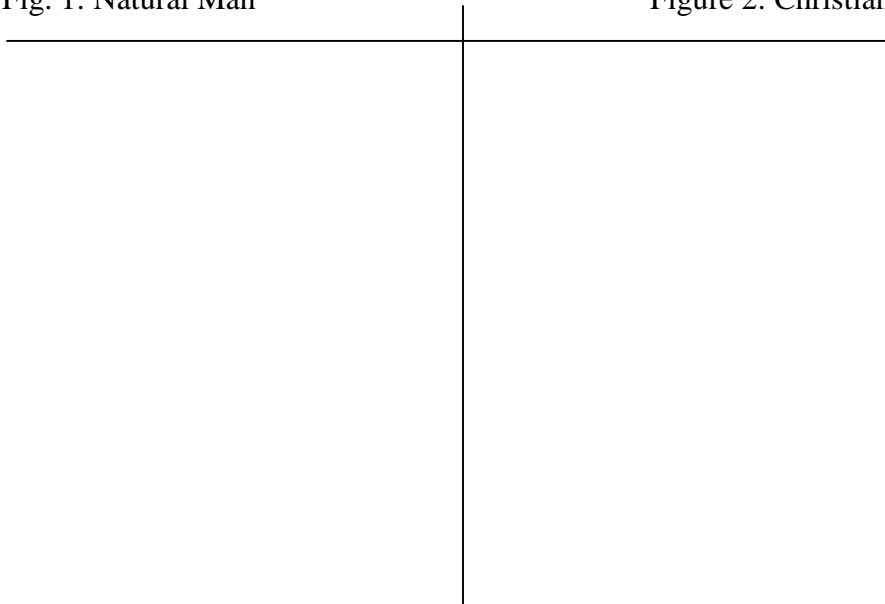
¹⁰ For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

Why is man in rebellion?

Because he desires to keep his crown of autonomy!

Fig. 1: Natural Man

Figure 2: Christian



General Revelation Summary:

All People:

1. General Revelation: Nature
2. General Revelation: Innate Knowledge – Suppresses/perverted
Sensus Deitus – Ro. 1:18ff.
Evangelism: Point of contact!
3. General Revelation: Conscience – Ro. 2: 15 Moral code written into each one
Imago Deo **NO EXCUSE!!**

Pastoral Application:

Preaching/Evangelism: How are we to evangelise knowing by nature people suppress truth?

There is no neutrality so we must – Declarative: You know God/You know day of Judgement!

- Q 1. Why then do we not fall down & worship God?
Because we are in rebellion!
- Q2. Lost never heard Gospel, are they guilty?
Yes, because of General Revelation.
- Q3. Where other religions come from?
Perversions of the truth to maintain autonomy.
- Q4. List 5 Pastoral Applications from the truths above.

Lecture Three

Special Revelation (Bibliology)

Definition: “That the Scriptures have a divine origin, being authoritatively inspired of God, is shown by the combined witness of archaeology [Not essential for validation] and the Scriptures, including the recorded testimony of Christ and evidence by the transformation of human lives.” (Emery H. Bancroft, *Elemental Theology* p.37)

A. False Views: Based on George C. Miladin, *The Reformed Faith* p.3-5
& Dr. G. Adams, *Christian Foundations* p.9f.

Liberal/Modernist views of Inspiration:

1. Genius: Paul was inspired like Shakespeare, Rembrandt etc.
Problem? _____
2. Extent of Inspiration: Jesus ethical teachings are superior to other parts/sections of the Bible.
Problem? _____
3. Inspired Concepts: Divine ideas, but men permitted to express them in their own way based on their own experiences.
Problem? _____
4. Partial Inspiration: Man evaluates which sections are inspired and which are not.
Problem? _____
5. The Bible becomes the Word: The entire Bible potentially becomes the inspired Word when read/proclaimed.
Problem? _____
6. Dictation: The Holy Spirit overruled the character, experiences and personality of man to produce the Scriptures
Problem? _____
7. Papal Pronouncements are infallible (R/C Doctrine): This view upholds the ‘inspiration’ of the Scriptures but also the ‘infallibility’ of Papal pronouncements.
Problem? _____

I. Special Revelation

History: Reformation: Back to the Bible!

The Orthodox/Historical Christian as reflected in the Reformers who openly rejected Papal pronouncements and Church tradition to reclaim the Bible as their sole source of **authority and conduct**. The principle of *Sola Scriptura* was reclaimed & established when Martin Luther declared concerning the Scriptures, “Here I stand, I can do none other.”

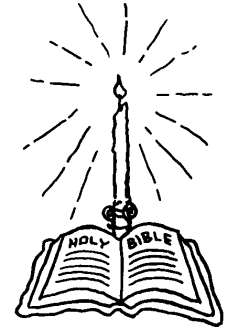
SEND THE LIGHT

I Scripture is Inspired: 2 Tim. 3:16

θεόπνευστος “God Breathed”

Scripture is God breathed “inspired”

The source of Scriptures is God Himself.



II Scripture is Plenary Inspired

Q. Are some Scripture more inspired than others?

No! Every part of the Bible is inspired. 2 Tim. 3:16; 2 Pt. 3:16;

Exegetical Insights: 2 Tim 3:16

3:16 Every scripture²² is inspired by God²³

Plenary: means **ALL scripture is inspired NOT** some more than others!!

²²tn Or “All scripture.”sn There is very little difference in sense between *every scripture* (emphasizing the individual portions) and “all scripture” (emphasizing the composite whole). The former option is preferred, because it fits the normal use of the word “all/every” in Greek (πα ' ", **pas**) as well as Paul’s normal sense for the word “scripture” in the singular without the article, as here. **So every scripture means “every individual portion of scripture.”**

False views:

- Scripture begins with man
 - Scripture becomes the Word: Carl Barth, Martin Luther King Jr.
- No, it does not ‘become the Word’ it is the Word.

ALL Scripture Inspired by God : “God Breathed” Source is from God NOT man!

²³sn *Inspired by God*. Some have connected this adjective in a different way and translated it as “every inspired scripture is also useful.” But this violates the parallelism of the two adjectives in the sentence, and the arrangement of words makes clear that both should be taken as predicate adjectives: “*every scripture is inspired...and useful.*”

III. Scripture is Completely Sufficient: 2 Tim 3:17

.... and useful for teaching, for reproof,²⁴ for correction, and for training in righteousness, 3:17 that the person dedicated to God²⁵ may be capable²⁶ and equipped for every good work.

Purpose - (Pros) Practical Application:

1. Teaching (doctrine)... pastor (cf. Jn. 21:15ff. “Feed my sheep” - Peter)
2. Reproof - refutation of doctrinal error
3. Correcting Faults
4. Discipline, instruction, training - in righteousness.

\Scripture is sufficient for all areas of life.

Pastoral Application:

Pastoral Application Attitude: Reading? Preaching? Memorizing? Obeying?

Pastoral application: Lean on its Promises, be guided by its wisdom, be instructed by its truth. The Scriptures will NEVER you astray.

Also, we minister with confidence.

Preach with boldness: Not psychological manipulation, whipping up emotion...

Sibbs a Puritan wrote: “The Holy Spirit rides upon the chariot of God's Word into our heart”

IV. All Scripture is Verbally Inspired: Every W-O-R-D is inspired of God.

Lev. 3,4; Jos 1:1, 4:1, 6:2; Jer. 1:9; 1Co. 2:13; Mat. 5:18f.; Ga. 3.16

V. All Scripture is Organically Inspired 2Pt. 1:20f.

We are not dictating machines/computers.

The Holy Spirit works in and through the personality of a person to produce the Word.

The Holy Spirit so mysteriously acts upon the writers of the Bible that their writings are the very Word of living God. The Holy Spirit does not violate the character of the writers. But in harmony with their personality, experiences, gifts and talents, vocabulary and style, the Holy Spirit illumines minds, aided memory and represses sin within.

VI All Scripture is Inerrant: Source: Evangelical Dictionary of Theology p.142f.

“The Scriptures never err” – Luther.

- a) The Bible teaches its own Inerrancy— 2 Tim. 3:16
- b) The Bible validates itself – total and absolute truthfulness in oral and written format: Dt.13:1-5; 18:20-22
- c) The Bible teaches its own authority —Mt. 5:17-20; Jn.10:34f.

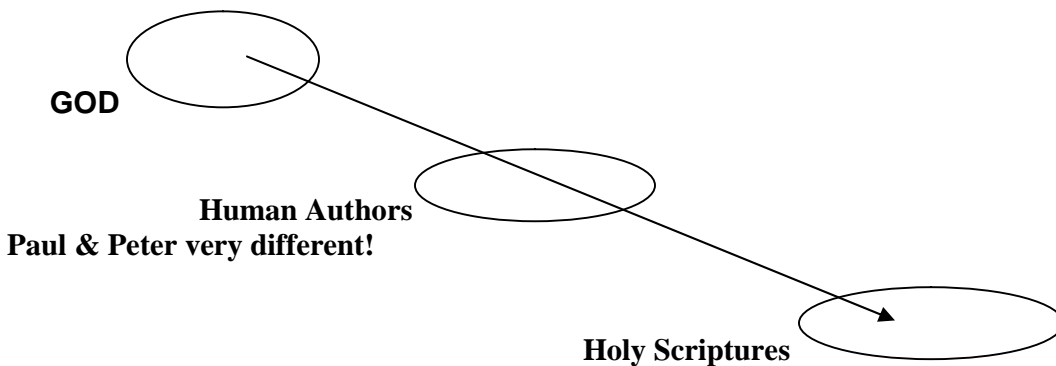
d) Scripture uses Scripture in a way that supports its own inerrancy —

2 Peter 1:21 *For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.*

Who does the carrying? God's Spirit!

