

LESSONS FOR LAYMEN

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**LESSONS FOR LAYMEN:
A COURSE CURRICULUM IN
SYSTEMATIC THEOLOGY**

**by
Desmond Allen, PhD, MDiv**

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**LESSONS FOR LAYMEN:
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SYSTEMATIC THEOLOGY**

PREFACE

Unfortunately, by and large in today's environment theology is merely passed from the seminary professor to the seminary student and once the student assumes a pastorate, overwhelmed with sermon preparation, administrative duty, project coordination, counseling, visitation and other necessary features of ministry, all too often he fails even to perform what should be his primary role—teacher of the faith.

Herein is a basic, yet comprehensive, introductory curriculum to systematic theology. These twenty-four lessons, which cover the fundamental doctrines of traditional evangelical systematic theology, are designed to assist the local pastor in this most important role as teacher of the faith, teacher of theology. Each lesson will introduce the doctrine and, when applicable, outline the historical background of differing positions; provide select Scripture passages that support the subject; suggest a memory verse; point out pertinent topics for classroom discussion; outline a reading and writing assignment; and suggest collateral readings to encourage and direct further study.

INTRODUCTION

Holy Scripture is God's communication to His people. From the books of Moses to the Revelation of Jesus Christ, God has revealed Himself to us. He tells us who He is, who we are, and what He expects of us. We call the study of these things, theology.

The study of theology has a long and illustrious history. The apostle Paul was a master theologian. Because John the Evangelist dealt with the internal relations of the persons of the Trinity, the Church fathers called him "the theologian."¹ Indeed, the history of the Church is highlighted in every age by gifted theologians who have made valuable contributions to our understanding of God and His world.

- Polycarp (70-160) was the highly respected bishop of Smyrna and champion of apostolic tradition.
- Justin Martyr (100-165) was the great second century apologist.
- Origen (185-254) was the greatest thinker and most prolific writer of his time. He served as head of the Catechetical School in Alexandria for twenty-eight years and authored of Hexapla—the greatest piece of biblical scholarship in the early Church.
- Eusebius (263-339) was the first to attempt a history of the Church.
- Athanasius (296-373) defended the doctrine of the Trinity against the Arian heretics.

¹ Strong, Vol. 1, p. 1.

- Jerome (345-420), with his mastery of the biblical languages labored twenty-three years to give us the Latin Vulgate Bible.
- Aurelius Augustine (354-430), bishop of Hippo, was a philosopher, orator, author, apologist and theologian. His influence dominated the medieval Church.
- Martin Luther (1483-1546), one of the greatest theologians of all time, is known as the father of the reformation.
- John Calvin, (1509-1564), the famed French reformer, is still possibly the most influential theologian to date.
- John Wesley (1703-1791), was a master theologian and a key figures in the great awakening.
- Jonathan Edwards (1703-1758), another master theologian and a key figure in the great awakening.

In more modern times such men as Augustus H. Strong, Louis Berkof, Charles Hodge, Lewis Sperry Cafer, C. I. Scofield, Frank E. Gaebelin, John Walvoord, Wilber Smith, Carl F. Henry and many others have kept the study of theology alive and have molded the thinking of the current Church.

Theology affects every area of life. If one's theology is awry, his whole life is off kilter. Everything from our daily decisions to our life's goals is ultimately based upon our theological outlook. Thus, it is imperative that our theology be correct.

The study of theology is a life long endeavor and these courses provide a solid foundation in evangelical theology, upon which advanced theological studies can be build. Collateral readings are suggested to encourage and direct further study.

Lastly, a most important part of the process of learning theology is for the student to teach what he has learned to others. I trust this ordained design for discipleship is not forsaken.

Syllabus

These courses are designed to span a six-month period meeting one day a week. Each lesson should be completed by the student before class. Instructors

(preferably local pastors) should use class time to outline the doctrine, give short lectures when appropriate, look up and discuss select Scriptural references, discuss problems and opposing views associated with the doctrine, answer questions and make specific application to modern life.

The Lessons

Each lesson should be completed before class meets. Class time will be reserved for lecture and discussion concerning the completed lesson.

Class Schedule

Classes will be held once a week on _____ from _____ o'clock to _____ o'clock.

Grades

Our pursuit is not merely academic. That is, we are as interested in the practical application of this information as we are in the cognitive mastery of it. Our quest is for knowledge about our God and His world so that we might better serve Him and His people. Therefore, there are no grades. Instead, the instructor should monitor the progress of each student via formal classroom discussion and quizzes to assure full understanding, and via regularly scheduled personal time between mentor and disciple.

Necessary Materials

Although the instructor's lectures and handouts may incorporate other theologies and reference works, based upon the assumption that students will have limited access to research materials, and in an effort to keep costs as low as possible, the required reading alignments all come from two works:

Chafer, Lewis Sperry Major Bible Themes. (Revised by John F. Walvoord), Grand Rapids: Zondervan Publishing House, 1974.

Thiessen, Henry C. Lectures in Systematic Theology. Grand Rapids: Eerdmans Publishing Company, 1979.

Collateral Reading

The following list of works is a collection of select collateral readings that, although not mandatory, are highly recommended. Many of them will likely be found in your church library.

Archer Jr., Gleason L., Feinberg, Paul D., Moo, Douglas J. and Reiter, Richard R. The Rapture: Pre,-Mid,-or Post-Tribulational. Grand Rapids: Zondervan Publishing House, 1984.

- Berkhof, Louis. Systematic Theology. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986, reprint.
- Cafer, Lewis Sperry. Salvation: A Clear Doctrinal Analysis. Grand Rapids: Zondervan Publishing House, 1945 reprint.
- _____. Systematic Theology. 8 Volumes, Dallas: Dallas Theological Seminary, 1948.
- Dowley, Tim. gen. ed., Eerdmans's Handbook to The History of Christianity. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1977.
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- _____. God, Revelation and Authority. 6 Volumes, Waco, Texas: Word Books, 1983.
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- Hodge, Charles. Systematic Theology. 3 Volumes, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1952.
- Packer, J. I. Evangelism and the Sovereignty of God. Chicago: InterVarsity Press, 1961.
- Radmacher, Earl. ed. Celebrating the Word. Portland: Multnomah Press, 1987.
- Rosenthal, Marvin J. Not Without Design. West Collingswood, New Jersey: The Friends of Israel Gospel Ministry, Inc., 1980.
- Strauss, Lehman. The First Person. Now York: Loizeaux Brothers, 1979 reprint.

- _____. The Second Person. Now York: Loizeaux Brothers, 1979 reprint.
- _____. The Third Person. Now York: Loizeaux Brothers, 1979 reprint.
- Strong, Augustus H. Systematic Theology. 3 Volumes, Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint.
- Walvoord, John F. Jesus Christ Our Lord. Chicago: Moody Press, 1971.
- Walvoord, John F. The Blessed Hope and the Tribulation. Grand Rapids: Zondervan Publishing House, 1976.
- _____. The Rapture Question. Grand Rapids: Zondervan Publishing House, 1957.
- _____. The Millennial Kingdom. Grand Rapids: Zondervan Publishing House, 1978.

LESSON 1, THEOLOGY: What and Why

Introduction

The objective of theology is to discover and understand those facts concerning God and His relationship with creation. In systematic theology we attempt to understand these truths in a logical, methodical fashion. In this lesson we study the what and why, or the nature and necessity, of theology. We learn of general and specific revelation, the theistic definition of God, arguments for His existence and be introduces to various non-Christian worldviews.

Peter admonished us that, “If any man speak, let him speak as the oracles of God; . . .” The Greek term for oracles is *logoia theou*. The English term theology is formed from these two Greek words: *theos*, God, and *logos*, word or speech. “Both Christ as the Living Word and the Bible as the written Word are the Logos of God. They are to God what expression is to thought and what speech is to reason.” Theology is therefore a *theo-logia*, or discourse upon the specific subject, God.²

But here a point of clarification as to our vernacular may be in order. Today we generally use the term “theology” to reference the many extended subjects that have to do with God, while we use the term “theology proper” to address the

² Chafer. vol. 1. p.3.

actual discussion of God Himself. Thus, to study we use “theology” to mean the study of the oracles of God.

Those who might think there could be no objection to the study of theology are mistaken; and they might be surprised to learn that the objection comes mostly from within the Christian community. Unfortunately some Christians have an ignorant view of God and are perfectly happy to retain it. To them the study of theology is musty, stale and worthless. In their view Christianity is mostly experiential. They do not need theology, which they believe is for those who have not experienced it. But the Bible is not a mere devotional handbook designed to stir emotions; nor is it a collection of mystical literature with obscure spiritual overtone. The Bible itself is, essentially, a theological textbook. In it we learn who God is, who we are and what God expects of us.

Scripture

Theology: Acts 14:17, 17:22-31; 1 Cor. 1:21, 2:6-8; 1 Pet. 3:15; Eph. 4:14; 2 Tim. 4:2; Titus 1:9.

General revelation: Job 12:7-9; Ps. 8:1-3, 19:1f, 75:6; Isa. 40:12-14, 26; Acts 14:15-17, 17:26f; Rom. 1:19f, 13:1.

Specific revelation: Ps. 105:1f; Matt. 28:19; 1 Cor. 2:8; Phil. 2:5-8; Heb. 1:1-3, 2:1-4; Rev. 1:1.

Definition of God: Gen. 17:1, 22:14; Judg. 6:24; Ps. 23:1, 78:35; Isa. 1:9; Jer. 23:6; Rev. 1:4, 2:8, 21:6.

Existence of God: Gen. 1:1; Ps. 94:9f; Isa. 40:12-31; Rom. 1:19-23, 32, 2:14-16.

Arguments for God’s existence: Ps. 8:3f, 19:1f, 94:9; Ecc 12:14; Acts 14:17; Rom. 1:18-23, 2:14-16; Heb. 3:4; 1 Jn. 5:20.

Non-Christian worldview: Hos. 4:17; Rom. 1:22f; 1 Thess. 1:9.

Memory Verse

But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect (1 Pet 3:15).

Assignment

A. Reading Assignment: Thiessen, Preface and chapters 1-4, and Walvoord,

Foreword and Introduction

B. Written Quiz: Answer the following.

1. Define theology.
2. Why is it necessary to study theology?
3. List and explain the arguments for a belief in God's existence.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
5. List and explain the major non-Christian worldviews.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.

Topics for Discussion

Be prepared to discuss the following topics in class.

1. The nature of theology.
2. The necessity of theology.
3. Theology and religion.
4. Why theology?
5. Revelation, special and general.

