

Basic Doctrine 2

Bill Scheidler

Teacher's Manual

Basic Doctrine 2

Contents

Lesson 1-6 – Doctrine of Christ.....	3-39
Lesson 7-9 – Doctrine of Angels.....	40-52
Lesson 10-13 – Doctrine of the Holy Spirit.....	53-67
Lesson 14-18 – Doctrine of the Church.....	68-83
Lesson 19-20 – Doctrine of Heaven & Hell.....	84-93
Lesson 21-24 – Doctrine of Eschatology.....	94-116

Lesson 1-6 The Doctrine of Christ

“...Concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.” Romans 1:3-4

I. What do we mean when we say that Jesus Christ has two natures?

A. Jesus Christ is true God (Heb. 1:8; John 20:28; Tit. 2:13; I John 5:20).

But to the Son He says: “Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom.” Hebrews 1:8

And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, “Peace to you!”²⁷ Then He said to Thomas, “Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing.”²⁸ And Thomas answered and said to Him, “My Lord and my God!”²⁹ Jesus said to him, “Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed.” John 20:26-29

For the grace of God that brings salvation has appeared to all men,¹² teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,¹³ looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,¹⁴ who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works. Titus 2:11-14

And we know that the Son of God has come, and he has given us understanding so that we can know the true God. And now we are in God because we are in his Son, Jesus Christ. He is the only true God, and he is eternal life. I John 5:20, NLT

1. He is given the names and titles of God.

a. Alpha and Omega (Rev. 22:12-13, 16; 1:8).

“And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work.¹³ I am the Alpha and the Omega, the Beginning and the End, the First and the Last.”...¹⁶ “I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star.”

Revelation 22:12-13, 16

b. Beginning and Ending (Rev. 22:12-13, 16).

c. The First and the Last (Rev. 1:17 with Is. 44:6).

And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, “Do not be afraid; I am the First and the Last. I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death. Revelation 1:17-18

“Thus says the LORD, the King of Israel, and his Redeemer, the LORD of hosts: ‘I am the First and I am the Last; besides Me there is no God. Isaiah 44:6

- d. The Holy One (Acts 3:14 with Hosea 11:9).

But you denied the Holy One and the Just, and asked for a murderer to be granted to you, and killed the Prince of life, whom God raised from the dead, of which we are witnesses. Acts 3:14

For I am God, and not man, the Holy One in your midst... Hosea 11:9b

- e. The Lord (Mal. 3:1; John 20:28; Luke 2:11; Acts 9:17; 10:36; Phil. 2:11; Heb.1:10).

For there is born to you this day in the city of David a Savior, who is Christ the Lord. Luke 2:11

- f. The Lord of Glory (I Cor. 2:8 with Ps. 24:8-10).

But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. I Corinthians 2:8

Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. ⁹ Lift up your heads, O you gates! Lift up, you everlasting doors! And the King of glory shall come in. Who is this King of glory? The LORD of hosts, He is the King of glory. Psalm 24:8-10

- g. Wonderful, Mighty God, Father of Eternity (Is. 9:6).

For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

- h. God (Heb. 1:8; John 20:28; Tit. 2:13; Rom. 9:5).

...of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen. Romans 9:5

- i. Immanuel or “God with us“(Mt. 1:23).

“Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, “God with us.”

2. He referred to Himself as the Son of God (John 5:18; 10:30-33; Luke 22:70; Rev. 1:8).

Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God. John 5:18

Then they all said, "Are You then the Son of God? So He said to them, "You rightly say that I am." Luke 22:70

3. He was declared to be the Son by the Father at His baptism (Mt. 3:13-17; Mk. 1:9-11; Luke 3:21-22).

When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. ²² And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased."

Luke 3:21-22

4. He was acknowledged as the Son of God by Satan and his demons (Mt. 4:1-11; Luke 4:1-13, 41).

And demons also came out of many, crying out and saying, "You are the Christ, the Son of God!" Luke 4:41

5. He has the attributes of God. John is the Gospel of Christ's deity (John 1:1-5, 6-18).

In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through Him, and without Him nothing was made that was made. ⁴ In Him was life, and the life was the light of men. ⁵ And the light shines in the darkness, and the darkness did not comprehend it...¹⁴ And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John 1:1-5, 14

- a. He is all powerful (Mt. 28:18; John 1:3; Eph. 1:20-23; Heb.1:3; 2:8).