φέρω: Carried: Present Passive PTC “Carried along”— Holy Spirit moving, directing prophecy.

Note: It is the will of God NOT man: “Not the will of men...”



6. All Scripture is Truthful (Grudem p. 82-84)

1. God Cannot Lie Titus 1:2; 2 Sam. 7:28
2. All true without Error: Pr. 30:5; Ps. 119:89 Mt. 24:34f.; Nu. 23:19
3. God's Word are the Ultimate Standard of Truth: Jn. 17:7 (Gk. Not true but truth itself!)

Pastoral Application:

Truthfulness is absolute authority NOT relative
(Man does not determine truth. Truth is absolute!)

Canon:

How did the church obtain Scriptures?

Canon

Accepted/Recognized by Early Church.

Literally a “Yard stick” measures all things.

Used: Books in Bible – 66 (39 OT & 27 NT) written over 1,500 years; 40+ Human authors.

OT: Written & then Collected

10 Commandments: Ex. 32:16 (God)

Moses: Dt. 31:24-26; Ex. 17:14; 24:4; 34:27; Nu. 33:2; Dt. 31:22
Joshua: 24:26
I Samuel 10:25
Kings 2Ch. 20:34; 2Ch. 32:32
Prophets: Jer. 30:2

Melito Bishop of Sardis: Earliest full OT List (AD170)

Apocrypha – Rejected by Early Fathers Only included RC canon **1546 Council of Trent!**

When NT Canon Formally Recognized?

Process... challenged by Heresy e.g. Marcion... rejected some Gospels etc.

As an example this was rejected: *The Gospel of Thomas* (para. 114)

Simon Peter said to them: “Let Mary go away from us, for women are not worthy of life.” Jesus said: “Lo, I shall lead her, so that I may make her a male, that she too may become a living spirit, resembling you males. For every woman who makes herself a male will enter the kingdom of heaven”

Eastern Churches: AD 367 in the 39 Paschal Letter of Athanasius (296-373)

Formed the exact list 27 NT books

Western Churches: 397AD Council of Carthage accepted Canon of 27 NT books.

Note: Rev. 22:18-19 Last book, Last Page, Last Apostle, now theologically complete

Summary of Special Revelation: *Sola Scriptura*

1. Scripture is **Inspired** “God Breathed” — 2Tim 3:16f.
2. Scripture is **Plenary** Inspired — “ALL Scripture is God Breathed—2Tim. 3:16ff.
3. Scripture is Completely **Sufficient** for Godliness—2Tim. 3:17
[Hence: **Plenary, Infallible & Inerrant & sufficiency**]
4. Scripture is “**Verbally**” Inspired— Jos 1:1, 4:1, 6:2; Jer. 1:9; 1Co. 2:13; Mat. 5:18f.
5. Scripture is **organically** Inspired “Holy Spirit & personality of man”—2 Pet 1:20f.
God is the Ultimate Superintendent of the Scriptures
6. Scripture is **Inerrant**— 2Tim. 3:16 cf. 2Pt. 1:20f.
[Only the Original Autographs were without error.]
7. Scripture is **Truthful**—Titus 1:2; 2 Tim. 3:16f.
8. Scripture was brought together by the early church fathers who were illumination and guided by the Holy Spirit— “Canon.”

Conclusion:

The Bible gives forth no uncertain sound. It speaks with absolute assurance, dogmatism, and finality. Its promises are certain for they are the promises of Him who cannot lie. Its testimony is reliable for it is the inerrant Word of the Living God. Its teachings are trustworthy for they are a communication from the Omniscient. The believer then has a sure

foundation on which to rest, an impregnable rock on which to build his hopes. For his present peace and for his future prospects he has a, 'Thus saith the Lord,' and that is sufficient." - The Divine Inspiration of the Bible by Arthur W. Pink (1886-1952)

B.B. Warfield (1851-1921):

“...how unquestionably we must receive its statements of fact, bow before its enunciations of duty, tremble before its warnings, and rest upon its promises”

- George C. Miladin *The Reformed Faith* p.6

Confessions of Faith:

This ancient document is the most excellent epitome of the things most surely believed among us. It is not issued as an authoritative rule or code of faith, whereby you may be fettered, but as a means of edification in righteousness. It is an excellent, though not inspired, expression of the teaching of those Holy Scriptures by which all confessions are to be measured. We hold to the humbling truths of God's sovereign grace in the salvation of lost sinners. Salvation is through Christ alone and by faith alone." C.H. Spurgeon

Application - Cults ADD or SUBTRACT

Satanic attacks: Gen. 3: 1-5

- Book of Mormons; Pearl of Great Price; Treasures of David
- Jehovah Witnesses: Watchtower.
- Mary Baker Eddy: “Science and health with keys to the Scriptures”

Lecture Four

Godhead, Being of God, Names & Attributes

I. Being of God

1. God is Spirit “Transcendent”

Not corporeal.... Problem: Eye, hand, Jn. 4:24; 1Tim 6: 6.

2. God is Personal “Imminent”:

Converse, trust – exegeted by Christ! Jn. 14:9b.

II Traditional Proofs of God (Thomas Aquinas) 1225-1274 AD

a) Cosmological: Everything in the universe has a cause/effect
Cause therefore must be God.

b) Teleological: Harmony, order, design=designer God

c) Ontological: If we can conceive of God there must be God

d) Moral Argument: Innate sense of right or wrong

Problem?

1. Man is NOT neutral? Ro. 1:18

2. Can we logically prove God, No?

2 Corinthians 4:4 *In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.*

II. Names of God

1. OT:

El/Elohim: Strong/mighty & therefore to be feared. Gn. 1:1

El Elyon: Most High (exalted Nature) object of reverence & awe. Gn. 14:18

Adonai: Gn. 15:2; 20:4 “Lord” Possessor/ruler of all men, sovereign.

Shaddai/El-Shaddai : (Gn. 17:1) Controls nature/purposes – Use only in the Patriarchal Age. Source of comfort/blessing.

Jehovah/Yahweh: Ex. 3:14f. Unchangeable in His covenant.
“One ever present in His power to save.”

The LORD of Hosts: 1Sa. 1:11 Lord of the heavenly armies. This name appears in the time of the Prophets. (Christ heavenly armies - Mt. 26:53)

Jehovah Jireh: Gn. 22: 14 LORD Provides Himself.....

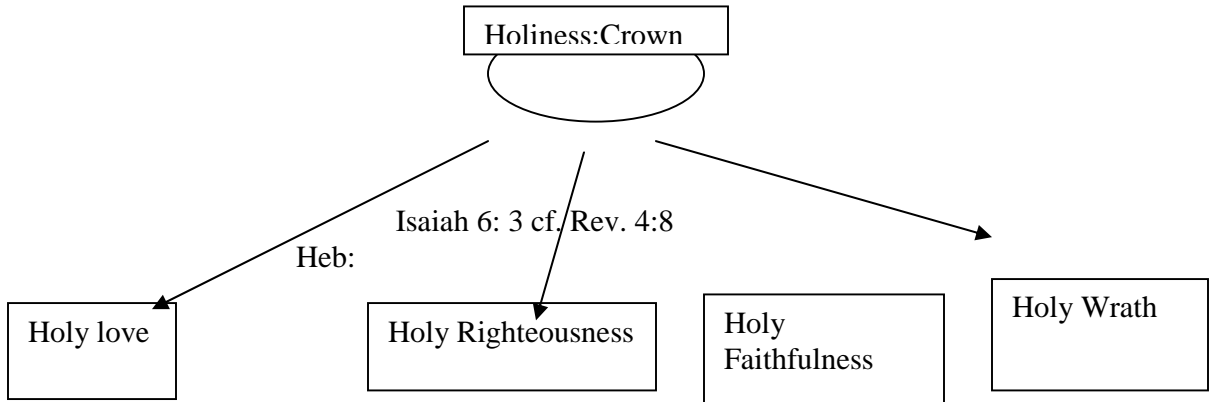
Jehovah Shalom: Jud. 6:24 The LORD is Peace... m not the only one wrestling with this. Jn. 14:27

Jehovah Tsidkenue: Jer. 23:6 The LORD our righteousness... 2 Co. 5:21

III Attributes of God (Resources: Grudem & Pink)

Traditionally attributes of God have been divided into two groups: Communicable, that which may be reflected by 'image bearers' and Non-Communicable, that which belongs uniquely & solely to God.

Communicable	Non- Communicable
1. Love 1Jn. 4:8	1.Independence Ac. 17:24 " Self-sufficient" Rev. 4:11
2. Wisdom Ro. 16:27	2.Immutable Ps. 102:25-27 Mal. 3:6 [Jonah 3:10] Situation changes...God adjusts. Not Process Theology
3. Intelligence	3.Infinite Ps. 90:2 Not subject to human limitations Personal: Interacts with us.
4. Creative 1:1	Omnipotent Gn. 1:1; Re.19:6 Omniscience Ps. 139 Omnipresent Ps. 139:7-10
5. Faithfulness Ps. 40:10	Eternity: God sees all time instantaneously/but also through time. Continued present existence: Ex. 3:14 cf. Jesus "I am" cf. Alpha/OmegaRev. 4:8
6. Jealousy Ex 20:5; Dt. 4:24; 2 Co.11:2	4. Solitude Isaiah 46:9f.
7. Holiness Is.6:3; Rev.4:8	
8. Righteousness Ps. 5:8; 9:8	
9.	
10.	



^{ESV} **Isaiah 6:3** And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!" cf. Rev. 4:8

In Heb:

1. Holy: God is holy
2. Holy, Holy: God is very holy
3. Holy, Holy Holy: God is absolutely holy!

Never: love, love, love OR Kind, kind, kind.