6. The belief in the existence of God.
7. The names of God.
8. Non-Christian worldviews.

Suggested Collateral Readings

- Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 1, pp. v-xxxviii, 3-17.
- Walter A. Elwell, ed. Evangelical Dictionary of Theology. (Grand Rapids: Baker Book House, 1984), pp. 459-468.
- Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 1, pp. 11-154.
- _____, ed., The Living God: Readings in Christian Theology. (Grand Rapids: Baker Book House, 1983), pp. 15-114.
- Carl F. Henry, God, Revelation and Authority. (6 Volumes, Waco, Texas: Word Books, 1983), Vol. 2, pp. 17-150, 247-334.
- A. A. Hodge, Outline of Theology: for Students and Laymen. (Grand Rapids: Zondervan, 1979, reprint), pp. 15-64.
- Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 1, pp. vii-xii, 1-110.

LESSON 2,
BIBLIOLOGY: Part 1,
The Word of God

Introduction

A vital doctrine to the faith is the belief that the Bible is the Word of God. Here, we will evaluate both the internal and the external evidence as well as the genuineness, credibility and canonicity of Scripture.

The word “Bible” is from the Greek word *biblion*, roll or scroll. This is actually the diminutive of the Greek *biblos*. A *biblion* was a roll of papyrus. During the period of the writing of Scripture the term was used without specificity, but about the turn of the fifth century the Christian Church had come to use the term “Bible” to refer to the entire body of canonical writings.

Viewed as a process, the formation of the NT canon occupied some 350 years. In the first century, the various books were written and began to be circulated through the churches. The rise of heresy in the second century—especially in the form of Gnosticism with its outstanding spokesman, Marion— was a powerful impulse toward the formation of a definite canon. A sifting process began in which valid Scripture distinguished itself from Christian literature in general on the basis of such criteria as apostolic authorship, reception by the churches, and

consistency of doctrine with what the church already possessed. The canon was ultimately certified at the Council of Carthage (397).³

The primary objections to the belief that the Bible is the Word of God, or the sole Word of God, are that it was written by men and that other religious writings exist that express other beliefs.

Each argument is based upon a faulty presumption. The fact that it was written by men is part of its genius not a proof of imperfection. This agreement assumes that God either could not or would not work through men to accomplish His ends. That there are other religious books and other religious beliefs is the very reason God saw fit to communicate with us. His purpose is to give us understanding of truth in the midst of untruth.

If the Bible is not the inerrant and infallible Word of God then it does not deserve our attention. At the very least, it deserves no more attention than a popular novel. Why master the content of a book that has no more authority or relevance than the latest best selling fiction? But if it is the inerrant and infallible Word of God we would do well to know its content. In this lesson, we will study the subject more closely.

Scripture

Internal Evidence: Deut. 6:6-9, 17-18; Josh. 1:8, 8:32-35; 2 Sam. 22:31; Ps. 1:2, 12:6, 19:7-11, 93:5, 119:9, 11, 18, 89-93, 97-100, 104-5, 130; Prov. 30:5-6; Isa. 55:10-11; Jer. 15:16, 23:29; Dan. 10:21; Matt. 5:17-19, 22-29; Mk. 13:31; Lk. 16:17; Jn. 2:22, 5:24, 10:35; Acts 17:11; Rom. 10:17; 1 Cor. 2:13; Col. 3:16; 1 Thess. 2:13; 2 Tim. 2:15, 3:15-17; 1 Pet. 1:23-25; 2 Pet. 3:15-16; Rev. 1:2, 22:18.

Credibility: 2 Kg. 17:3-6; Dan. 5:1-6:28; Matt. 14:1-12, 19:4f; Mk. 5:17f, 12:26, 13:19; Lk. 2:2, 17:26-30, 24:27, 44f; Jn. 8:44, 10:34-36; Acts 12:1, 18:12-17, 25:13-26:32; 2 Pet. 1:18; 1 Jn. 1:1-3.

Memory Verse

³ Elwell, p. 136

He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms (Luke 24:44).

Assignment

- A. Reading Assignment: Thiessen, chapters 5-6, and Walvoord, chapters 1, 3.
- B. Write a personal statement of faith concerning authenticity the purpose of Scripture.
- C. Written Quiz: Answer the following.
 1. List and explain the various arguments to prove that Scripture is God’s Word.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 2. What does the Bible claim concerning itself?
 3. Evaluate the Bible as literature.

Topics for Discussion

Be prepared to discuss the following topics in class.

1. The arguments for the authenticity of Scripture.
2. The genuineness of the books of the Bible.
3. The credibility of the books of the Bible.
4. The canonicity of the books of the Bible.
5. The internal and external evidence of the Bible as the Word of God.
6. The purpose of Scripture.

Suggested Collateral Readings

Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 1, pp. 21-47, 89-104.

Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 1, pp. 153-198.

_____, ed., The Living God: Readings in Christian Theology. (Grand Rapids: Baker Book House, 1983), pp. 115-214.

A. A. Hodge, Outline of Theology: for Students and Laymen. (Grand Rapids: Zondervan, 1979, reprint), pp. 82-93.

Earl Radmacher, Celebrating the Word. (Portland: Multnomah Press, 1987).

Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 1, 111-195.

**LESSON 3,
BIBLIOLOGY: Part 2,
The Inspired Word**

Introduction

The Bible speaks of itself as being inspired. Paul used the Greek term *theopneustos*, “God-breathed” (2 Tim. 3:16). Inspiration may be defined as that supernatural influence of the Holy Spirit upon certain men whereby He established their writings as trustworthy and authoritative.

Jesus implied the divine inspiration of the OT, when he argued that “Scripture cannot be broken” (Jn. 10:35). The doctrine of the inspiration of Scripture has been the tradition of Judaism since the time of Moses. Both the biblical teaching and the historic Christian belief is that Scripture is God’s communication to man, which has come to us through holy men of God prepared by God. Both The doctrines of revelation and inspiration presuppose a living God with a personal mind and will who is acting to communicate with others spirits.

While the authors spoke and wrote with their individual peculiarities, they were simultaneously moved and guided by the Holy Spirit. Therefore the autographs (the original manuscripts) are both the verbal and plenary inspiration of God. They are inerrant and infallible, reliable for doctrine, morality, social life and science.

It was not until recently, with the advent of higher criticism about century ago, that scholars began to challenge the belief in the inspiration and validity of

Scripture. The objections to the doctrine of inspiration arose from the belief that the Bible makes some erroneous statements concerning science, history, morals and religion, and that the NT sometimes, as they see it, misquotes the Old Testament.

However, each of these objections finds its support in prejudiced assumptions or poor hermeneutics. If the objector's assumptions and hermeneutic are incorrect, their objections are invalid as well. For example, the charge that the Bible contains false scientific data is fueled by an invalid hermeneutic. To say that the statement "from the rising of the sun to the place where it sets, the name of the LORD is to be praised" (Ps. 113:3 NIV) is scientifically inaccurate and thus erroneous is absurd. It was simply spoken in the vernacular. It is not meant to be a scientific treaty on astronomy. The number one rule of hermeneutics is vernacular, context, authorial intent.

Even today, actual scientist will use scientifically inaccurate phrases that convey their precise meaning in the vernacular. Myocardial infarction is the scientific term for an acute disease process in which the blood supply to a certain portion of the myocardial muscle is impeded or blocked altogether, thus causing that portion of the heart to suffer oxygen deprivation. Due to this lack of oxygen the tissue begins to die. In the vernacular we call this a heart attack. So do physicians. Yet, scientifically speaking it is a myocardial infarction. Even our modern meteorologists speak of the sunrise and sunset. Are we to believe that they actually think the sun rises and sets?

Scripture

Inspiration: Deut. 27:26; Josh. 1:7, 8:31f; 2 Kg. 17:13; Ezra 3:2; Neh. 8:1; Ps. 19:7, 33:4, 119:89; Isa. 8:20; Dan. 9:2, 11, 13; Acts 1:16, 28:25; 1 Cor. 2:13; 2 Cor. 5:18-20; Gal. 3:10; 2 Tim. 3:16; Heb. 10:15-17; 1 Pet. 1:10, 2:23; 2 Pet. 1:21

Illumination: Rom. 1:21; Eph. 1:18, 4:18; 1 Cor. 2:6-16; 1 Jn. 2:20, 27.

Memory Verse

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness (2 Tim 3:16).

Assignment

- A. Reading Assignment: Thiessen, chapter 7, and Walvoord, chapters 2, 4.
- B. Write a personal statement of faith concerning the inspiration of Scripture.
- C. Written Quiz: Answer the following.
 1. List and explain the terms related to the doctrine of biblical inspiration.
 - a.
 - b.
 - c.
 - d.
 - e.
 2. List and explain those theories of inspiration which seem to fall short.
 - a.
 - b.
 - c.
 - d.
 - e.
 3. Explain the biblical doctrine of inspiration.
 4. List and explain the two fundamental things upon which we base the theory of verbal, plenary inspiration.
 - a.
 - b.

Topics for Discussion

1. The definition of inspiration.
2. The meaning of the terms verbal and plenary.
3. Inadequate theories of inspiration.
4. Christ's testimony and biblical doctrine of inspiration.
5. Proofs of inspiration.
6. Divine revelation.
7. The objections to this doctrine.

Suggested Collateral Readings

- Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 1, pp. 48-88, 105-125.
- Walter A. Elwell, ed. Evangelical Dictionary of Theology. (Grand Rapids: Baker Book House, 1984), pp. 860-861.
- Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 1, pp. 199-262.
- _____, ed., The Living God: Readings in Christian Theology. (Grand Rapids: Baker Book House, 1983), pp. 215-316.
- Carl F. Henry, God, Revelation and Authority. (6 Volumes, Waco, Texas: Word Books, 1983), Vol. 3, pp. 20-47.
- _____, ed. Revelation and the Bible. (Grand Rapids: Baker Book House, 1958).
- A. A. Hodge, Outline of Theology: for Students and Laymen. (Grand Rapids: Zondervan, 1979, reprint), pp. 65-81.
- Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 1, pp. 196-242.

**LESSON 4,
THEOLOGY PROPER: Part 1,
Ontology, Trinity and Perfections**

Introduction

That God exists is believed in every culture, both modern and those of antiquity. “What may be known about God is plain to them because God has made it plain to them. For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, understood from what has been made, . . .” (Rom. 1:19, NIV).

Men know intuitively that God is. What they do not know is who He is. Thus, there are nearly as many different beliefs about who God is as there are different cultures. But Scripture solves the dilemma. Through it—God’s formal communication to man—we know who God is and what He expects of us.

We call the study of who God is, “theology proper.” This is the lesson that follows. We learn of His nature and His attributes. We see that He is the eternal personal being; the self-existent spirit without beginning, without peer and without change. He is essentially both great and good. He alone is the author of life. He is omnipresent, omniscient, omnipotent, wise, true, holy and righteous. We see as well that God is eternally one in essence; yet simultaneously God exists in three persons. These three persons: the Father, the Son and the Holy Spirit are the one true God.