God, who at various times and in various ways spoke in time past to the fathers by the prophets, ² has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; ³ who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, ⁴ having become so much better than the angels, as He has by inheritance obtained a more excellent name than they. Hebrews 1:1-4

- b. He is all-knowing (John 2:24-25; 5:25; 16:30; Col. 2:3; Rev. 2:23).

Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did.²⁴ But Jesus did not commit Himself to them, because He knew all men,²⁵ and had no need that anyone should testify of man, for He knew what was in man.

John 2:23-25

- c. He is everywhere present after the resurrection by the Spirit (Mt. 18:20; 28:20).

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,²⁰ teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen. Matthew 28:19-20

- d. He is eternal (John 1:1; 17:5; 8:58; Mic. 5:2).

Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM.” John 8:58

And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.⁴ I have glorified You on the earth. I have finished the work which You have given Me to do.⁵ And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. John 17:3-5

- e. He is unchanging (Heb. 1:10-12; 13:8).

But to the Son He says... “You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands.¹¹ They will perish, but You remain; and they will all grow old like a garment;¹² like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail.” Hebrews 1:8a, 10-12

Jesus Christ is the same yesterday, today, and forever. Hebrews 13:8

- f. He is self-existent (John 1:4; 5:21, 26; Heb. 7:16).

For as the Father has life in Himself, so He has granted the Son to have life in Himself. John 5:26

- g. He is holy (Acts 3:14; Mark 1:24).

But you denied the Holy One and the Just, and asked for a murderer to be granted to you, and killed the Prince of life, whom God raised from the dead, of which we are witnesses. Acts 3:14-15

- i. He is the fullness of the Godhead (Col 1:19; 2:9).

For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him, who is the head of all principality and power.
Colossians 2:9-10

For in Christ the fullness of God lives in a human body, and you are complete through your union with Christ. He is the Lord over every ruler and authority in the universe. –NLT

6. He possesses or demonstrates godlike functions.

a. Creation (John 1:3).

All things were made through Him, and without Him nothing was made that was made. John 1:3

He created everything there is. Nothing exists that he didn't make. –NLT

b. Sustaining Creation (Col. 1:15-17; Heb. 1:3).

¹⁵ He is the image of the invisible God, the firstborn over all creation. ¹⁶ For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. ¹⁷ And He is before all things, and in Him all things consist. Colossians 1:15-17

God, who at various times and in various ways spoke in time past to the fathers by the prophets, ² has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; ³ who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high. Hebrews 1:1-3

c. Forgiving Sins (Mk. 2:5-10; Luke 7:48).

Read Mark 2:5-10

Then He said to her, "Your sins are forgiven." And those who sat at the table with Him began to say to themselves, "Who is this who even forgives sins?" Luke 7:48-49

d. Eternal Judgment (John 5:22; Mt. 25:31-46; Acts 17:30-31; II Tim. 4:1).

For the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. John 5:22-23

Read Matthew 25:31-46

Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent,³¹ because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”

Acts 17:30-31

- e. Giver of Life (John 10:28; 17:2).

Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You,² as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. John 17:1-2

7. He is an equal person in the Godhead (II Cor. 13:14; John 10:30-33; II Th. 2:16-17; Heb. 1:3).

“Let this mind be in you which was also in Christ Jesus, 6 who, being in the form of God, did not consider it robbery to be equal with God, 7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.” Philippians 2:5-7

Other Translations:

“Who existing in the form of God counted not the being on equality with God a thing to be grasped.” ASV

“Though the divine nature was His from the beginning, yet He did not look upon equality with God as above all things to be clung to.” –TCNT

“For He, Who has always been God by nature did not cling to His prerogatives as God’s equal” –Phil

“His nature is, from the first, divine and yet He did not see, in the rank of Godhead, a prize to be coveted.” –Knox

“Who, though he was God, did not demand and cling to his rights as God.”
–TLB

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen. II Corinthians 13:14

I and My Father are one.”³¹ Then the Jews took up stones again to stone Him.³² Jesus answered them, “Many good works I have shown you from My Father. For which of those works do you stone Me?”³³ The Jews answered Him, saying, “For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.” John 10:30-33

8. He is the New Testament equivalent of God’s Old Testament relationship to the people of God.

- a. A Light and a Glory (Compare Is. 60:1 with Luke 2:32).