Pastoral Application:

How does this shape our preaching/teaching?

How does this impact our evangelism?

How does this effect worship?

How does this shape music?

Worship - Reverence Awe & Joy

Teach! Teach! Teach! Who is the one they worship? Idol or True God?

=====

Lecture 5: The Trinity

Tri-une means Tri - unity
Eg. Bi-cycle, tri-cycle..

Three Statements summarize the doctrine:

- 1. God is three Persons**
- 2. Each person is Fully God**
- 3. There is One God**

1. God is three Persons:

Father is not the Son nor HS. But a distinct person.

John. 1:1-2 GK: “Face to Face” – distinct person.

John 17:24 Jesus speaks to Father.

1John 2:1 Advocate with Father is Jesus

John 16:7 Jesus will send the HS

2. Each person is Fully God

Father is fully God: Clear OT & NT.

Son is God: Attacks – John 1:1-4. “The Word was God”

[JW argue ‘a god’ because no definite article is used, but Greek grammar used ‘the’ to put Word as the subject and God as the predicate.] Old Arian Heresy!

John 20:28

Holy Spirit – Not force/power as the heretics argue: Arian/JW, Mormons

See Jn. 16:5-15 cf. Eph. 4:30

Trinitarian Formula:

Mt. 28: 19 Baptizing them in the name ὄνομα (sg): “Father, Son & Holy Spirit”

1Co. 12: 4-6; 2Co. 13:14; Eph. 4:4-6; 1Pt. 1:2; Jude 20-21.

Pastoral: Teach our people about heresies: JW/Mormons...worship tri-une God.

Nicean Creed: 325 AD. & Athanasian Creed: 4/5 Century p.1169

3. There is One God.

Although there is three persons there is one God!!

OT:

Gn. 1:1: Heb. Elohim - plural noun.

Gn. 1:26 Note Plural “Let us... our image...”

Yet: Dt. 6:4f. Shama – The LORD our God- is One

NT: 1Tim 2:5; Ro. 3:30; 1Co.8:6, Jam 2:9

Historic Trinitarian Heresies

1. Modalism: “Different Forms”

One God APPEARS as three persons Father (OT), Son (Gospels, HS (Epistles) BUT is only ONE.

2. The Arian Controversy: Denies deity of Son/HS.

a) Arius Bishop of Alexandria – taught that Jesus was a demi-god i.e. a created being. Defeated at Council of Nicea 325 [see p.1169]

b) Subordinate Jesus

Combat: Heresy – Gnosticism, Modalism & Arianism

Read Nicean & Chalcedon Creed.

Lecture 6: Christology

Many heresies surround the person of the God-man, Jesus Christ. Usually one heresy will deny His divinity, namely that he is God. The other will deny his humanity, namely that he is fully human.

In fact, Jesus has two-natures in one. He is God and Man – the God-Man Christ Jesus.

1 Jesus' Deity

The Pharisees denied his deity and desired to crucify Him for heresy. The Apostle John defends Christ's deity in the Gospel of John. In his epistles 1 John, 2 John and 3 John the Apostle defends Christ's humanity against those who believed he had a phantom body.

John commences his Gospel with the deity of Christ.

^{ESV} **John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.

The skeptic Thomas bows down and declares Jesus'

^{ESV} **John 20:28** Thomas answered him, "My Lord and my God!"

Christ created and sustains the galaxies. He sovereignly rules over all things which were created by Him and for Him.

Colossians 1:15-17 ¹⁵ He is the image of the invisible God, the firstborn of all creation. ¹⁶ For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities- all things were created through him and for him. ¹⁷ And he is before all things, and in him all things hold together.

[Note: Firstborn does not refer to Christ's birth but His priority in God's family. 'He is the eldest son 'firstborn' Heir of all things].

The fullness of the trinity indwells in him:

^{ESV} **Colossians 2:9** For in him the whole fullness of deity dwells bodily,

Paul writing to Titus says:

^{ESV} **Titus 2:13** waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ.

[Note: Shapes *Syntax of NT Greek* states: If the first has an article and the second does not, the second refers to the same person or thing.

Early Church History:

Jesus was NOT made God at the Nicean Council 325AD but declared to be God:

We believe in **one Lord**, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
**God from God, light from light,
true God from true God...**

2 Jesus' Humanity

Just as God is the father so Mary is the mother NOT of Christ {deity} but of the man Jesus. Jesus drew from Mary's body yet He unlike Mary had no sin. The Holy Spirit overshadowed and prevented any transmission of sin.

Jesus is fully human yet unlike us without sin.

In the early church a heresy arose called Docetism. This heresy denied that Jesus was human. They argued that Jesus had a phantom body. This is not true.

John hits hard against this heresy:

Read: **1 John 1:1-3** when he argues that he has observed and handled Jesus' body.

And again: John argues against the Docetists and called them deceivers and antichrist. He boldly declares:

ESV **2 John 1:7** For many deceivers have gone out into the world, those who do not confess the **coming of Jesus Christ in the flesh**. Such a one is the deceiver and the antichrist.

Other texts that denote the humanity of Christ:

- Birth: Deity – God father not Joseph
Mary Mother not of God but the man Jesus
- Hunger: Mt. 4:2
- Fatigue Jn. 4:6
- Ignorance of certain facts Lk. 8:45-47
- Tempted, thirsty, pain.... Are all in the Gospels

The writer to the Hebrew saints summarizes all this when he says:

Hebrews 2:17 - 3:1 ¹⁷ Therefore he had to be **made like his brothers in every respect**, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. ¹⁸ For because **he himself has suffered when tempted, he is able to help those who are being tempted.**

He can identify with us in our fear, in our anxiety, in our pain for He is Human.
He can change and transform things for He is God.

The early Church Declares at the Nicene Council 325AD:

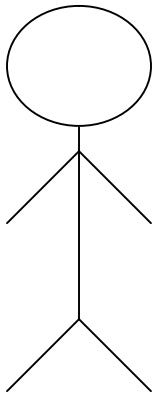
*begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.*

Conclusion:

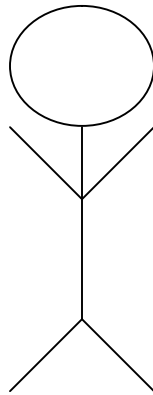
Jesus is ONE MAN with TWO Natures

- Jesus is God
- Jesus is Human (without sin)

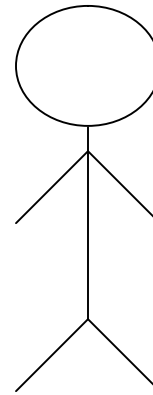
Therefore:



Human Only
OR a demi-god (created being)
Deny: Divinity



One Person Two Natures
1. Divine: Fully God
2. Human: Fully Man
(without sin)



Divinity Only
Deny: Humanity

Lecture 7: The Holy Spirit

The Holy Spirit is a person within the trinity. It is the Holy Spirit that regenerates us (Jn. 3:8), convicts us of sin (Jn. 16:8), indwells us (Eph. 1:13f.), gifts us (1Co. 12:4), beautifies us (Ga. 5:22-26) leads us and directs us (Jn. 16:13).

There is a lot of confusion regarding the Holy Spirit and His work. We will briefly examine four areas that tend to lead to confusion:

1. The Holy Spirit and Conversion/ Baptism (Jn. 3 cf. Ac. 11:16)
2. The Holy Spirit and Sealing (Eph. 1:14)
3. The Holy Spirit and Filling (Eph. 5:18)
4. The Holy Spirit and Anointing (Lk. 4:18)

I. The Holy Spirit and Conversion/Baptism

The Holy Spirit regenerates (New Birth) the sinner. When the person begins to understand the things of Christ we call this conversion. Conversion takes place when the regenerate person repents from their sin (turns around) and places their saving faith in Christ alone. Both Regeneration and the accompanying gifts of faith and repentance are the work of the Holy Spirit. This experience is known as conversion.

Some Christians believe that there is a second experience after conversion called 'Baptism in the Spirit'.

The Apostles were instructed to wait for the Holy Spirit at Pentecost. They were to be baptized not with water (John's baptism) but with the baptism of regeneration by the Holy Spirit:

Acts 1:5 ⁵ for John **baptized** with water, but you will be **baptized** with the Holy **Spirit** not many days from now."

However, now that the Spirit of God came at Pentecost all subsequent believers are baptized by the Spirit at conversion! Since Pentecost, we see that Baptism of the Spirit and Regeneration are synonymous terms:

The text below proves that all Christians have been baptized by the Spirit:

1 Corinthians 12:13 ¹³ For in one **Spirit** we were all **baptized** into one body- Jews or Greeks, slaves or free- and all were made to drink of one **Spirit**. They sight:

Regeneration and washing both have the idea of spiritual cleansing/baptism:

1 Corinthians 6:11 ¹¹ And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our

All Christians not just a select few have been regenerated/baptized by the Spirit of God:

Titus 3:5-6 ⁵ he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, ⁶ whom he poured out on us richly through Jesus Christ our Savior.

There is no 2nd Experience....

All those who have been regenerated have been baptized by the Spirit of God.

Regeneration and Baptism of the Spirit are synonymous terms and occur once in the believers life namely at conversion.

2. The Holy Spirit and Sealing (Eph. 1:13 cf. 4:30)

Paul writing to the church at Ephesus shows how our sovereign triune God has saved them. He informs the church that they have been sealed by the Spirit of God (Eph 1:14 cf. 4:30).

Ephesians 1:13-14 ¹³ In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, ¹⁴ who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

This sealing takes place at conversion. We are sealed by the indwelling spirit of God.