Scripture

God the Father: Gen. 14:19; Mat. 11:25; Jn. 3:16, 5:23-24, 6:44-45; Eph. 1:4-6.

Ontology: Deut. 6:4, Ex. 3:14; Mal. 3:6; Jn. 4:24, 5:26; Heb. 13:8.

Trinity: Deut. 6:4; Mat. 28:19; 1 Cor. 12:4-6; 2 Cor. 13:14; Heb. 1-2.

Perfections: Ps. 113:5-6, 139, 145:9; Isa. 55:8-9; Jer. 32:27; Jn. 17:3; Rom. 11:33.

Memory Verse

I AM WHO I AM. This is what you are to say to the Israelites: I AM has sent me to you (Exodus 3:14).

Assignment

- A. Reading Assignment: Thiessen, chapters 8-9, and Walvoord, chapters 5-6.
- B. Write a personal statement of faith concerning essence, attributes, and nature of God.
- C. Written Quiz: Answer the following.
 1. List and define the four aspects of God's essence.
 - a.
 - b.
 - c.
 - d.
 2. List and define the four spiritual aspects of God.
 - a.
 - b.
 - c.
 - d.
 3. List and define the non-moral attributes of God.
 - a.
 - b.
 - c.

- d.
- 4. List and define the moral attributes of God.
 - a.
 - b.
 - c.
 - d.
- 5. Define the term Trinity.
- 6. List the proofs of the Son's deity.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
- 7. List the proofs of the Holy Spirit's deity.
 - a.
 - b.
 - c.
 - d.
 - e.
- 8. List the proofs of the Holy Spirit as a person.
 - a.
 - b.
 - c.
 - d.

Topics for Discussion

- 1. The essence of God.
- 2. The attributes of God.
- 3. The nature of God.

Suggested Collateral Readings

- Louis Berkhof Systematic Theology. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986, reprint), pp. 19-99.
- Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 1, pp. 260-317.
- Walter A. Elwell, ed. Evangelical Dictionary of Theology. (Grand Rapids: Baker Book House, 1984), pp. 451-459.
- Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 1, pp. 263-344.
- _____, ed., The Living God: Readings in Christian Theology. (Grand Rapids: Baker Book House, 1983), pp. 317-454.
- Carl F. Henry, God, Revelation and Authority. (6 Volumes, Waco, Texas: Word Books, 1983), Vol.2 151-225, Vol. 5, pp. 21-408, Vol. 6, 35-51, 108-131, 251-268, 305-359.
- A. A. Hodge, Outline of Theology: for Students and Laymen. (Grand Rapids: Zondervan, 1979, reprint), pp. 129-199.
- Leham Strauss, The First Person. (Now York: Loizeaux Brothers, 1979 reprint).
- Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 1, 243-352.

LESSON 5,
THEOLOGY PROPER: Part 2,
The Decrees and Works of God

Introduction

Reformed theology stresses the sovereignty of God; and rightly so for all things take place according to His divine plan. It is a primarily theocentric rather than a primarily anthropocentric viewpoint.⁴

The doctrine of the decrees is based on the belief that according to His eternal purpose, by the decree of His own wise and sovereign will, and for His own glory, God brought all things that exist into existence. This includes both His independent acts and the human acts of history. He is at the same time both gloriously supreme over His creation and actively involved with it—although He is infinitely without any imposed limitations from His creation.

The doctrine of the decrees is necessarily closely related to the doctrine of election and predestination, which will be handled in lesson 12, under the subject of Soteriology.

Scripture

Decree: Deut. 28:58; Isa. 44:8; 1 Sam. 2:6-8; 1 Chr. 29:11-12; Ps. 90:2; Acts 17:24; Rom. 11:33; Eph. 1:9, 2:10.

⁴ Berkhof, p. 100.

Creation: Gen. 1:1, 21, 27; Neh. 9:6; Ps. 33:6, 9; Isa. 42:5; Rom. 11:36; Col. 1:16-17; Rev. 4:11.

Providence: Job. 38-39; Ps. 75:6-7, 104; Mat. 6:25-34, 10:29-30; Acts 4:27-28; Eph. 1:11.

Memory Verse

The LORD Almighty has sworn, “Surely, as I have planned, so it will be, and as I have purposed, so it will stand (Isaiah 14:24).

Assignment

- A. Reading Assignment: Thiessen, chapters 10-12.
- B. Write a personal statement of faith concerning the Decrees of God, creation, and providence.
- C. Written Quiz: Answer the following.
 1. State and define the doctrine of the decrees of God.
 2. List some of the decrees of God in the physical realm.
 - a.
 - b.
 - c.
 - d.
 3. List the decrees of God in the moral and spiritual realm.
 - a.
 - b.
 - c.
 4. List the decrees of God in the social and political realm.
 - a.
 - b.
 - c.
 5. What are the biblical proofs for the doctrine of creation?

6. What are the issues of concern in regard to the mediate creation of the present universe?
 - a.
 - b.
 - c.
 - d.
 - e.
7. Explain one of the above concerns in detail.
8. Define the doctrine of preservation.
9. Define the doctrine of providence.

Topics for Discussion

1. The definition of the decrees.
2. The proof, bases, purpose, content and order of the decrees.
3. The definition and doctrine of creation.
4. The doctrine of preservation.
5. The doctrine of providence.

Suggested Collateral Readings

- Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 1, pp. 225-259.
- Louis Berkhof Systematic Theology. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986, reprint), pp. 100-140, 150-180.
- Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 1, pp. 345-432.
- _____, ed., The Living God: Readings in Christian Theology. (Grand Rapids: Baker Book House, 1983), pp. 455-513.
- Carl F. Henry, God, Revelation and Authority. (6 Volumes, Waco, Texas: Word Books, 1983), Vol. 6, 455-484.
- A. A. Hodge, Outline of Theology: for Students and Laymen. (Grand Rapids: Zondervan, 1979, reprint), pp. 200-236.
- Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 1, pp. 353-370, Vol. 2, pp. 371-443.

LESSON 6, ANGELOLOGY

Introduction

Our word angel is from the Greek *angelos*, which is a rather non-specific term for messenger. It may have reference to either human or heavenly beings and is even used of Christ himself as the Angel of the Lord.

Generally, however, the term as used in the NT, and certainly as used in our vernacular, makes reference to those heavenly beings that serve primarily as messengers of God. Holy Angels are sinless spirit beings who comprise innumerable multitudes. They do not procreate. Each has its singular origin by the immediate creation of God. Their nature is particular to themselves. They are not deity, nor are they glorified human beings.

Fallen angels are those among these spirit beings who chose to follow Lucifer in his rebellion against God. These beings—known now as demons—under the direction of Lucifer, seek to thwart and corrupt the workings of God upon the earth. They wage warfare against God and His dominion. It is a spiritual warfare in which every believer is necessarily a participant.

Scripture

Holy angels: Gen. 18:1-19:1; Ps. 8:4-5, 148:2-5; Mat. 22:30, 26:53; Lk. 24:39; Col. 1:16; Heb. 1:5-2:9, 12:22-23; Rev. 5:11-14, 19:9-10, 21:12, 22:8-9.

Fallen angels: Gen. 14:19, 22; 1 Chr. 21:1; Ez. 28:12-19; Job 1:6; Isa. 14:12-14; Mat. 4:1, 25:41; Jm. 2:19; 2 Pet. 2:4; 1 Jn. 2:13; Rev. 9:1; 12:4, 20:10.

Memory Verse

Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders (Rev 5:11).

Assignment

- A. Reading Assignment: Thiessen, chapters 13-14, and Walvoord, chapters 22-24.
- B. Write a personal statement of faith concerning angels, both good and bad.
- C. Written Quiz: Answer the following.
 1. Describe the creation of angels.
 2. List six characteristics that define angelic nature.
 3. When and how did some angels fall into sin?
 4. What is the result of their sin?
 5. List the various kinds of angels mentioned in Scripture.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 6. List and explain the difference between the various fallen angels.
 - a.
 - b.
 - c.
 - d.
 7. In what ways did, and do, angels assist with Christ's ministry.
 8. List six things which angels are said to do.
 - a.

- b.
- c.
- d.
- e.
- f.

9. List nine things that evil angels are said to do.

- a.
- b.
- c.
- d.
- e.
- f.
- g.
- h.
- i.

Topics for Discussion

1. The creation of angels.
2. The nature of angels.
3. The fall of angels.
4. The various kinds of angels.
5. The work of angels.
6. The future of angels.

Suggested Collateral Readings

Louis Berkhof Systematic Theology. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986, reprint), pp. 141-149.

Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 2, pp. 3-124.

Walter A. Elwell, ed. Evangelical Dictionary of Theology. (Grand Rapids: Baker Book House, 1984), pp. 46-47.

Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 1, pp. 433-454.

Carl F. Henry, God, Revelation and Authority. (6 Volumes, Waco, Texas: Word Books, 1983), Vol. 6. 229-250.

A. A. Hodge, Outline of Theology: for Students and Laymen. (Grand Rapids: Zondervan, 1979, reprint), pp. 249-257.

Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 2, pp. 443-464.

LESSON 7,
ANTHROPOLOGY: Part 1,
Man's Origin

Introduction

Man exists to bring glory to God, to share His fellowship and to fulfill God's divine will and purpose upon the earth. Man, both male and female created was directly and immediately by God from the dust of the ground. Man was made a free agent consisting of body, soul and spirit and man was created in the image of God, having all the qualities of personhood, spirituality, intelligence, emotion, rationale and willfulness. "Man is not only the crown of creation, but also the object of God's special care."⁵

Today, the primary objection to the doctrine of the immediate creation of man is the doctrine of evolution. Higher criticism rejects the biblical accounts of creation in Genesis 1 and 2, accusing them of being contradictory. These objections will be dealt with during the lesson.

Scripture

Man's origin and nature: Gen. 1:26-28, 2:15-25, 3:19; Ps. 51:1; Mat. 15:19; Jn. 3:36; Rom. 3:23, 6:23; 1 Cor. 2:14; Eph. 2:1-3, 2:7-8; 1 Thess. 5:23; Jm. 3:9;

Memory Verse

So God created man in his own image, in the image of God he created

⁵ Berkhof, p. 181.

him; male and female he created them (Gen 1:27).

Assignment

- A. Reading Assignment: Thiessen, chapters 15-17, and Walvoord, chapters 25.
- B. Write a personal statement of faith concerning the origin of man, his original state, his universal roots, and his constitution.
- C. Written Quiz: Answer the following.
 1. List and define six agreements of the evolution of man.
 2. List and define six biblical arguments for the immediate creation of man.
 3. What is and is not meant when we say man was made in the image of God?
 4. What are two arguments for the belief in a common ancestry for all mankind?
 5. What is meant by the term dichotomous theory?
 6. What is meant by the term trichotomous theory?
 7. What comprises the moral constitution?
 8. List and explain four theories as to the origin of the soul.
 - a.
 - b.
 - c.
 - d.