God, the Father

Arise, shine; for your light has come! And the glory of the LORD is risen upon you. Isaiah 60:1

Jesus, the Son

He took Him up in his arms and blessed God and said:²⁹ “Lord, now You are letting Your servant depart in peace, according to Your word;³⁰ for my eyes have seen Your salvation³¹ which You have prepared before the face of all peoples,³² a light to bring revelation to the Gentiles, and the glory of Your people Israel.” Luke 2:28-32

- b. A Stone of Stumbling and Rock of Offense (Compare Is. 8:13-15 with I Pet. 2:6-8; Rom.10:32-33).

God, the Father

The LORD of hosts, Him you shall hallow; let Him be your fear, and let Him be your dread.¹⁴ He will be as a sanctuary, but a stone of stumbling and a rock of offense to both the houses of Israel, as a trap and a snare to the inhabitants of Jerusalem.¹⁵ And many among them shall stumble; they shall fall and be broken, be snared and taken.” Isaiah 8:13-15

Jesus, the Son

Therefore it is also contained in the Scripture, “Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on Him will by no means be put to shame.”⁷ Therefore, to you who believe, He is precious; but to those who are disobedient, “The stone which the builders rejected has become the chief cornerstone,⁸ and “A stone of stumbling and a rock of offense.” They stumble, being disobedient to the word, to which they also were appointed. I Peter 2:6-8

- c. A Shepherd (Compare Is. 40:10-11 with John 10:11).

God, the Father

Behold, the Lord GOD shall come with a strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him. He will feed His flock like a shepherd; He will gather the lambs with His arm, and carry them in His bosom, and gently lead those who are with young. Isaiah 40:10-11

Jesus, the Son

*“I am the good shepherd. The good shepherd gives His life for the sheep.
John 10:11*

9. He is to be worshipped as God (Mt. 14:33; 28:9; Luke 24:52; Heb. 1:6; Phil. 2:10-11, Compare Acts 10:25-26; 14:14).

Then those who were in the boat came and worshiped Him, saying, “Truly You are the Son of God.” Matthew 14:33

Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. And they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen. Luke 24:51-53

But when He again brings the firstborn into the world, He says: “Let all the angels of God worship Him.” Hebrews 1:6

Whenever anyone tried to worship one of the apostles they immediately rebuked them. Worship only belongs to God. Jesus on the other hand could receive worship because He was indeed God.

As Peter was coming in, Cornelius met him and fell down at his feet and worshiped him. ²⁶ But Peter lifted him up, saying, “Stand up; I myself am also a man.” Acts 10:25-26

B. Jesus Christ is true man (I Tim. 2:5; John 8:40).

“For there is one God and one Mediator between God and men, the Man Christ Jesus.” 1 Timothy 2:5

1. He is called the Son of Man over 75 times in the New Testament (Luke 9:22, 26, 44, 58; 19:10). Other titles include Son of David (Mt. 9:27), Son of Abraham (Mt. 1:1), the Last Adam (I Cor. 15:45-47).

Note: Luke is the Gospel of Jesus as the Son of Man. In his genealogy he goes back to Adam (Luke 3:38).

*And He strictly warned and commanded them to tell this to no one, saying “The **Son of Man** must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day.”*

Luke 9:22

*For whoever is ashamed of Me and My words, of him the **Son of Man** will be ashamed when He comes in His own glory, and in His Father’s, and of the holy angels.* Luke 9:26

*“Let these words sink down into your ears, for the **Son of Man** is about to be betrayed into the hands of men.”* Luke 9:44

*And Jesus said to him, “Foxes have holes and birds of the air have nests, but the **Son of Man** has nowhere to lay His head.”* Luke 9:58

*And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; for the **Son of Man** has come to seek and to save that which was lost."* Luke 19:9-10

2. He was born of a woman (Gal. 4:4; Mt. 1:18; 2:11; 12:47; 13:55; Luke 2:7; Rom. 1:3).

But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. Galatians 4:4

When He had come to His own country, He taught them in their synagogue, so that they were astonished and said, "Where did this Man get this wisdom and these mighty works?"⁵⁵ Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas?⁵⁶ And His sisters, are they not all with us? Where then did this Man get all these things?"⁵⁷ So they were offended at Him. But Jesus said to them, "A prophet is not without honor except in his own country and in his own house."⁵⁸ Now He did not do many mighty works there because of their unbelief.