In Roman times a wax seal was melted onto the parchment (letter) to ensure:

1. Ownership
2. Protection of Contents
3. Safe Delivery

The Holy Spirit by His indwelling is our guarantee that we are owned by Christ and therefore protected. We will arrive safe and secure into glory.

Paul writing to the church of Ephesus informs us that ALL Christians are sealed by the Spirit of God at the time of their conversion.

3. **The Holy Spirit and Filling** (Eph. 5:18)

Unlike being regenerated and sealed which only occurs ONCE in the believer's life, being filled with the Spirit of God occurs frequently.

Ephesians 5:18-21 ¹⁸ *And do not get drunk with wine, for that is debauchery, but be filled with the Spirit,*

In the original, being filled with the Spirit has three aspects:

1. **It is a Command to all believers.**
It is not given to a select few but the entire church at Ephesus.
It is not an optional extra
2. **It is an ongoing command**
There may be one baptism but MANY fillings.
3. **It is in the Passive tense**
The passive denotes something done to you. You cannot make the Spirit fill you but you are to yield to the Spirit's filling.

John McArthur gives us insight into being filled with the Spirit:

Giving a command for believers to live continually under the influence of the Spirit by letting the Word control them, pursuing pure lives, confessing all known sin, dying to self, surrendering to God's will, and depending upon His power in all things.

What are the marks of a Spirit filled person? Talking in foreign languages? NO!

Ephesians 5:19-21 ¹⁹ *addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart,* ²⁰ *giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ,* ²¹ *submitting to one another out of reverence for Christ.*

What does the Scripture say?

Being filled by the Spirit of God impacts our lives. We joyfully addressing one another in hymns/spiritual songs; we joyfully worship God and joyfully submit one to another. The apostle in the rest of the chapter illustrates a Spirit filled person in human relationships Eph. 5:22-6:9. Being filled with Spirit enables us to worship and submit one to another in unity and harmony.

4. **The Holy Spirit and Anointing** (Lk. 4:18)

The idea of Spirit anointing is twofold:

1. Set-apart for a particular ministry/mission
2. Empowered by Holy Spirit to carry out that ministry/mission

OT: David was anointed King and empowered for service (1Sa. 16:13).

See: Joshua (Nu. 27:18) & Othniel (Jd. 3:10)

NT: Jesus is the anointed one: Set apart for ministry empowered by the Spirit of God:

***Luke 4:18-19** ¹⁸ "The Spirit of the Lord is upon me, because he has **anointed** me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, ¹⁹ to proclaim the year of the Lord's favor."*

Today we symbolize the anointing by 'laying on of hands' (Ac. 13:1-3)

***Acts 13:1-3** ^{SV} **Acts 13:1** Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a member of the court of Herod the tetrarch, and Saul. ² While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." ³ Then after fasting and praying they laid their hands on them and sent them off.*

The church sets aside gifted people whom it recognises as anointed by the Spirit for the work of the ministry that God has called them to.

Church History: Notable anointed ministries

Hudson Taylor: Missionary

George Whitefield: Preacher

C.H. Spurgeon: Preacher

May the Lord be pleased to fill us by His Spirit and anoint us with power as we go forward for His glory!

Lecture 8: Creation

Trinity in Creation/Redemption

1. Father God: Bara (unique to God) Gn. 1:1, Isaiah 40:12; 44:24; 45:12; (Ps.96:5); God Created (Elohim)...Father. (Plans)
2. Holy Spirit: Gn. 1:2 – H.Sp. brings life (Hen brooding over egg) Cf. 2:7 Life of Man, Job 26:13; Ps. 104:30
3. Son: Gn. 1:3 – Son: 3, 6, 9, 11, 14, 20. Jn. 1:3; Logos...1Co. 8:6; Col. 1:15-17. Word going forth... Divine Fiat (Be made/become)/Ex- Nihilo (Out of Nothing)

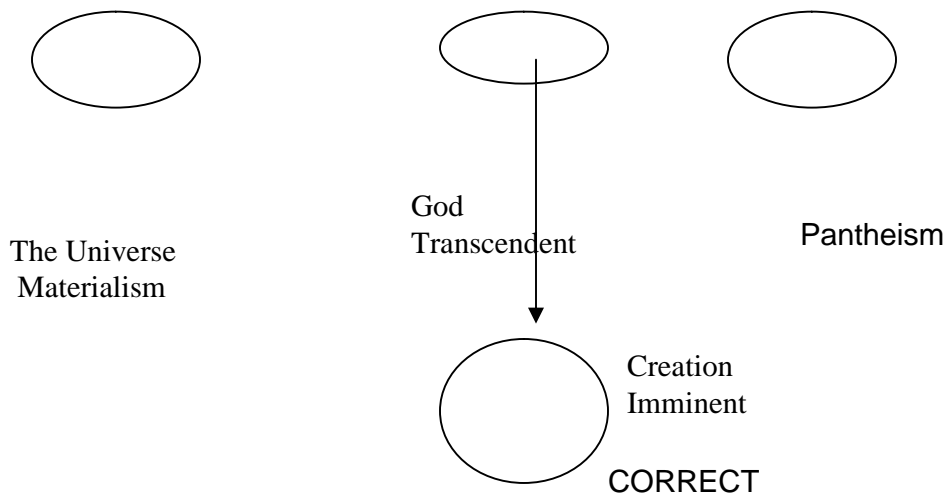
“Out of the father, through the son and in the Holy Spirit” – Berkhof *Systematic* 129.

Unity in Purpose 1:24 cf. Mt. 28:20.

Berkhof: (Grudem: p. 301 - Forming/filling)

- | | |
|---|--|
| 1. Light | 4. Light Bearers |
| 2. Creation of Expanse & Separation of waters | 5. Creation of fowls/fish |
| 3. Separation of waters/dry land | 6. Creation: Beasts & Man |
| 4. Prep of earth for habitat for man | 7. Day of Rest: Type of Christ (Heb. 4:10) |

False Views:



God through Christ is actively involved within the created realm.

ESV Hebrews 1:3 He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,

Heb. 1:3 qerw “upholds” by the δύναμις power (dunamis) of His Word.

All history is moving towards the New Creation: Consummation of the age.
Realized on the return of Christ.

Types: Jesus is a type of the Sabbath (Heb 4). The Sabbath is ultimately realized in the consummation of the age: The New Heaven & New Earth.

Compare the emphasis in the Law:

Focus on creation: Ex. 20

Focus on Redemption (New Creation): Deut 5

The trinity is involved not only in Creation but redemption.

See:

Father: Eph. 1:3 (plan) chose us v:4; v:5 Predestined us

Son Eph. 1:7: ‘Accomplishes’ at cross: Redemption/forgiveness

H.S.Eph. 1:13 Faith, Seals, Indwells

Apostles' Creed

I believe in one God the Father Almighty, Maker of heaven and earth, And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting.
Amen.

Nicene Creed (325 AD)

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God: Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made

man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. *Amen.*

The Creed of Saint Athanasius

Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith, Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly. And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons: nor dividing the Substance. For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son: and such is the Holy Ghost. The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible. The Father eternal, the Son eternal: and the Holy Ghost eternal. And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated; but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty. And yet they are not three Almightyes: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods; but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords; but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, nor less than another; But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to

be worshipped.

He, therefore, that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father as touching his Godhead: and inferior to the Father as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

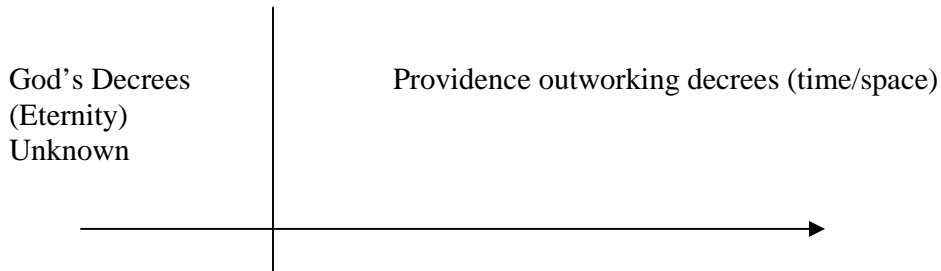
Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

=====

St. Athanasius, bishop and doctor, b. c. 296 d, 373. When a deacon, Athanasius accompanied his bishop to the first Council of Nicaea in 325, at which the Arian heresy was condemned, and three years later he was elected to the see of Alexandria. He presided over this church for 46 years. St. Athanasius wrote several works of historical value, including the Life of St. Antony, and commentaries on Scripture, notably the Psalms, and some of his letters are extant; but he was not the author of the so-called creed that bears his name. St. Athanasius is one of the four great Greek doctors of the church, together with *Basil the Great, John Chrysostom, and Gregory of Nazianzus.*

Decrees



Definition of Decrees: “The eternal plans of God whereby, before the creation of the world, He determined to bring about everything that happens.” – Wayne Grudem

a) Decree Characteristics (Berkhof p.47):

Founded in wisdom Eph. 3:9-11

Effectual Is. 46:10

Unchangeable (He is faithful/true): Job 23:12,14; Lk. 22:22

Unconditional (not dependant upon man): Ac. 2:23; Eph. 2:8.

All-inclusive (good/evil acts): Eph. 2:10; Ac. 2:23; Gen. 50:20; Life span: Job 14:5;

Habitation Acts 17:26

Augustine/Calvin v Pelagius & Wesley no time for this doctrine...

b) Election: Israel – Dt. 4:37; Office – Hos. 13:5.

Salvation: Mt. 22:14; Ro. 11:5, Eph. 1:4.

c) Reprobation: “God’s eternal purpose to pass some men by with the operation of his special grace, and to punish them for their sins” – Berkhof.