Topics for Discussion

1. The origin of man.
2. The original state of man.
3. The universal roots of humanity.
4. The constitution on man.

Suggested Collateral Readings

- Louis Berkhof Systematic Theology. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986, reprint), pp. 181-218.
- Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 2, 125-214.
- Walter A. Elwell, ed. Evangelical Dictionary of Theology. (Grand Rapids: Baker Book House, 1984), pp. 545-548, 1036-1037.
- Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 2, pp. 455-560.
- Carl F. Henry, God, Revelation and Authority. (6 Volumes, Waco, Texas: Word Books, 1983), Vol. 6, 197-228.
- A. A. Hodge, Outline of Theology: for Students and Laymen. (Grand Rapids: Zondervan, 1979, reprint), pp. 280-308.
- Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 2, 465-532.

**LESSON 8,
ANTHROPOLOGY: Part 2,
Man's Fall**

Introduction

Sin is the universal moral evil comprised of any lack of conformity to the moral law or revealed will of God; whether it be known or unknown, or by action or thought.

In Adam—the first man and progenitor of the human race—man fell from his state of sinless state. This occurred upon Adam's personal and willful choice to disobey the revealed will of God. By this act man was separated from fellowship with God and became inherently corrupt and unable to please God, thereby becoming the subject of God's divine wrath and condemned to physical and spiritual death.

Every child is born into this sinful state of total depravity that. The nature of sin is transmitted immediately by natural generation from parent to child. As a result, every man is lost and in need of God's salvation which is wholly by grace alone. More than any other doctrine (aside from the trinity and the deity and work of Christ, which Christianity alone believes) this doctrine of the total depravity of man separates the Judeo-Christian belief from every religion of the world. All world religions believe that man has within himself the capacity to achieve righteousness. This is a foreign thought to the Judeo-Christian belief that man is born into sin and thereby unable to achieve righteousness, which comes only from

God and is granted to those who humble themselves before Him—a act that offends man's pride.

But note, in this fallen state man has retained the image of God in which he was created. Indeed it is this quality of human personality that makes man responsible for his sinful choices.

Scripture

Sin and mankind: Gen. 3:6-7, 9:6; Deut. 32:4; Job 14:4, 34:10; Ps. 51:5; Prov. 16:4, Isa. 14; Jer. 13:23; Jn. 3:16-18; Rom. 3:9-18, 5:12, 18, 7:14, 8:1; Gal. 3:22; 1 Cor. 11:7; 2 Cor. 5:21; Heb. 4:12; Rev. 20:11-15.

Memory Verse

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned (Romans 5:12).

Assignment

- A. Reading Assignment: Thiessen, chapters 18-20 and Walvoord, chapters 26-27.
- B. Write a personal statement of faith concerning sin and mankind.
- C. Written Quiz: Answer the following.

1. What is the purpose of the law of God?
2. List five things that define the nature of sin.
3. What are the problems connected with the fall of man?
 - a.
 - b.
 - c.
4. Give an answer for one of the above problems.
5. How did sin come to be a part of the human experience?
6. List the immediate effects of Adam's sin.
 - a.
 - b.

c.

d.

7. List the give a short explanation of the different theories as to the imputation of sin.

a.

b.

c.

d.

e.

f.

8. Define total depravity.

Topics for Discussion

1. God's law.
2. The nature of sin.
3. The why of the fall.
4. Adam's sin and its consequences.
5. The universality of sin.
6. The imputation of sin.
7. Total depravity.
8. Guilt.
9. The penalty for sin.

Suggested Collateral Readings

Louis Berkhof Systematic Theology. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986, reprint), pp. 219-261.

Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 2, pp. 224-373.

Walter A. Elwell, ed. Evangelical Dictionary of Theology. (Grand Rapids: Baker Book House, 1984), pp. 385-388, 1012-1019.

Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 2, pp. 561-660.

Carl F. Henry, God, Revelation and Authority. (6 Volumes, Waco, Texas: Word Books, 1983), Vol. 6, 269-304.

A. A. Hodge, Outline of Theology: for Students and Laymen. (Grand Rapids: Zondervan, 1979, reprint), pp. 315-366.

Charles Hodge, Systematic Theology. (3 Volumes, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1952), Vol. 2, pp. 130-277.

Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 2, pp. 533-664.

**LESSON 9,
CHRISTOLOGY: Part 1,
The Person of Christ**

Introduction

Jesus Christ is the second person of the trinity. Born into this world of the Virgin Mary and thereby entered this world as a man, he is God manifest in the flesh. This is called the incarnation. We call it the hypostatic union. Here, within this one person, occurred an eternal and perfect union of two separate and divergent natures. Yet the natures remained “distinct, whole, and unchanged, without mixture or confusion so that the one person, Jesus Christ, is truly God and truly man.”⁶

Throughout the history of the Church various teachers have arisen that deny the deity of Christ, the hypostatic union, or the doctrine of the trinity itself. But from the earliest faction, the Church has rejected these splinter groups as heretics. The truth of this union between deity and humanity is indeed a mystery to our finite minds; but it is nonetheless a truth well documented in Scripture.

The kingpins of the gospel message are the deity and the resurrection of Christ. Without these realities there is no gospel. It is therefore no wonder that these are the two doctrines that Satan has continued to attack.

Scripture

Deity: Jn.1:1, 14, 18, 29, 8:58; Col. 1:15-18; Heb. 1-2; Rev. 1:8, 11, 18.

⁶ Elwell, p. 540.

Incarnation: Isa. 7:14, 9:6; Lk. 1:31-32, 35; Jn. 1:14, 29; Phil. 2:5-11; Heb. 1-2, 2:5-10, 12, 4:15.

Memory Verse

In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1).

Assignment

- A. Reading Assignment: Thiessen, chapters 22-24 and Walvoord, chapters 7-8.
- B. Write a personal statement of faith concerning person and nature of Christ.
- C. Written Quiz: Answer the following.
 1. List and explain the major historical views as to the person of Christ.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 2. What was the state of the preincarnate Christ?
 3. List the reasons for the incarnation.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 3. What is meant by the term kenosis?

4. Describe the nature of the union of the two natures of Christ. What it is, and what it is not.
5. List seven characteristics of Christ's life of earth.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.

Topics for Discussion

1. The various historical viewpoints of Christology.
2. The preincarnate Christ.
3. The incarnation.
4. The humanity of Christ.
5. The deity of Christ.
6. The two natures of Christ.

Suggested Collateral Readings

- Louis Berkhof Systematic Theology. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986, reprint), pp. 305-355.
- Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 5, 3-94.
- Walter A. Elwell, ed. Evangelical Dictionary of Theology. (Grand Rapids: Baker Book House, 1984), pp. 1032-1036.
- Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 2, pp. 661-760.
- Carl F. Henry, God, Revelation and Authority. (6 Volumes, Waco, Texas: Word Books, 1983), Vol. 2, pp. 226-246, Vol. 3, pp. 48-247.
- A. A. Hodge, Outline of Theology: for Students and Laymen. (Grand Rapids: Zondervan, 1979, reprint), pp. 378-390.

Leham Strauss, The Second Person. (Now York: Loizeaux Brothers, 1979 reprint).

Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 2, 669-710.

John F. Walvoord, Jesus Christ Our Lord. (Chicago: Moody Press, 1971).

**LESSON 10,
CHRISTOLOGY: Part 2,
The Work of Christ**

Introduction

As the eternal Son of God, Jesus Christ was active in creation and is presently the means by which all things continue to exist.

As a man, he lived a perfect and sinless life. Although he was not subject to death, he willingly suffered death that so he might serve in behalf of man as the substitutionary sacrifice for the satisfaction of divine justice.

On the third day, he resurrected to life. This confirmed both his deity and God's acceptance of his atoning sacrifice. Furthermore, his resurrection guarantees the believer's victory over death. It becomes the glorious purifying hope in the heart of every saint.

Jesus then bodily ascended into heaven. He is now seated at the Father's right hand. Here, he ministers as the great high priest, petitioning and making intercession for the saints. He is the only mediator between man and God.

Jesus will continue this roll of mediator until the day he bodily returns to establish his earthly kingdom. At this time he will reign on the throne of David, ruling the earth in righteousness for a thousand years. And finally, he will serve as judge. All who failed to place their trust in God's provision will stand guilty before the throne. Each will be sentenced to eternal punishment.

Scripture

His sinless life and sacrificial death: Rom. 3:23-26; 2 Cor. 5:19; Heb. 10:5-20; 1 Jn. 2:2, 4:10.

His resurrection: Mat. 28:6; Jn. 14:19; Acts 2:23, 30-31; Rom. 1:4, 4:25, 6:5-10; 1 Cor. 15:20; 1 Jn. 3:3.

His ascension and heavenly position: Lk. 1:31-33; Jn. 5:27-29; Acts 1:2-3, 9-11; Eph. 1:22-23; Col. 1:18; 1 Tim. 2:5; Heb. 4:15, 7:25, 10:12, 12:2; Rev. 19:11-16, 20:11-15.

Memory Verse

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God. (2 Cor. 5:21).

Assignment

A. Reading Assignment: Thiessen, chapters 25-26 and Walvoord, chapters 9-11.

B. Write a personal statement of faith concerning the work of Christ.

C. Written Quiz: Answer the following.

1. List the reasons for the importance of Christ's death.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
2. List and give a short explanation of the misinterpretations of Christ's death.
 - a.
 - b.
 - c.

d.

e.

3. Explain the true meaning of Christ's death. What is meant by use of the terms vicarious, satisfactory, and ransom?
5. Why was the resurrection of Christ important?
4. For whom did Christ die?
6. What was the nature of Christ's resurrection?
7. Explain the argument from testimony for Christ's resurrection.
8. Explain the argument from cause and effect for Christ's resurrection.

Topics for Discussion

1. The meaning and importance of Christ's death.
2. The extent of Christ's death.
3. The resurrection of Christ.
4. The ascension of Christ.
5. The exaltation of Christ.

Suggested Collateral Readings

- Louis Berkhof Systematic Theology. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986, reprint), pp. 356-414.
- Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 5, 95-368.
- Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 2, pp. 761-842.
- A. A. Hodge, Outline of Theology: for Students and Laymen. (Grand Rapids: Zondervan, 1979, reprint), pp. 391-444.
- Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 2, pp. 710-776.

LESSON 11,
PNEUMATOLOGY:
The Person and Work of the Holy Spirit

Introduction

The Holy Spirit is the third person of the triune Godhead. He is truly God, having the same essence as that of the Father and the Son. He shares the attributes of deity and exercises individual administrative works.

He too was actively involved in creation. Often He is directly associated with miracles. He is the divine author of Scripture and He was involved in the virgin birth of the Lord Jesus. While upon earth, Jesus lived in a close relationship with and reliance upon the Holy Spirit.