Matthew 13:54-58

So it was, that while they were there, the days were completed for her to be delivered. And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn. Luke 2:6-7

Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God² which He promised before through His prophets in the Holy Scriptures,³ concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh,⁴ and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

Romans 1:1-4

3. He took on human nature (John 1:14; Acts 2:30; Heb. 2:14; I John 4:2-3).

And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John 1:14

Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage. Hebrews 2:14-15

- a. He had a human body before and after His resurrection (Mt. 26:12; 27:58-59; Luke 24:39; John 20:27).

Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.⁵⁸ This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him.⁵⁹ When Joseph had taken the

body, he wrapped it in a clean linen cloth, ⁶⁰ and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed. Matthew 27:57-60

Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you." ³⁷ But they were terrified and frightened, and supposed they had seen a spirit. ³⁸ And He said to them, "Why are you troubled? And why do doubts arise in your hearts? ³⁹ Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have." ⁴⁰ When He had said this, He showed them His hands and His feet. ⁴¹ But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?" ⁴² So they gave Him a piece of a broiled fish and some honeycomb. ⁴³ And He took it and ate in their presence. Luke 24:38-43

- b. He still has a human body in heaven (Acts 1:9-11; 7:55-56; 17:31; Heb. 4:14).

Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. ¹⁰ And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, ¹¹ who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

Acts 1:9-11

But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, and said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!" Acts 7:55-56

Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

Hebrews 4:14

4. He was subject to the normal laws of human development (Luke 2:40, 52).

And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him. Luke 2:40

Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart. ⁵² And Jesus increased in wisdom and stature, and in favor with God and men. Luke 2:51-52

5. He was subject to the physical limitations associated with humanity (Heb. 4:15).

For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.

Hebrews 4:15

- a. He grew weary (John 4:6, Compare Is. 40:28).

So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. ⁶ Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour. John 4:6

Have you not known? Have you not heard? The everlasting God, the LORD, the Creator of the ends of the earth, neither faints nor is weary. His understanding is unsearchable. Isaiah 40:28

- b. He needed sleep (Mt. 8:24, Compare Ps. 121:3-4).

Now when He got into a boat, His disciples followed Him. ²⁴ And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep. ²⁵ Then His disciples came to Him and awoke Him, saying, "Lord, save us! We are perishing!" Matthew 8:23-25

He who keeps you will not slumber. Behold, He who keeps Israel shall neither slumber nor sleep. Psalm 121:3b-4

- c. He grew in knowledge and wisdom (Luke 2:52; Mk. 13:32, Compare Is. 40:12-14; Job 21:22).

And Jesus increased in wisdom and stature, and in favor with God and men. Luke 2:52

But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father. Matthew 13:32

*"Can anyone teach God knowledge, since He judges those on high?"
Job 21:22*

- d. He grew hungry (Mt. 4:2; 21:18).

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And when He had fasted forty days and forty nights, afterward He was hungry. Matthew 4:1-2

Now in the morning, as He returned to the city, He was hungry. And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, "Let no fruit grow on you ever again." Immediately the fig tree withered away. Matthew 21:18-19

- e. He grew thirsty (John 19:28; Ps. 22:15).

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!" John 19:28

*My strength is dried up like a potsherd, and My tongue clings to My jaws;
You have brought Me to the dust of death. Psalm 22:15*

- f. He wept on occasion (John 11:35; Heb. 5:7).

Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled. And He said, "Where have you laid him? They said to Him, "Lord, come and see." Jesus wept. Then the Jews said, "See how He loved him!" John 11:33-36

...who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, though He was a Son, yet He learned obedience by the things which He suffered.

Hebrews 5:7-8

- g. He experienced agony of soul (Luke 22:44).

And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground. Luke 22:44

- h. He experienced physical death (John 19:30; I Cor. 15:3).