Is. 6: 9f.; Mt. 11:25f.; Ro. 9: 13, 17, 18, 21, 22.

Objection to decrees: Negates Human Responsibility & God running ‘puppet show’.

Answer: NO! Both Sovereignty & Human Responsibility co-exist (Mystery).

Eg. Of Sovereignty & Human Responsibility:

Life of Joseph (Gn. 50:20) [sovereignty & responsibility]

Life of David Ps. 139:16 [sovereignty & responsibility]

Life of Christ Ac. 2:23/4:28 [sovereignty & responsibility]

Life of Church [Eph. 1:4 cf. Eph. 2:10 cf. Jude 4]

Note: Sovereignty empowers evangelism! Mat. 11:25-30

Pastoral Practical: Assurance God is sovereign & in control!!

*His God the world in His hands
His got the whole wide world
In His hands...*

If God is sovereign: Why Preach & Why Pray?

Answer: God has ordained the means as well as the results.

We are responsible/accountable to preach and to pray.

Our Actions have a real result (preaching/evangelism – God ordained means)

Our Prayer does change things (ordained means to accomplish God's plan/purpose)

Eg. 2 Samuel 10:12

2 Samuel 10:12 ¹² Be of good courage, and let us be courageous for our people, and for the cities of our God, and may the LORD do what seems good to him."

Jesus Prayer: "Our Father... thy will be done... thine power & glory" (Mt. 6).

Pastoral Application:

No fear – trust God (Mt. 6:26,31 cf. Ro. 8:28)

Be thankful – (1Th. 5:18)

No 'chance' or 'luck'

Preaching: Not performance, technique, methodology – but God!

Evangelism: No place for Pride... glory to God!

Lecture 9
Providence: 5 Principles:
Grudem: *Systematic Theology*

1. God Preserves His People
2. God is Active in the World
3. God Directs Events and History
4. God does not Violate the free-will of man (Responsibility)
5. God Uses evil for His Glory and Our Good.

Principle 1 & 2.

A. Preservation: God Preserves His People/God is Active in the World

Heb. 1:3 “Upholds the universe” e.g. Paralyzed man ‘carried’ (Lk. 5:18)

Col. 1:17: “In Him All things hold together.”

2 Pt. 3:7: “being kept...” i.e. preserved for Judgement

Science/Technology: Based on rules God established/upholds.

Laws of motion or thermodynamics...

Principle 3

B. Concurrence (harmony): God directs History/circumstances

“He cooperates with created things in every action, directing their distinctive properties to cause them to act as they do”

“God acts in Providence to accomplish His will”

Eph 1:11: “Accomplished all things according to His will”

Energew: work, produce, effect. I.e. brings about!

1. Nature: Ps. 148:8; Job 37:6-13 cf. 38:32

2. Animals: God feeds all Mt. 6:26; Mt. 10:29

Random chance? No! Pr. 16:9 cf. 33

3. Affairs of Nations: Job 12:23; Ps. 22:28; Acts 17:26 Dan. 4:34f.

4. All Aspects of our lives:

Daily Bread: Mt. 6:11

Life Span: Ps. 139:16

Success/failure Ps. 75:6-7 (no place jealousy)

Activities Eph. 2:10, Jer. 10:23; Pr. 16:9, 33.

Humbles/exalts Lk. 1:52

Governments: Pr. 21:1.

Yet does not violate will, choices, responsibilities etc.

Principle 4.

Q. Free will?

What does this mean? Mean?

Physical, mental, psychological, spiritual, restraints...

Scripture NEVER speaks of being free “outside of the control of God.”

Man is free to decide according to his nature (fallen, sinful).

Sovereignty of God Never violates free-will of man:

A Christian makes real choices: Obey or rebel

A Non-Christian is free according to his fallen nature (can't worship, know God)

Prayer does change things

Man is Responsible & accountable

Eg.

1. Joseph Gn. 50:20 (Free acts Yet God Sovereign) – resp/accountable
2. Man acts freely yet God sovereign Prov 16:9, 33
Eg. Fish Tank
3. Jesus: Evil Crime!
God sovereignty Yet they are resp/accountable
4. Good Works – Eph. 2:10
5. Salvation Ph. 2:13 – Resp 2:14 Sov.

Augustin, Calvin, Knox, Whitefield, McChesney, Bonars, Edwards, Spurgeon, Lloyd-Jones... Ferocious Calvinists but preached Gospel passion & without compromise.

Principle: 5

What about Evil?

God causes evil actions but uses it for good.

Joel 2:25 (locusts); Job 2:10; Jer. 25:9 (Babylonians) cf. Habakkuk.
Ultimate evil: Ac. 2: 23.

GOD is NOT evil NOR the author of Evil.
But God uses evil for our good and His glory!

Scripture NEVER blames God for evil or shows God taking pleasure in evil!

Joseph Gn. 50:20

Pharaoh Ex. 14:8

David 2 Sam 12:11-12

Job. 1:12,15,17,19.)

Prophets:

Amos – 4:6, 8, 9 , 10, 11.

Jonah: 2:3 acknowledges God's providence.

God uses evil as a tool in his hand then punishes the evil doer but God is never charged with creating evil!

Lecture 10
Atonement
“What’s Good About Good Friday?”
God’s The Language of Love

The Bible’s language & Act of love... Easter:

1. Justified: An Act of Love - Ro. 3:24

Picture of a Court Room
Idea: Pronouncement “innocent”
Justification
Romans 3:24
Present Passive - To be declare righteous
Root: δικαιόω To Justify i.e. Punciliar
Bauer: Justify, vindicate, treat as just: "be pronounced and treated as righteous"
Court E.g. \$1,000,000 fine!

2. Redemption: An Act of Love – Ro. 3:24

Picture of a Market
Idea: Buying Back from Slavemarket of Sin
Redemption
Romans 3:24 cf. Ephesians 4:30
Noun: setting free, deliverance, release
Root: ἀπολύτρωσις
John 18:39 "...should release unto you one at the Passover"

Bauer: redemption, acquittal, "the state of being redeemed"
"Literally the buying back or freeing of a slave by payment of the redemptive price." - fn. Greek Interlinear
Ransomed: E.g. Kidnapped...ransom note...paid in full!

3. Propitiation: An Act of Love – Ro. 3:25

Picture of a Temple Sacrifice
Idea: Appeasement of God’s Wrath
Propitiation
(OT: Kipper (piel) "Day of Atonement" Yom Kippur
Romans 3:25 cf. Heb. 9:5; 1Jn. 2:2
ἱλαστήριον means by which sins are forgiven (Ro 3.25); place
where sins are forgiven (He 9.5)

Note: Propitiation Appeasement of offended one (God ward)/
Expiation (man ward - removal of offence)

Bauer: Expiation He. 2:17 [ESV, NAS: Propitiate-.RSV: Expiation - KJ
Reconciliation- NIV: Atonement]/ (manward - covering, removing LXX: Uses
lid on the ark of the covenant which was sprinkled with blood.

E.g. Passover...

4. Reconciliation: An Act of God's Love – Ro. 5:10

Picture of a Family

Idea: Restored back to God – Coming Home...

Reconciliation

Lemma: καταλλάσσω "put someone into friendship with God, reconcile"

Analysis:

κατηλλάγημεν verb indicative aorist passive 1st person plural

"God active - reconciling" (aor. pass.)

To put (someone) into friendship with God; reconcile (of man and wife)

Between People: 1Co. 7:11

Our Ministry: 2Co. 5:19

Eg. Prodigal Son LK 15

"What's Good About Easter?"

The Bible's language of love: Justified – Redeemed – Propitiated – Reconciled!

Conclusion:

Wealthy collector... art treasures... son portrait... Died Art Auction. People gathered

Auctioneer Will: 1st Picture of son to be offered... \$100? Must be sold first... Back cried \$1... Auctioneer announced end of Auction... all shocked... meaning?