With respect to mankind, His work involves both the restraint of certain sins and the enlightenment of their need. It is through His efficacious grace that one is brought to the point of salvation. While throughout time He has been active in the life of every believer, now, in this age of the Church, His relationship is corporate as well as personal.

Scripture

His deity: Ps. 139:7-10; Isa. 40:13-14; Jn. 14:16, 15:26; Acts 5:1-4, 10:19-20, 13:2; Rom. 8:2; 1 Cor. 2:10-11, 12:11.

His involvement in creation, miracles, Scripture, and the birth and life of Christ: Gen. 1:2; 1 Kg. 18:12; Isa. 11:2-3, 40:12-14, 42:1-4; Mat. 1:18-20, 12:28; Lk. 1:35; Mk. 12:36; Jn. 3:34; 2 Pet. 1:21.

His work in the world: Gen. 6:3; 1 Sam. 16:14; Ps. 51:11; Jn. 14:16-17, 16:7-11; Acts 2:1-4; 1 Cor. 2:14, 12:13; 1 Thess. 4:7-8; 2 Thess. 2:6-7, 13.

His work in the life of the believer: Jn. 1:12-13, 3:2-15, 14:16-17; Rom. 6:1-14, 8:9, 12:3-8; 1 Cor. 2:15, 6:19, 12:1-14; 2 Cor. 1:22; Eph. 1:13, 4:30, 5:18.

Memory Verse

When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment (John 16:8).

Assignment

- A. Reading Assignment: Thiessen, chapter 27 and Walvoord, chapters 14-19.
- B. Write a personal statement of faith concerning person and work of the Holy Spirit.
- C. Written Quiz: Answer the following.
 1. Describe the role the Holy Spirit had in creation.
 2. How are the lives of unbelievers affected by the Holy Spirit?
 3. What significance did the Holy Spirit have in the recording of Holy Scripture?
 4. In what ways was the Holy Spirit active in the life of Jesus while he was on earth?
 5. List and explain four works of the Holy Spirit upon the salvation of the believer.
 - a.
 - b.
 - c.
 - d.
 6. List and explain four continuing works of the Holy Spirit in the believer's life.

- a.
- b.
- c.
- d.

Topics for Discussion

1. The Holy Spirit's role in the creation of the world.
2. The Holy Spirit's role in the affairs of non-believers.
3. The Holy Spirit's relationship to Scripture.
4. The Holy Spirit's relationship to Christ.
5. The Holy Spirit's relationship to the believer.

Suggested Collateral Readings

- Louis Berkhof Systematic Theology. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986, reprint), pp. 423-431.
- Lewis Sperry Cafer, Systematic Theology. (8 Volumes, Dallas: Dallas Theological Seminary, 1948). Vol. 3, pp. 334-339, Vol. 6, pp. 3-161.
- Walter A. Elwell, ed. Evangelical Dictionary of Theology. (Grand Rapids: Baker Book House, 1984), pp. 521-527.
- Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 3, pp. 845-886.
- Carl F. Henry, God, Revelation and Authority. (6 Volumes, Waco, Texas: Word Books, 1983), Vol. 6, pp. 370-401.
- Strauss, Lehman. The Third Person. Now York: Loizeaux Brothers, 1979 reprint.
- Leham Strauss, The Third Person. (Now York: Loizeaux Brothers, 1979 reprint).
- Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 1, pp. 323-326, Vol.3, 777-886.

LESSON 12,
SOTERIOLOGY: Part 1,
Election

Introduction

Those with a more anthropocentric view of the world take issue with this doctrine. In their effort to provide for man's freewill they effectively overlook the sovereignty of God. We will deal with these problems in this lesson.

Thus it is imperative that we understand the meaning and significance of the terms sovereignty and freewill. When understood correctly, God's sovereignty and man's freewill do not necessarily exclude one another. Although freewill implies unrestrained choice, nevertheless man has natural limitations. He is not free to choose to do something for which he has no ability.

Freewill means the liberty to choose that which is within man's ability or nature. Certainly, God has freewill, yet He too is limited by His nature, by His ability. Although He can do all things, He cannot do that which is against His nature. He cannot lie. He cannot change. He cannot sin. Still, however, He is sovereign and can choose to do anything within His nature; and He has supreme power to do all that He may choose to do.

Man's nature is wicked. Scripture is clear about this. "They are corrupt, their deeds are vile; there is no one who does good. The LORD looks down from heaven on the sons of men to see if there are any who understand, any who seek God. All have turned aside, they have together become corrupt; there is no one

who does good, not even one” (Ps. 14:1-3, NIV). When left to himself, man does not have the ability to choose God. But when the Holy Spirit begins His work in the individual, He gives him the ability to choose God and to do good. This is Paul’s point in Romans 7 and 8.

I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do — this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it. So I find this law at work: When I want to do good, evil is right there with me. . . . (Rom. 7:18-21).

Then he speaks as one in whom God has begun to work.

“Through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, . . .” (Rom. 8:2-3).

Scripture

Election: Mat. 22:14; Acts 13:48; Eph. 1:4-11; Col. 3:12; 1 Thess. 1:4.

Memory Verse

For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will—to the praise of his glorious grace, which he has freely given us in the One he loves (Eph. 1:4-6).

Assignment

- A. Reading Assignment: Thiessen, chapter 28 and Walvoord, chapter 34.
Handouts on Election
- B. Write a personal statement of faith concerning election and foreknowledge.
- C. Written Quiz: Answer the following.
 1. Give the modified sublapsarian view of the order of the decrees.
 - a.

- b.
 - c.
 - d.
 - e.
2. In what way is this modified view different than the standard sublapsarian view?
 3. Why must the supralapsarian view be rejected?
 4. Define the doctrine of election as understood based upon prescience.
 5. List the objections to this view.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 6. Define the doctrine of election as understood based upon choice.
 7. List the objections to this view.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 8. Argue for one of the positions.

Topics for Discussion

1. Election.
2. Foreknowledge.
3. Choice.
4. Calvinism
5. Arminianism.

6. Vocation.

Suggested Collateral Readings

- Louis Berkhof Systematic Theology. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986, reprint), pp. 415-422.
- Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 3, pp. 165-205.
- Walter A. Elwell, ed. Evangelical Dictionary of Theology. (Grand Rapids: Baker Book House, 1984), pp. 348-349, 870-872.
- Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 3, pp. 887-928.
- DeVern F. Fromke, The Ultimate Intention. (Cloverdale, In: Sure Foundation, 1977).
- Carl F. Henry, God, Revelation and Authority. (6 Volumes, Waco, Texas: Word Books, 1983), Vol. 6, 76-89.
- A. A. Hodge, Outline of Theology: for Students and Laymen. (Grand Rapids: Zondervan, 1979, reprint), pp. 214-236.
- Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 3, pp. 777-793.

LESSON 13
SOTERIOLOGY: Part 2,
Grace and God's Purpose

Introduction

There is but one means whereby man can be saved; it is the grace of God. It is a gift of God. Indeed, every breath man takes is by the grace of God. Judicially, we have all been sentenced to death, but by His grace we live.

Thus, it is extremely important that we understand God's ultimate purpose in creation. It is a simple concept but it is one that, due to man's anthropocentric ego, is often overlooked. God created for His glory. This is His ultimate purpose. Governmental authority is not His goal. Equality among the nations is not His goal. Mere change is not His goal. Even the redemption of the lost is not His ultimate goal. His goal was and is His own glory. This offends some, but who is the pot to say to the potter, "Why did you make me such?"

Once this is understood, it answers many questions. For example, what is the purpose of the Church? The answer: To glorify the Lord. Why does God allow evil? The answer: For His own glory. Evil is the antithesis of good. God is good. From the time God created spirits capable of independent decisions making evil has been a philosophical possibility. Once evil did indeed materialize it brought to light certain of God's perfections that His creation would have never known or understood if evil had not cropped its ugly head. Good has no meaning without its opposite, evil. Justice, forgiveness, mercy, grace and unconditional

love would have no meaning in a world without sin. So while sin is everything God hates, at the same time its presence serves to magnify His perfections.

All things, yes as hard as it is to understand, all things ultimately bring the glory of God into view.

Scripture

Grace: Isa. 64:6; Jn. 3:36; Acts 4:12; Gal. 3:3; Eph. 2:8-9.

God's purpose: Rom. 15:6, 9; 1 Cor. 1:9, 15:28; Eph. 1:3-18, 3:9; Phil. 1:5, 2:1, 3:10; Col. 1:18-19; 2 Thess. 1:12; 2 Tim. 1:8-9; 1 Pet. 2:6, 4:11; Rev. 13:8.

Memory Verse

But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved (Eph. 2:4-5).

Assignment

A. Reading Assignment: Thiessen, chapters 21, 34 and Walvoord, chapters 20-21, 41-43.

B. Write a personal statement of faith concerning God's grace and His ultimate purpose.

C. Written Quiz: Answer the following.

1. What is God's ultimate purpose in creating?
2. What spiritual knowledge is intuitive to mankind?
3. Where do we primarily find the revelation of God's purpose?
4. What was the threefold objective of the time of preparation before God sent forth His Son?
 - a.
 - b.
 - c.
5. Describe the method that God is presently using to carry out His plan.
6. Describe the method God will use in the future to carry out His plan.
7. In what way is the Bible a means of grace? Explain.

- a.
- b.

- 8. Describe the nature of prayer.
- 9. Explain the relationship of prayer and providence.

Topics for Discussion

- 1. The ultimate purpose of God.
- 2. God's design.
- 3. The various methods God has employed.
- 4. Grace.
- 5. Prayer.

Suggested Collateral Readings

- Louis Berkhof Systematic Theology. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986, reprint), pp. 432-446, 604-615.
- Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 3, pp. 225-266.
- Walter A. Elwell, ed. Evangelical Dictionary of Theology. (Grand Rapids: Baker Book House, 1984), pp. 479-483.
- Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 3, pp. 1003-1024.
- A. A. Hodge, Outline of Theology: for Students and Laymen. (Grand Rapids: Zondervan, 1979, reprint), pp. 367-377.

LESSON 14,
SOTERIOLOGY: Part 3,
Conversion

Introduction

The subjects of the next three lessons—having to do with the doctrine of salvation—are very closely related. Although they might have been presented in a more logical order (i.e. grace, regeneration, conversion, justification, sanctification and security), we will study them in the order in which they appear in the text.