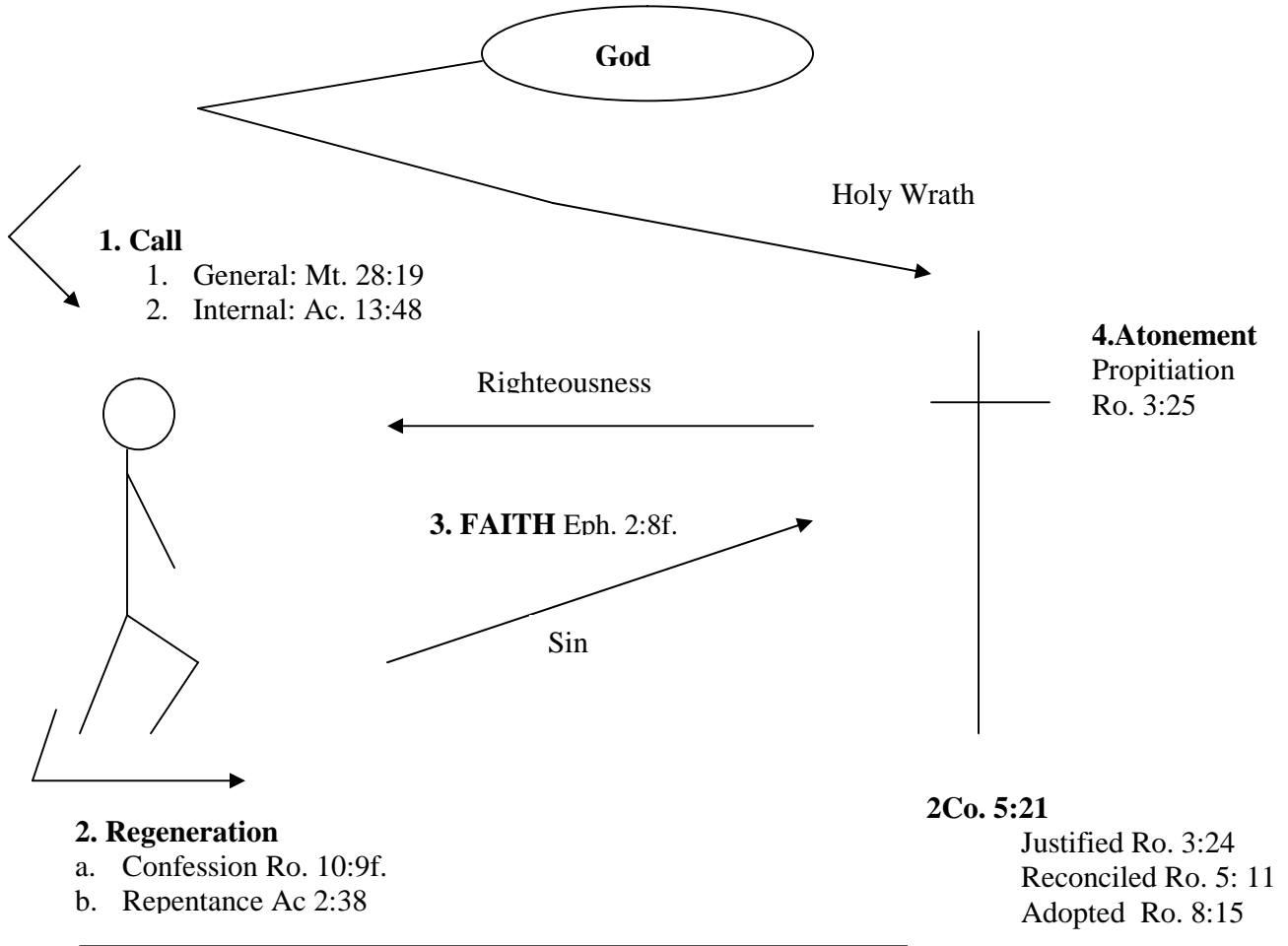
Auctioneer Will: "Whoever has the son has it all"

Jn. 3:16 "For God so loved the world that He gave His only begotten son that whosoever believes in His should not perish but have everlasting life."

What's Good about good Friday?

Language of God's Love... **"Whoever has the son has it all"**

Lecture 11 Soteriology



Conversion: Series of Mini-decisions

Lecture 12

Doctrines of Grace

1. Grace Needed

4- nails in our coffin!

Ephesians 2:1-3 ^{ESV} *Ephesians 2:1* And you were dead in the trespasses and sins ² in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience- ³ among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. E[ph 2:1-2

Man's nature: We are dead in sin – We are under bondage to Satan – We are slaves to our passions – We are under God's wrath!

We NEED grace!

2. Grace Unconditional

When did God chose us? Was it because we are Chinese? Good looking? Smart/intelligent?

No!

NT: Ephesians 1:4 ⁴ even as he chose us in him before the foundation of the world”

Even the Israel....

OT: Deuteronomy 7:7 ⁷ It was not because you were more in number than any other people that the LORD set his **love** on you and chose you, for you were the fewest of all peoples...

Why did God chose you and pass by others? Mystery!

Pastoral Application: Humility & thanksgiving for His unconditional grace!

3. Grace Secured

Is Jesus an Actual Saviour or a Potential Saviour?

If Jesus is a potential saviour and then salvation is in your hands. If this is so, you are in trouble (see 1.)

No, Jesus actually took our sin upon Himself and died in the place of His people
(Mt. 1:21 cf. 2 Co. 5:21).

Rejoice Jesus came to save and accomplished ALL He was sent to do.

4. Grace Irresistible

The King's loving gracious call cannot be resisted. He alone is sovereign and works all things according to His will.

Romans 8:30 ⁰ *And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.*

John 10:27 ²⁷ *My sheep hear my voice, and I know them, and they follow me.*

Pastoral: If God calls we do not have to pressure or manipulate!

5. Grace Perseveres

There are two views...

1. You can be saved & lost.
2. Once Saved never lost.
3. The Perseverance of the Saints.

1. Saved & Lost View

This view holds to the belief that one can be saved and then lost.

OT Israel in apostasy
Hebrews 6: 4-6
1Co. 9:27, 15:2;
Ga. 5:4

2. Once Saved Never Lost

This view argues that once a confession of faith is made, that person cannot be lost. This view tends to ignore the fruit that is expected from a changed life:

Matthew 7:16-19 Therefore a Christian is one who bears fruit (evidences):
Matthew 7:22-23. Not all workers of miracles are truly Christians:
But true Christians are those who OBEY & bring forth character and good works (fruit)!

The challenge to those who see confessors of faith fall away, is that they were not saved in the first place.

3. The Perseverance of the Faith

This view does NOT argue for "Once Saved never lost"

Rather those who are saved by God's enabling grace will be preserved by His grace – all of Grace.

The Key texts used by those who hold to Perseverance of Faith is:
Jn. 10: 27-30 Also Romans 8: 35-39 & Jude 24-25

This view requires the balance of God's sovereignty & Man's responsibility:

Philippians 2:12-13 ¹² Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, ¹³ for it is God who works in you, both to will and to work for his good pleasure.

Let me leave you to explore further:

The parable of the sower Matthew 13: 13-32

Here we learn that faithful sowing produces 4-heart responses.

1. Evil One: Snatches away good seed v:19
2. Rocky Ground: Response but trials/persecutions destroy v:20f.
3. Weeds: One who hears but is choked by the cares of this life v:22
4. Fruitful soil v:23

We must expect all four responses...

Lesson 13: Church

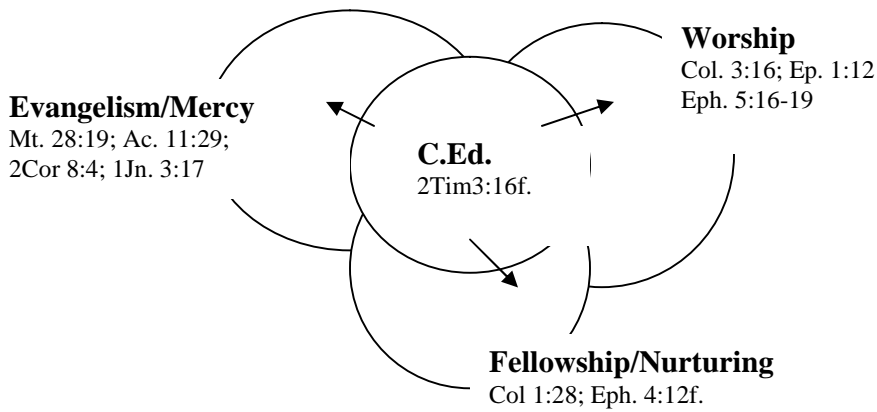
1. Etymology: ek/klesia

Idea: ek: Out Kalew: Called
 Called out from Sin -> Holiness
 Called out from Darkness -> to light
 Called out from Domain of Satan -> Christ

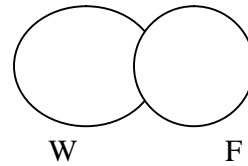
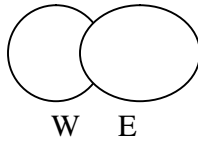
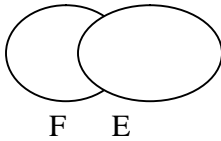
2. Purpose:

Ac. 2:41: Baptized Believers
 Ac. 2:42: Doctrine (foundation)
 Ac. 2:42: Fellowship Koinoneia
 Ac. 2:44: Signs, Fellowship/mercy
 Ac. 2:47: Worship (fear/praise)

Balance: leaders keep an eye & cultivate:



If:....



Lesson 14: Ordinances

Ecclesiology

Discoverers: Baptism.

All agree that baptism is in obedience to the command of the Lord. The question that divides is who is to be baptized, why baptism and how is this done? Who is to be Baptized? Adults? Babes? Children? Believers?



Let us examine the subject closely:

1. **Baptism** (etymology)

- a) Word: _____
- b) Means: I _____, S _____, D _____

2. **Biblical Examples**

Adults? Children? Believers? Infants?

- a) John the Baptist: Matthew 3:6; Mark 1:4-5; Luke 3:3, 12; 7:29
- b) Jesus: Matthew 3:13-16; Mark 1:9;
- c) Great Command: Matthew 28:19; Name: “Father, Son and Holy Spirit”
- d) Early Church: Jerusalem – Samaria – Ends of World
Acts: 2:38, 41; 8:12-13, 9:18; 10:47, 48;

The ONLY biblical examples are for Adults? Children? Believers? Babes? _____

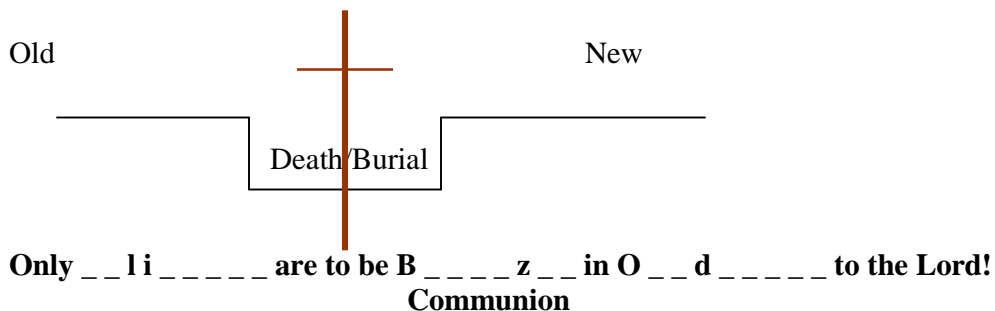
Objection? Household Baptisms: Ac. 16:14f. (Lydia), 16:32f (Jailor), 18:8 (Crispus)
Note: No mention of babes!

4/5th Century: Infant: St. Augustine (354 – 430AD): Original Sin & Salvation

3. **How are we to be Baptized? (mode)**

- a) John Baptist John 3:23!
- b) Jesus: Matthew 3:16 “went up...out of...”
- c) Early Church: Philip & Eunuch Acts 8: 27-39
1. Water 2. Oasis 3. Prepositions - “down into (38)... up out of...(39)”
- d) Historical Evidence: Early Church practised believer’s baptism.

4. **Theology of Baptism:** Ro. 6:3-4; Colossians 2:12. Immersion of believer.



Scriptures: Mt. 26:26-29 cf. 1Co. 11:23-25
i.e. Spiritual reality illustrated by physical objects.

I Historical Perspectives:

1. Roman Catholic: Transubstantiation

Scripture: “This is my body...”
elements ‘become’ body

Holy Mass: Means of Grace - *ex opere operato* “by the work performed”
“The Holy mass is a true and proper Sacrifice” (Ott’s p.402)
Christ’s is sacrificed on the altar... body & blood consumed.
“This is my body” – Bread raised and adored – performed only by a Priest.

Prob: Christ’s body is in heaven Jn. 16:28, 17:11.
“It is finished” Jn. 19:30 (perfect); “Once to bear the sins of many” (He. 9:25-28)
Believers are Priests: 1 Pt. 2:9, He.10:19:-22

2. Luther (1483-1546): Consubstantiation **elements ‘contain’ body**

1Co. 10:16 Christ body present “in, under and along with the bread/wine”
i.e. as above without material change.
Prob: Christ in heaven: Jn. 16:28, 17:11. How can Christ be everywhere present?
Luther ans “ubiquitous’ Christ’s human nature present everywhere!

3. Calvin (1509-1564): Spiritual Presence

1. Symbolized the body 2. Visible sign of Christ’s presence
Mt. 18:20 (spiritual presence)

Calvin:

“But we must establish such a presence of Christ in the Supper as may neither fasten Him to the element of bread, nor subscribe [pledge] him in any way...” - Institutes 4:17.19 p. 1381

Reality: “We feed upon Him in our hearts as we partake by faith”

4. Zwingli (1484-1531): Symbolic/Memorial Only

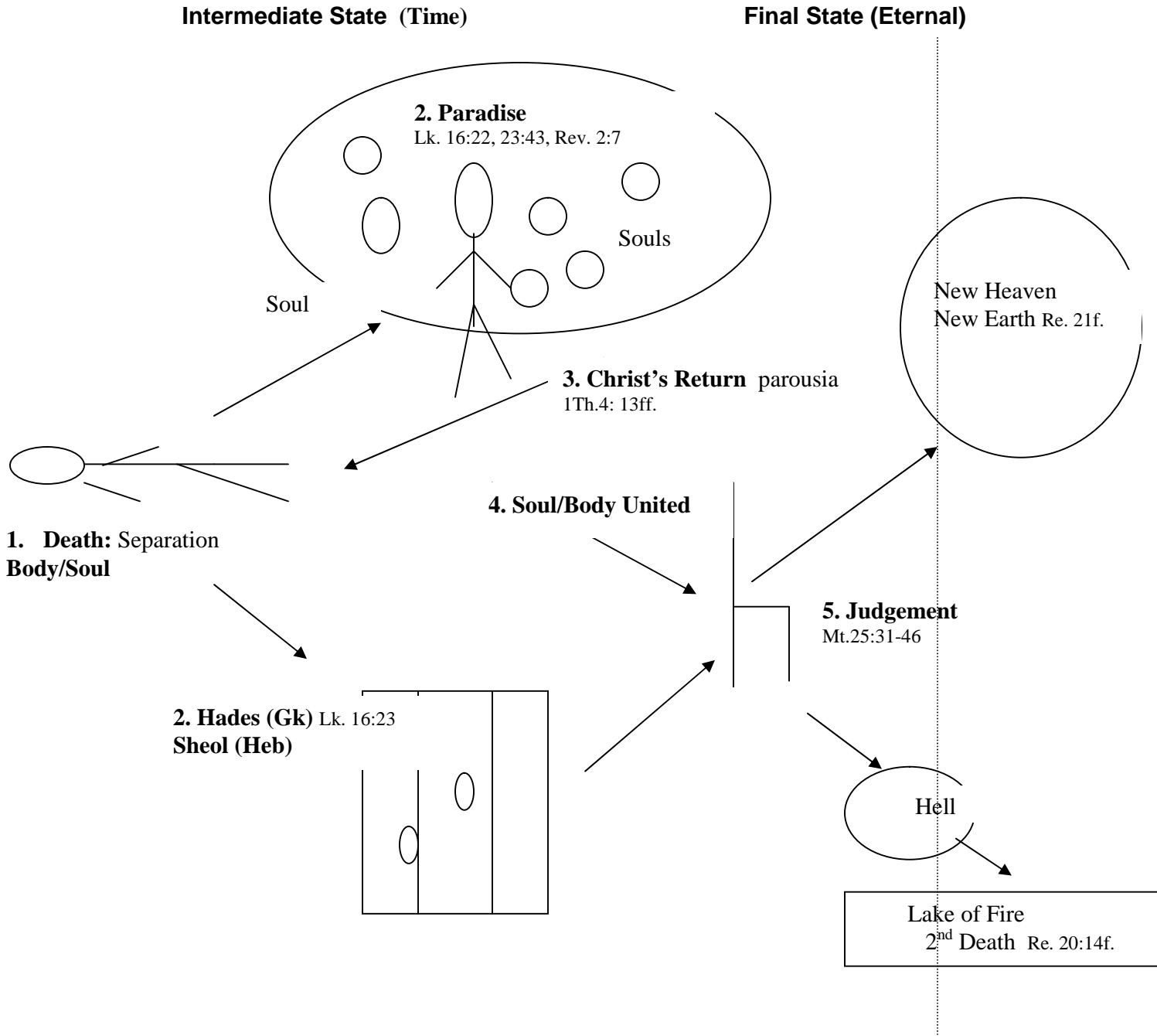
- Sign/symbol only
- Doctrine of the real absence of Christ!

II Meaning of Lord's Supper Grudem (p. 988-1001)

1. **Christ's Death:** Breaking of Christ's body & pouring out of his blood
"Proclaim the Lord's Death till He come." (1Co. 11:26)
2. **Our Benefits of Christ's Death:** Act of taking the elements declares we participate in the benefits earned for us by Christ's death.
3. **Spiritual Nourishment:** Just as physical nourishment strengthens the body so spiritual nourishment strengthens, nourishes and refreshes the soul.
Symbolized & experienced at Supper Jn. 6:53-57
4. **Unity of Believers:** 1 Co. 10:17 "Church Ordinance"
5. **Christ Affirms His Love to Me**
Jesus invites us 'come'; reassurance again & again of his love for Me.
6. **Christ Affirms that All the blessings of Salvation are Ours.**
Foretaste of that Great Banquet – eternal family member.
7. **I Affirm My Faith in Christ**
Saying: "I need you & trust you Lord Jesus, to forgive my sins and to give life and health to my soul, for only by your broken body and shed blood can I be saved."
8. **In Obedience** "Until He comes"
9. **Transcends Our Time**
Past Look – Cross
Present Look – My forgiveness & daily dependency upon Christ
Future – His Return "Until He Comes"

Mixed emotions... multiple thoughts/feelings.