Conversion is the human aspect of that spiritual change which from the divine side is called regeneration. It is the voluntary change of mind in which the sinner turns from sin and to Christ. The two elements of conversion are faith and repentance. “Faith is that persuasion, drawn forth from within by God through the truth of the gospel, that God’s testimony regarding His Son is true; and the resulting trust in Jesus Christ which leads one to submit to Him.”⁷ “Repentance is that voluntary change of mind about Christ and a subsequent turning from sin.”⁸

Scripture

Salvation: Jn. 3:16, 36; Acts 16:31; Rom. 3:24, 4:6, 22-25, 5:1, 9, 19, 5:10, 8:15-17, 30, 10:4; 1 Cor. 1:18, 5:21; Phil. 3:9; Rev. 5:9.

⁷ Cook, p. 560.

⁸ Strong, p. 832.

Conversion: Acts 11:18, 26:18; Phil. 2:29; 1 Thess. 1:9; 2 Tim. 2:25; 2 Pet. 1:1.

Memory Verse

And he said, I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven (Matt 18:3).

Assignment

A. Reading Assignment: Thiessen, chapter 29 and Walvoord, Chapters 28-29. Handouts on Conversion.

B. Write a personal statement of faith concerning salvation and its related topics.

C. Written Quiz: Answer the following.

1. What is the logical order in the experience of salvation?
2. Explain the importance of repentance.
3. Define repentance.
4. List and explain the three aspect to repentance.
 - a.
 - b.
 - c.
5. How does repentance come about?
6. List some of the benefits that come about due to one's faith.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.

7. Define faith.
8. List and explain the different elements to faith.
 - a.
 - b.
 - c.
9. What is the source of faith?

Topics for Discussion

1. Conversion.
2. Repentance.
3. Faith.

Suggested Collateral Readings

- Louis Berkhof Systematic Theology. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986, reprint), pp. 447-492.
- Cafer, Lewis Sperry. Salvation: A Clear Doctrinal Analysis. (Grand Rapids: Zondervan Publishing House, 1945 reprint).
- Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 7, pp. 93-94.
- Walter A. Elwell, ed. Evangelical Dictionary of Theology. (Grand Rapids: Baker Book House, 1984), pp. 272-273, 936-937.
- Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 3, pp. 929-946.
- J. I. Packer, Evangelism and the Sovereignty of God. (Chicago: InterVarsity Press, 1961).
- A. A. Hodge, Outline of Theology: for Students and Laymen. (Grand Rapids: Zondervan, 1979, reprint), pp. 445-455, 465-481.
- Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 3, pp. 829-849.

LESSON 15,
SOTERIOLOGY: Part 4,
Justification, Regeneration and Adoption

Introduction

We use the term “the effectual call” to describe that irresistible work of the Holy Spirit that brings the elect to salvation by faith. Regeneration takes place as a result of the effectual call. It “is that work of God the Holy Spirit whereby men and women are born again into the kingdom of God through the implantation of new life.”⁹

By this new life the believer is brought into union with Christ. “The life of Jesus Christ risen, glorified and dwelling within the believer is the life of the Christian.”¹⁰ This union results in the justification of the believer. “Justification is that work of God’s grace whereby He pardons all our sins and accepts us as righteous in His sight because, having been united to Christ by faith, Christ’s righteousness has been imputed to us.”¹¹

Scripture

Justification: Hab. 2:4; Acts 13:39; Rom. 1:17, 3-5, 4:25; 5:16, 18; Gal. 3:11.

⁹ Cook, p. 543.

¹⁰ Cook, p. 568.

¹¹ Cook, p. 571.

Regeneration: Jn. 3:3, 14-16; 14:16-20; Rom. 11:29; 1 Cor. 1:23-27; 2 Cor. 13:5; Gal. 2:20; 1 Pet. 1:3.

Adoption: Eph. 1:5; Gal. 3:25-26, 4:6; 1 Jn. 3:1-2.

Memory Verse

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God (2 Cor. 5:21).

Assignment

- A. Reading Assignment: Thiessen, chapter's 30-31 and Walvoord, chapter 30.
- B. Write a personal statement of faith concerning justification, regeneration, and adoption.
- C. Written Quiz: Answer the following.
 1. Define justification.
 2. List the three actions of God, which are involved with justification.
 - a.
 - b.
 - c.
 3. What is the method of justification?
 4. Define regeneration.
 5. Why is regeneration necessary?
 6. List the means by which regeneration takes place.
 - a.
 - b.
 - c.
 - d.
 - e.
 7. Explain the believer's union with Christ.
 8. What are the consequences of this union?

9. Explain adoption, as it relates to the believer.

Topics for Discussion

1. Justification.
2. Regeneration.
3. Union with Christ.
4. Adoption.

Suggested Collateral Readings

Louis Berkhof Systematic Theology. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986, reprint), pp. 493-526.

Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 3, pp. 3-164, 206-209.

Walter A. Elwell, ed. Evangelical Dictionary of Theology. (Grand Rapids: Baker Book House, 1984), pp. 13-14, 593-597, 924-926.

Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 3, pp. 947-966.

A. A. Hodge, Outline of Theology: for Students and Laymen. (Grand Rapids: Zondervan, 1979, reprint), pp. 456-464, 482-519.

Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 3, 793-829, 846-868.

LESSON 16,
SOTERIOLOGY: art 5,
Sanctification and Preservation

Introduction

The Hebrew term “to sanctify” in the OT is *qadash*. While some scholars believe it is from the root *chadash*, meaning “to shine,” most believe it is from the root term *qad*, meaning “to cut;” thus the concept “to separate.” The NT Greek term *hagiazō*, verifies the Hebrew root *qad*. The primary idea of *hagiazō*, is separation, thus holy.

The quality of holiness in the OT is applied first of all to God. As such, its primary meaning is unapproachableness. God is divine. He is absolutely distinct from every creature.¹² “In a derivative sense, the idea of holiness is also applied to things and persons that are placed in a special relationship to God.”¹³

Berkhof makes an interesting point. In passing from the OT to the NT we become aware of a striking difference. While not a single other attribute of God stands out in the OT with anything like the same prominence as His holiness, in the NT holiness is seldom ascribed to Him.

In all probability the explanation for this lies in the fact that in the New Testament holiness stands forth as the special characteristic of the Spirit

¹² Berkhof, p. 531.

¹³ Berkhof, p. 531.

of God, by whom believers are sanctified, are qualified for service, and are led to their eternal destiny.¹⁴

Sanctification, as applies to the believer, consists of two parts: the mortification of the old man, and the life of the new man unto good works. Berkhof defines sanctification as, “that gracious and continuous operation of the Holy Spirit, by which He delivers the justified sinner from the pollution of sin, renews his whole nature in the image of God, and enables him to perform good works.”¹⁵

The doctrine of sanctification leads, naturally, to the doctrine of preservation. Namely, that the saints of God are secure in their salvation. Due to the sovereign decree and power of God, and to the character and work of each of the persons of the Godhead, the elect cannot become un-elect. One who is justified in Christ cannot become unjustified. This security for the believer gives him both a reason to persevere in the way of faith and holiness, and assurance by the Holy Spirit that the saving work of Christ is now and forever.

Scripture

Sanctification: Acts 20:32, 26:18; Rom. 15:16; 1 Cor. 1:2, 6:11; Eph. 5:26; 1 Thes. 5:23; 1 Tim. 4:5; Heb. 2:11; Jd. 1.

Preservation: Jn. 3:3-7, 10:27-29, 14:16-17; Acts 4:12; Rom. 8:34; 1 Cor. 15:2; Eph. 4:30; Phil. 1:12; Heb. 2:9-10; Jd. 1, 24; 1 Jn. 2:19, 5:13.

Memory Verse

May God himself, the God of peace, sanctify you through and through.
May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ (1 Thess. 5:23).

Assignment

- A. Reading Assignment: Thiessen, chapter's 32-34 and Walvoord, chapter's 31-33.
- B. Write a personal statement of faith concerning Sanctification and preservation.
- C. Written Quiz: Answer the following.

¹⁴ Berkhof, p. 532.

¹⁵ Berkhof, p. 532.

1. Define the term sanctification.
2. List and explain the significance of sanctification.
 - a.
 - b.
 - c.
 - d.
3. When does the act of sanctification take place? Explain?
4. Explain sanctification as a process.
5. How does sanctification come about?
6. Define the doctrine of perseverance.
7. List and explain the primary Scriptural proof for this doctrine.
 - a.
 - b.
 - c.
 - d.
8. List and explain the reasoning behind the arguments against the doctrine of perseverance.
 - a.
 - b.
 - c.
 - d.
9. Choose one of the above arguments and argue against it.

Topics for Discussion

1. Sanctification.
2. Perseverance.

Suggested Collateral Readings

Louis Berkhof Systematic Theology. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986, reprint), pp. 527-554.

Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 3, pp. 267-394.

Walter A. Elwell, ed. Evangelical Dictionary of Theology. (Grand Rapids: Baker Book House, 1984), pp. 969-971.

Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 3, pp. 967-1002.

A. A. Hodge, Outline of Theology: for Students and Laymen. (Grand Rapids: Zondervan, 1979, reprint), pp. 258-279, 520-547.

Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 3, pp. 868-886.

LESSON 17,
ECCLESIOLOGY: Part 1,
The Foundation of the Church

Introduction

The nature of the Church universal is that of a living organism. It is made up of all the saints who have been united into the body of Christ. These saints are chosen by God, sanctified and baptized by the Holy Spirit. “The apostolic fathers represented the Church as *communio sanctorum*, the people of God which He has chosen for his own possession.”¹⁶

The local church is the earthly reproduction of the Church universal. As such, the local church is an organized assembly of regenerated saints, baptized believers who have chosen to gather together for the purpose of learning and practicing the Word of God, prayer, observance of the ordinances, and evangelism. The tension between the universal and the local church was felt as early as the second century.

Berkhof points out that the rise of heresies forced the early Christians to raise the question of the true Church and to fix their attention upon certain characteristics of the Church as an external institution. Increasingly, from the days of Cyprian up to the Reformation, the essence of the Church was sought in its external visible organization.

¹⁶ Berkhof, p. 558.

The Church Fathers conceived of the Catholic Church as comprehending all true branches of the Church of Christ, and as bound together in an external and visible unity, which had its unifying bond in the college of bishops. The conception of the Church as an external organization became more prominent as time went on. There was an ever-growing emphasis on the hierarchical organization of it, and the capstone was added with the institution of the Papacy.¹⁷

Since the Reformation, several organized bodies have emerged completely separate from the Papacy. Many however, in their own way, have retained or developed this undue emphasis on the external manifestation, thereby developing legalistic, materialistic, or artificially piouistic dogmas.

The significance of the universal and local nature of the Church must be realized and kept in balance.

Scripture

Membership: Mat. 28:19-20; Acts 2:41, 4:4; 1 Cor. 5:4-7, 14:40; 2 Cor. 2:6-8; 1 Tim. 5:9; 2 Jn. 10.

Local: Acts 12:1; Rom. 1:6-7, 16:16; 1 Cor. 1:1, 11:23-26; 1 Thess. 1:1; Rev. 2-3.