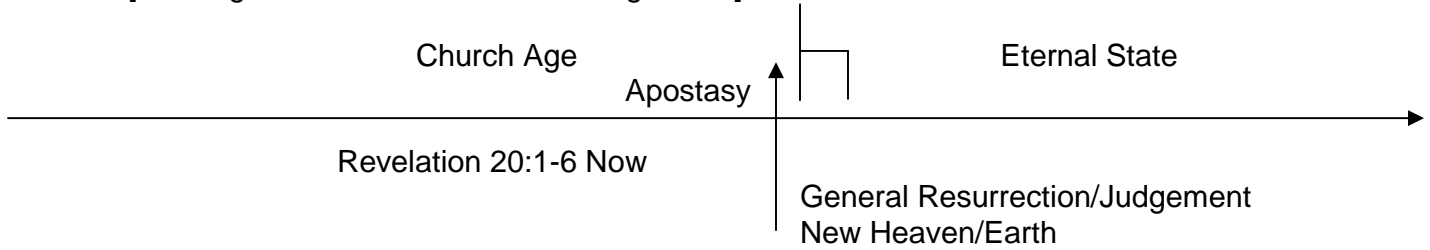
Lesson 15 Intermediate State



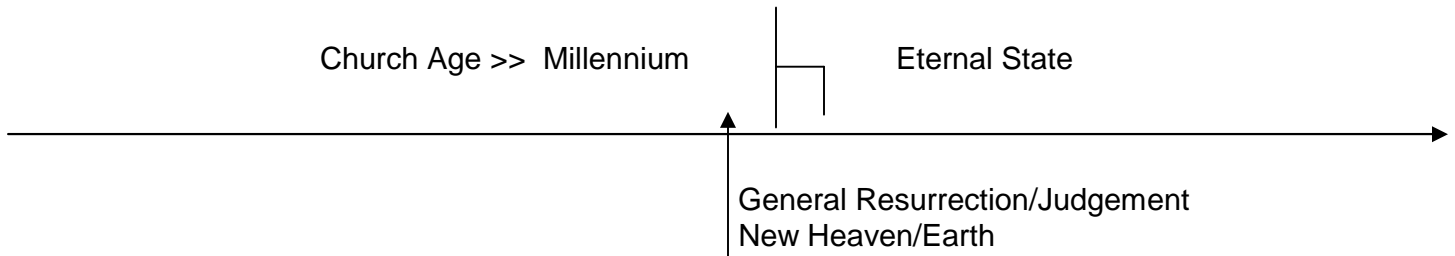
Lesson 16: Eschatology

4-Main Views

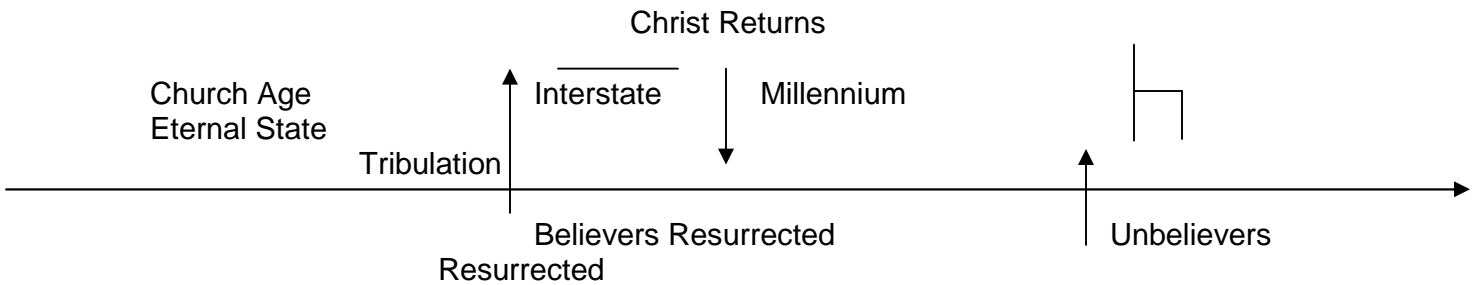
1. AMILLENNIALISM : General Reformed View
 ["A" negates/no literal millennium - figurative]



2. Postmillennialism
 ("Post" – After) i.e. Christ returns 'after' the millennium (figurative)
 "Worldwide Evangelism"



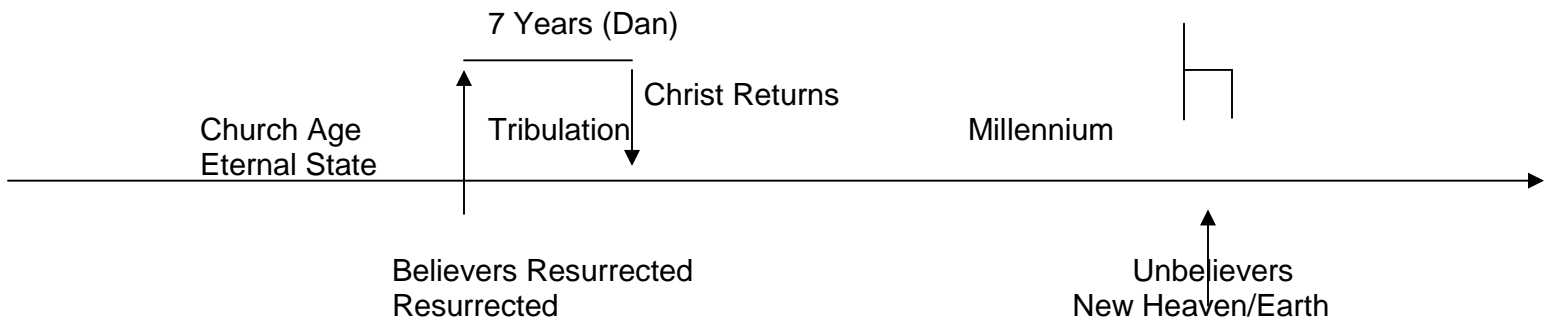
3. PREMILLENNIALISM (Rev. 20: 2-10)
 Classic or Historical – Christ returns 'before' millennium



Christ will return & reign over the earth with his people for a 1,000 (lit/fig)
 Differ over New Earth: Millennium or Final State?

4. PRETRIBULATIONAL PREMILLENNIALISM

'Dispensationalist View'. Christ returns before the millennium & tribulation.



Lesson 17: Probable Signs for the Return of Christ

Grudem p.1097-1105

1. The Preaching of the Gospel to All Nations
Mk. 13:10 cf. Mt. 24:14
2. The Great Tribulation:
Mk. 13:7-8 cf. Mt. 24:15-22; Lk. 21:20-24
3. False Prophets: Working of Signs/miracles:
Mk. 13:22 cf. Mt. 24:23f. 2Tim. 3:1-5
4. Signs in the Heavens
Mk. 13:24-25 cf. Mt. 24:23f.
5. The Coming of the Man of Sin & Rebellion
Man of sin = beast (Rev. 13) 2Th. 2:1-10
6. The Salvation of Israel (spiritual)
Ro., 11:12, 25f.
7. Pastoral: Watch & Pray, pursue Holiness!

Appendix

Confession of Faith

The Holy Scriptures

1._____ The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience, although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and his will which is necessary unto salvation. Therefore it pleased the Lord at sundry times and in divers manners to reveal himself, and to declare that his will unto his church; and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing his will unto his people being now ceased. ([2 Timothy 3:15-17](#); [Isaiah 8:20](#); [Luke 16:29, 31](#); [Ephesians 2:20](#); [Romans 1:19-21](#); [Romans 2:14,15](#); [Psalms 19:1-3](#); [Hebrews 1:1](#); [Proverbs 22:19-21](#); [Romans 15:4](#); [2 Peter 1:19,20](#))

2._____ Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these:

OF THE OLD TESTAMENT: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomen, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

OF THE NEW TESTAMENT: Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, To Titus, To Philemon, The Epistle to the Hebrews, Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation

All of which are given by the inspiration of God, to be the rule of faith and life.

([2 Timothy 3:16](#))

3._____ The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

([Luke 24:27, 44](#); [Romans 3:2](#))

4._____ The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; therefore it is to be received because it is the Word of God.

([2 Peter 1:19-21](#); [2 Timothy 3:16](#); [2 Thessalonians 2:13](#); [1 John 5:9](#))

5._____ We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole

(which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

([John 16:13,14](#); [1 Corinthians 2:10-12](#); [1 John 2:20, 27](#))

6._____The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word, and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

([2 Timothy 3:15-17](#); [Galatians 1:8,9](#); [John 6:45](#); [1 Corinthians 2:9-12](#); [1 Corinthians 11:13, 14](#); [1 Corinthians 14:26,40](#))

7._____All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

([2 Peter 3:16](#); [Psalms 19:7](#); [Psalms 119:130](#))

8._____The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them. But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.

([Romans 3:2](#); [Isaiah 8:20](#); [Acts 15:15](#); [John 5:39](#); [1 Corinthians 14:6, 9, 11, 12, 24, 28](#); [Colossians 3:16](#))

9._____The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched by other places that speak more clearly.

([2 Peter 1:20, 21](#); [Acts 15:15, 16](#))

10._____The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture

delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.
([Matthew 22:29, 31, 32](#); [Ephesians 2:20](#); [Acts 28:23](#))

Chapter 2: Of God and of the Holy Trinity

1. _____ The Lord our God is but one only living and true God; whose subsistence is in and of himself, infinite in being and perfection; whose essence cannot be comprehended by any but himself; a most pure spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto; who is immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him, and withal most just and terrible in his judgments, hating all sin, and who will by no means clear the guilty.

([1 Corinthians 8:4, 6](#); [Deuteronomy 6:4](#); [Jeremiah 10:10](#); [Isaiah 48:12](#); [Exodus 3:14](#); [John 4:24](#); [1 Timothy 1:17](#); [Deuteronomy 4:15, 16](#); [Malachi 3:6](#); [1 Kings 8:27](#); [Jeremiah 23:23](#); [Psalms 90:2](#); [Genesis 17:1](#); [Isaiah 6:3](#); [Psalms 115:3](#); [Isaiah 46:10](#); [Proverbs 16:4](#); [Romans 11:36](#); [Exodus 34:6, 7](#); [Hebrews 11:6](#); [Nehemiah 9:32, 33](#); [Psalms 5:5, 6](#); [Exodus 34:7](#); [Nahum 1:2, 3](#))

2. _____ God, having all life, glory, goodness, blessedness, in and of himself, is alone in and unto himself all-sufficient, not standing in need of any creature which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them; he is the alone fountain of all being, of whom, through whom, and to whom are all things, and he hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleaseth; in his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain; he is most holy in all his counsels, in all his works, and in all his commands; to him is due from angels and men, whatsoever worship, service, or obedience, as creatures they owe unto the Creator, and whatever he is further pleased to require of them.

([John 5:26](#); [Psalms 148:13](#); [Psalms 119:68](#); [Job 22:2, 3](#); [Romans 11:34-36](#); [Daniel 4:25, 34, 35](#); [Hebrews 4:13](#); [Ezekiel 11:5](#); [Acts 15:18](#); [Psalms 145:17](#); [Revelation 5:12-14](#))

3. _____ In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit, of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided: the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Spirit proceeding from the Father and the Son; all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him.

([1 John 5:7](#); [Matthew 28:19](#); [2 Corinthians 13:14](#); [Exodus 3:14](#); [John 14:11](#); [1 Corinthians 8:6](#); [John 1:14, 18](#); [John 15:26](#); [Galatians 4:6](#))