Universal: Mat. 28:19-20; Jn. 14:16-17; Acts 1:5, 2:1-4, 15, 20:28; Rom. 6:5-6; 1 Cor. 1:2, 4:2, 10:32, 12:12, 15; Eph. 1:4-5; Col. 1:2; 1 Thess. 4:9-10, 13-18.

Local polity: Mat. 22:15-22; Acts 6:1-6, 13:2; Rom. 13:1-7; 1 Cor. 5:13, 6:1-6, 11:23; 1 Thess. 5:19; 1 Pet. 2:11-17.

Offices: Acts 6:3; 1 Tim. 2:2-12, 3:2-17, 5:17; Tit. 1:6-7.

Memory Verse

And I tell you that you are Peter, and on this rock, I will build my church, and the gates of Hades will not overcome it (Matt. 16:18).

Assignment

A. Reading Assignment: Thiessen, chapters 35-36, and Walvoord, chapters 35, 40-43.

¹⁷ Berkhof, p. 562.

B. Write a personal statement of faith concerning the foundation nature, and organization of the Church.

C. Written Quiz: Answer the following.

1. List the things that the Church is not.
 - a.
 - b.
 - c.
 - d.
2. Define the universal Church.
3. Define the local church.
4. When did the Church begin?
5. List and explain the Scriptural proofs for an organized Church.
 - a.
 - b.
 - c.
 - d.
 - e.
6. List and define the officers of the church.
 - a.
 - b.
 - c.
7. Explain the three primary forms of church government found in today's local churches.

Topics for Discussion

1. The definition of the Church.
2. The founding of the Church.
3. The nature of the Church.
4. The organization of the Church.
5. The government of the Church.

Suggested Collateral Readings

Louis Berkhof Systematic Theology. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986, reprint), pp. 555-603.

Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 4, pp. 3-153.

Walter A. Elwell, ed. Evangelical Dictionary of Theology. (Grand Rapids: Baker Book House, 1984), pp. 231-245.

Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 3, pp. 1025-1088.

Earl D. Radmacher, What the Church Is All About. (Chicago: Moody Press, 1975).

Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 3, 889-929.

LESSON 18,
ECCLESIOLOGY: Part 2,
The Ordinances, Mission and Destiny of the Church

Introduction

While the Roman Catholic Church recognizes some seven ordinances, Scripture instructs the Church to observe but two, water baptism and the Lord's Supper.

Water baptism is for all believers. The word baptism is actually the transliteration of the Greek term *baptisma*. It is a bit misleading. An accurate theological translation of the term is "identification." Baptism serves to publicly identify the believer with the person and work of the Lord Jesus and with the people and message of God in the Church.

Concerning the Lord's Supper, the Roman Catholic Church holds to the doctrine of trans-substantiation—the belief that the bread and wine actually become the body and blood of Christ. Thus, they effectively re-crucify the Lord with every communion. The Lutheran Church holds to a doctrine of cons-substantiation—the belief that the Lord Jesus is bodily present with each communion service.

The Scriptural teaching on the issue is simple symbolism. The ordinance of the Lord's Supper is a symbol that serves as a memorial to the suffering and death of Christ. It is to be partaken in community by believers in good standing with the Church.

Scripture

Ordinances: Mat. 26:27, 28:19; Acts 2:38, 41-42, 22:16; 1 Cor.11:17-32.

Mission: Mat. 28:19; Lk. 24:46-48; Acts 1:8; Rom. 15:6, 9; 1 Cor.11:28-31; 2 Cor. 2:6, 5:19, 6:14-18, 7:1; Gal. 2:7, 6:10; Eph. 1:5-18; 3:21, 4:12-16, 5:2f; Phil. 2:16, 3:3; Col. 2:7; 1 Tim. 1:11, 3:15; 2 Thess. 1:12, 2:6f; 1 Pet. 4:11; 2 Pet. 3:18; 1 Jn. 3:2; Rev. 22:9.

Destiny: Mat. 13:24-30, 36-43, 47-50, 24:12; Lk. 17:26f; Rom.8:16f; 1 Cor. 6:2-3; 2 Cor. 11:2; Eph. 3:10, 21, 5:27; 1 Tim. 4:1; 2 Tim. 2:11-13, 3:1-9; Rev. 1:6, 2:26f, 3:21, 20:4, 6, 22:5.

Memory Verse

In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, in order that we, who were the first to hope in Christ, might be for the praise of his glory (Eph. 1:11-12).

Assignment

A. Reading Assignment: Thiessen, chapters 37-38, and Walvoord, chapters 36-39.

B. Write a personal statement of faith concerning ordinances, mission and destiny of the Church.

C. Written Quiz: Answer the following.

1. What is the significance of baptism?
2. What are the common modes of baptism?
3. Who is to be baptized?
4. List and explain the significance of the Lord's Supper.
 - a.
 - b.
 - c.
 - d.
5. Who is to participate in the Lord's Supper?
6. List and explain the Scriptural mandates for the Church?

- a.
- b.
- c.
- d.
- e.
- f.
- g.

7. How would you define the destiny of the Church?

Topics for Discussion

1. Baptism.
2. The Lord's Supper.
3. The mission of the Church.
4. The destiny of the Church.

Suggested Collateral Readings

Louis Berkhof Systematic Theology. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986, reprint), pp. 622-660.

Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 4, pp. 154-254.

Walter A. Elwell, ed. Evangelical Dictionary of Theology. (Grand Rapids: Baker Book House, 1984), pp. 382-384, 414, 724-727.

Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 3, pp. 1089-1148.

Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 3, 930-980.

LESSON 19,
ESCHATOLOGY: Part 1,
Christ's Coming in the Air

Introduction

In recent years there has been much debate concerning the coming of the Lord Jesus for His Church. Will He come before, during or after the seven-year period call the tribulation?

For a number of reasons, the pre-tribulational view seems to best explain the many passages involved. The mid-tribulational view has little Scriptural evidence. And even this seems understood in a somewhat questionable manner. Indeed, few actually adhere to this position.

The post-tribulational view has several problems as well. Its greatest problem is the population of the millennial kingdom. Scripture clearly teaches that when Christ returns immediately after the tribulation to setup His kingdom he will judge the nations. Unbelievers will be banished to hell. The righteous, both Jew and gentile, will enter the kingdom in their glorified state. Now if all the wicked have been sent to hell and all the righteous having inherited their glorified bodies have been ushered into the kingdom, then who is left to populate the kingdom in their mortal bodies? Of the scholars to date who espouse the post-tribulational view, none has answered this dilemma sufficiently.

The answer comes only in the pre-tribulational view. Just prior to the tribulation the righteous are glorified and taken to heaven (1 Thess. 4:13-17). In

the seven years that follow, multitudes of both Jews and gentiles will be converted. Although many of them will die, many others will survive until Christ returns to setup His kingdom (Mat. 24:13-14, 22; Rev. 6:9-11). When he does return, the unbelievers will be sent to hell and the righteous, the converts, both Jew and gentile will enter and populate the kingdom (Mat. 25:31-46).

Scripture

Nature of His coming: Mat. 16:27, 19:28, 24:32-51, 25:1-13, 31; Mk. 13:33-37; Acts 1:10f, 3:19-21; 1 Cor. 15:51f; Phil. 3:20f; 1 Thess. 4:16; 2 Thess. 1:7-10; Tit. 2:13; Heb. 5:7f, 9:28, 10:37; 2 Pet. 3:3-13; Rev. 22:12.

His coming for the Church: Jn. 14:3; 1 Cor. 15:51-54; 1 Thess. 4:13-18; 2 Thess. 2:1-7; Rev. 3:10.

Memory Verse

Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore, encourage each other with these words (1 Thess. 4:13-18).

Assignment

A. Reading Assignment: Thiessen, chapters 39-40, and Walvoord, chapter 12.

B. Written Quiz: Answer the following.

1. List and explain the four primary unscriptural positions on the state of the soul after death and before the resurrection.

a.

b.

- c.
- d.
2. What is the Scriptural position? Explain and give references.
3. List the reason for which the coming of Christ is important?
 - a.
 - b.
 - c.
 - d.
 - e.
4. List and briefly explain five of the erroneous interpretations of the return of Christ.
5. How would you state the Scriptural teaching of Christ's return?
6. List and explain the purpose of Christ's coming in the air.
 - a.
 - b.
 - c.

Topics for Discussion

1. Personal eschatology.
2. General eschatology.
3. The return of Christ in the air.

Suggested Collateral Readings

- Gleason L. Archer, Jr., Paul D. Feinberg, Douglas J. Moo and Richard R. Reiter. The Rapture: Pre-, Mid-, or Post-Tribulational. Grand Rapids: Zondervan Publishing House, 1984.
- Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 4, pp. 352-378.
- Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 3, pp. 1205-1224.
- John F. Walvoord, The Rapture Question. (Grand Rapids: Zondervan Publishing House, 1957).

**LESSON 20,
ESCHATOLOGY: Part 2,
The Great Tribulation**

Introduction

The seven-year period of tribulation will begin immediately after the rapture of the Church. Although we commonly refer to this period of Daniel's seven weeks as the tribulation period, only the last three and a half years is the Great Tribulation. This will be a time of destruction, poverty, tyranny, pain and death. It will also be a time of mass conversion. There will be a great awakening of both Jew and gentile, far surpassing anything in history.

During this time, God will exercise his wrath upon the unbelieving earth dwellers. And it will be a time of testing for the nation of Israel, as God brings judgment upon them for having rejected their Messiah and He prepares them to enter the millennial kingdom.

The seven-year period will begin with the introduction of the charismatic political figure, the Anti-Christ (2 Thess. 2-11). After orchestrating a peace treaty in the Middle East, he will spend the next 3 1/2 years gaining global support (Dan. 9:27, 11:21f.). At some point, probably just after the treaty is signed, Gog (modern day Russia) and Gomer (modern day Germany) the great powers from the north, will attack Israel (Eze. 38-39). When they attack God will miraculously destroy their armies. Upon their destruction Israel will finally realize that Jesus Christ was their Messiah (Eze. 39:7, 22).

Three and a half years after the signing of the peace treaty, the new charismatic world leader will enter and defile the Jewish temple (Dan. 9:27). When they reject him, he will begin a great onslaught against the Jews as well as everyone else who refuses his authority (Rev. 13). The following 3 ½ years are the great tribulation, the time of Jacob's trouble (Jer. 30:7; Dan. 12:1).

During these last 3 ½ years God's wrath will be poured out upon the earth. Plagues, catastrophes, sicknesses and death will be worldwide. The charismatic political figure who appointed himself as world leader will become an evil tyrant, killing everyone who opposes him. In time the people will begin to tire of him and will eventually revolt. He will come down against Israel and armies from around the world will gather to wage war with him. It is now that the Lord will return to setup His kingdom. He will destroy all of them in the valley of Megiddo, or Armageddon (Rev. 19:11-21).

Scripture

The great tribulation: Dan. 7:25, 9:26-27; Mat. 24; 2 Thess. 2:2-11; Rev. 6-19.

Memory Verse

For then, there will be great distress, unequaled from the beginning of the world until now—and never to be equaled again. If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened (Matt 24:21-22).

Assignment

A. Reading Assignment: Thiessen, chapter 41, and Walvoord, chapters 44-45.

B. Written Quiz: Answer the following.

1. List and explain the purpose of Christ's coming to the earth.
 - a.
 - b.
 - c.
 - d.
 - e.
2. What will be the political nature of the tribulation period?

3. What will be the religious nature of the tribulation period?
4. Discuss Israel's role during this time.
5. What will be the economic picture during this time?

Topics for Discussion

1. Christ's return to the earth.
2. The tribulation period.

Suggested Collateral Readings

Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 4, pp. 360.

John F. Walvoord, The Blessed Hope and the Tribulation. (Grand Rapids: Zondervan Publishing House, 1976).

**LESSON 21,
ESCHATOLOGY: Part 3,
The Revelation of Christ**

Introduction

At the completion of the seven-year tribulation the Lord Jesus Christ will return to the earth. He will destroy the armies of the beast and the armies of the world that have gathered to overthrow him. Satan will be cast into the bottomless pit for the duration of the millennium.

God will gather the nations of the world for judgment. Those deemed righteous will be ushered into the kingdom. Those deemed unrighteous will be cast into hell.

The coming of the Messiah has been the hope of Israel since the time of the prophets. The Jews lost control of their promised land with the invasion of Nebuchadnezzar in 586 BC. This began the times of the gentiles; a time during which Jerusalem was ruled by gentile powers. They have looked for their messiah ever since. Although they neglected him the first time, they will gladly receive him this time. They are still God's covenant people, the apple of His eye. Woe unto to those who offend them.

Scripture

Christ return to earth: Ez. 20:34-38; Mat. 24:29-30, 25:32:46; Rev. 19:11-21.

The time: Acts 1:7; Mat. 16:3, 24:32-36, 25:13; Mk. 13:32; 1 Thess. 4:16f, Tit. 2:13.

Memory Verse

I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice, he judges and makes war. His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself. He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: KING of Kings and LORD of Lords (Rev 19:11-16).

Assignment

- A. Reading Assignment: Thiessen, chapters 42-43, and Walvoord, chapter 46.
- B. Write a personal statement of faith concerning the great tribulation and the coming of Christ.
- C. Written Quiz: Answer the following.
 1. What is meant by the term millennial kingdom?
 2. What position will the Church hold during this time?
 3. List and explain the proofs of this doctrine.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.

4. What did the early Christians believe concerning the coming of the Lord? Why?
5. List and explain the Scriptural arguments in favor of a pretribulational return for the Church.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.

Topics for Discussion

1. Premillennialism.
2. Postmillennialism.
3. Amillennialism.
4. Pretribulationalism.
5. Midtribulationalism.
6. Posttribulationalism.

Suggested Collateral Readings

Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 4, pp. 255-351, 379-385.

Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 3, pp. 1149-1193.

A. A. Hodge, Outline of Theology: for Students and Laymen. (Grand Rapids: Zondervan, 1979, reprint), pp. 566-577.

John A. Sproule

LESSON 22,
ESCHATOLOGY: Part 4,
The Resurrection and the Judgment of Israel and the Nations

Introduction

The hope of resurrection is a driving force for every believer. Paul says without it we of all people are most miserable. Nevertheless, the doctrine of resurrection has always been one of dispute among non-orthodox and unbelieving philosophers.

In the days of Jesus, there was a difference of opinion among the Jews concerning the resurrection. While the Pharisees believed in it, the Sadducees did not (Matt. 22:23; Acts 23:8). When Paul spoke of it at Athens he was met with mockery (Acts 17:32). Some Corinthians denied it (1 Cor. 15), and Hymenaeus and Philetus, regarding it as something purely spiritual, asserted that it was already a matter of history (2 Tim. 2:18). Celsus, one of the earliest opponents of Christianity, made this doctrine the special butt of ridicule; and the Gnostics, who regarded matter as inherently evil, naturally rejected it as well.¹⁸

Even today, non-orthodox sects such as Mormons and Jehovah's Witnesses hold the doctrine in contempt. But belief in the resurrection is key to the Christian faith. It is a purifying factor that keeps one's attention rooted in the spiritual.

¹⁸ Berkhof, p. 720.

Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure (1 Jn. 3:2-3 NIV).

Scripture

Resurrections: Gen. 22:5; Job 14:14; Ps. 16:9-10, 17:15; Isa.26:19; Hos. 13:14; Dan. 12:1-3, 13; Mat. 22:23; Jn. 5:28f, 6:39f, 44, 54; Lk. 14:14, 20:35f; Acts 23:8, 24:15; 1 Cor.15; Phil. 3:11; 1 Thess. 4:4-16; Heb. 11:19; Rev. 20:4-6, 12f.

Judgement: 1 Sam. 2:10; 1 Chron. 16:33; Ps. 3:12, 9:7, 96:13, 98:9; Ecc. 11:9, 12:14; Isa. 2:4; Mat. 16:27; Acts 17:31; Rom. 2:16, 10:27; 2 Thess. 1:7-9; 2 Cor. 5:10; Rev. 20:12.

Memory Verse

I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection (Rev 20:4-5).

Assignment

A. Reading Assignment: Thiessen, chapter 44-45, and Walvoord, chapters 47-48.

B. Written Quiz: Answer the following.

1. List the primary reasons for belief in a resurrection.
 - a.
 - b.
 - c.
2. Discuss the nature of the believer's resurrected body.
3. Discuss the nature of the unbeliever's resurrected body.
4. When do the resurrections take place?
5. Why judgment?

6. List and explain the various judgments mentioned in Scripture.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
7. Why hell?

Topics for Discussion

1. The nature of resurrections.
2. The time of resurrections.
3. The various judgments.

Suggested Collateral Readings

- Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 4, pp. 385-412.
- Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 3, pp. 1194-1204.
- A. A. Hodge, Outline of Theology: for Students and Laymen. (Grand Rapids: Zondervan, 1979, reprint), pp. 559-565.
- Marvin J. Rosenthal. Not Without Design. (West Collingswood, New Jersey: The Friends of Israel Gospel Ministry, Inc., 1980).
- Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 3, 1015-1023.

LESSON 23,
ESCHATOLOGY: Part 5,
The Millennial Kingdom and the Final State

Introduction

After the seven-year tribulation period, Christ will setup his millennial kingdom on the earth. As promised, he will reign on the throne of David. He will begin his reign with the judgment of the nations. The wicked will be cast into hell and the righteous, both Jew and gentile, will enter the kingdom. They will live and reign with the Lord. Being, as yet, in their natural bodies, they will also populate the kingdom. Life will be prolonged and war and disease will be subdued.

At the end of the thousand years, many of the sons and daughters born into the kingdom will still be unsatisfied, even in this utopian state. Satan will be released from his prison and will persuade 1/4 of the kingdom's population to follow him.

No doubt, God allows this final rebellion to emphasize the sinful nature of man's heart, the doctrine of total depravity which is exclusive to the Judeo-Christian faith. Man is proud, wicked through and through, even dissatisfied with the Lord Himself. By emphasizing man's depravity, God's graciousness is emphasized as well. For "where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord" (Rom. 5:20-21).

At the completion of the millennium, God will set on the Great White Throne, a throne of judgment. All unbelievers from all ages will be made to stand before this court. There will be no forgiveness, no remitting of sentences in this court. Already condemned to eternity in the lake of fire, their deeds will be judge, thereby determining the degree of their suffering.

Finally, God will create a new heaven and a new earth in which the righteous of all ages will dwell. There they will commune with and serve the Lord for eternity.

Scripture

The millennial kingdom: Ps. 72:6-11; Isa. 2:2-4, 14:9-11; Jer. 23:5; Dan. 2:44, 7:13f, 26f; Mat. 19:28, 25:31-46; Lk. 1:32, 19:12-15;; Rev. 19:11-20:6, 21.

The White Throne: Dan. 12:2; Heb. 9:27; Jd. 6-7; Rev. 20:11-15.

The final state: Isa. 65:17, 66:22; 2 Pet. 3:10-13; Rev. 21-22.

Memory Verse

Jesus said to them, "I tell you the truth, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel (Matt 19:28).

Assignment

- A. Reading Assignment: Thiessen, chapter 46-47 and Walvoord, chapters 49-52.
- B. Write a personal statement of faith concerning the millennial kingdom and the future state.
- C. Written Quiz: Answer the following.
 1. Define the term "the Day of the Lord."
 2. List and explain the characteristics of the millennial kingdom.
 - a.
 - b.
 - c.
 - d.

- e.
- f.
- g.

3. Describe Satan's destiny.
4. What is the final judgment and what will take place there?
5. What is the final kingdom?
6. Describe the new creation?

Topics for Discussion

1. The millennial kingdom.
2. Christ in the kingdom.
3. The Church in the kingdom.
4. Israel and the nations in the kingdom.
5. The final state of all things.

Suggested Collateral Readings

- Lewis Sperry Chafer, Systematic Theology. 8 Volumes, (Dallas: Dallas Theological Seminary, 1948), Vol. 4, pp. 412-438.
- Walter A. Elwell, ed. Evangelical Dictionary of Theology. (Grand Rapids: Baker Book House, 1984), pp. 499-500, 506.
- Millard J. Erickson, Christian Theology. 3 Volumes, (Grand Rapids: Baker Book House, 1985), Vol. 3, pp. 1225-1248.
- A. A. Hodge, Outline of Theology: for Students and Laymen. (Grand Rapids: Zondervan, 1979, reprint), pp. 577-587.
- Carl F. Henry, God, Revelation and Authority. (6 Volumes, Waco, Texas: Word Books, 1983), Vol. 6, 402-435.
- Augustus H. Strong, Systematic Theology. 3 Volumes, (Old Trappan, New Jersey: Fleming H. Revell Company, 1979 reprint), Vol. 3, 1023-1056.
- John F. Walvoord, The Millennial Kingdom. (Grand Rapids: Zondervan Publishing House, 1978).

**LESSON 24,
THE RELEVANCE OF THEOLOGY**

Assignment

Term Paper: A term paper is to be submitted to the instructor and a copy is to be distributed to each student one week prior to the final class.

The paper is to be from 5 to 10 pages, typed, double-spaced and with references. You are to pick a theological issue or doctrine, define it, explain its significance and make application to a current modern issue.

Each student is to read the other students' papers prior to class. Come prepared to present your paper and to discuss it with the class.

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