So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit. John 19:30

6. He had the appearance of a man (Is. 53:2b; John 4:9; 21:4-5).

He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him. Isaiah 53:2b

He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. –NIV

*When we beheld him there was nothing to behold, that we should desire him.
–The Emphasized Bible*

He had no distinguished appearance. –Spurrel

But in our eyes there was no attractiveness at all, nothing to make us want Him. –The Living Bible

*There was nothing attractive about him, nothing that would draw us to him.
–Good News Translation*

- a. He had to be pointed out to his captors (Mt. 26:47-48; Luke 22:47-48).

And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people. Now His betrayer had given them a sign, saying,

“Whomever I kiss, He is the One; seize Him.” Immediately he went up to Jesus and said, “Greetings, Rabbi!” and kissed Him. Matthew 26:47-49

- b. He was mistaken for a gardener (John 20:15)

Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” She, supposing Him to be the gardener, said to Him, “Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.” John 20:15

7. He was tempted as a man (Heb. 2:18; 4:15).

“For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.”

Heb 4:15-16

8. As a man He functioned like we must function.

- a. He spent time in prayer seeking the mind of the Father (Mark 1:35; Luke 5:16; 6:12-13; Mt. 14:23).

Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed. Mark 1:35

Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God. And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles. Luke 6:12-13

And when He had sent the multitudes away, He went up on the mountain by Himself to pray. Now when evening came, He was alone there. But the boat was now in the middle of the sea, tossed by the waves, for the wind was contrary. Matthew 14:23

So He Himself often withdrew into the wilderness and prayed. Luke 5:16

- b. He depended on the anointing of the Holy Spirit (Luke 4:18-19; Acts 10:38).

How God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. Acts 10:38

- c. He needed the strengthening ministry of angels (Mt. 4:11; Luke 22:41-45).

Then the devil left Him, and behold, angels came and ministered to Him. Matthew 4:11

And He was withdrawn from them about a stone's throw, and He knelt down and prayed,⁴² saying, “Father, if it is Your will, take this cup away

from Me; nevertheless not My will, but Yours, be done.”⁴³ Then an angel appeared to Him from heaven, strengthening Him.⁴⁴ And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground. Luke 22:41-44

- d. He had no knowledge of the future (Mark 13:32).

But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father. Mark 13:32

II. Why was it necessary for the Word (Jesus) to become flesh?

- A. Man is a sinner and as such is under the death penalty (Rom. 3:23; 5:12, 14; Eph.2:1; 4:18).

Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned...¹⁴ Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. Romans 5:12, 14

- B. God’s desire is for man to be restored to life (John 10:10; I Tim. 2:4).

For this is good and acceptable in the sight of God our Savior,⁴ who desires all men to be saved and to come to the knowledge of the truth.⁵ For there is one God and one Mediator between God and men, the Man Christ Jesus,⁶ who gave Himself a ransom for all... I Timothy 2:3-6

- C. In order for this to happen, man must be redeemed and restored. Someone must pay the price for man’s redemption.

- D. No man of Adam’s race can redeem men because all are in the same sinful condition (Ps. 49:6-8).

Those who trust in their wealth and boast in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him for the redemption of their souls is costly... Psalm 49:6-8

...knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers,¹⁹ but with the precious blood of Christ, as of a lamb without blemish and without spot.²⁰ He indeed was foreordained before the foundation of the world, but was manifest in these last times for you²¹ who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

I Peter 1:18-21

- E. God cannot overlook man’s sinful condition because He is holy (Rom. 8:3-4). His holiness must be satisfied.

For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

Romans 8:3-4

The law of Moses could not save us, because of our sinful nature. But God put into effect a different plan to save us. He sent his own Son in a human body like ours, except that ours are sinful. God destroyed sin's control over us by giving his Son as a sacrifice for our sins. He did this so that the requirement of the law would be fully accomplished for us who no longer follow our sinful nature but instead follow the Spirit. –NLT

- F. If sinful man is to be redeemed, a sinless man must die (or pay the wages of sin) for sinful man.
1. God could not redeem man as God.
 2. Angels could not redeem man because they are not of like substance.
 3. The Redeemer must be a near kinsman, one of Adam's race (one who possesses flesh and blood) and yet having no sin of his own.
- G. If man is to be redeemed, God Himself must become man (Is. 7:14; Mt. 1:22-23; John 1:14). This is the only solution.

Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. Isaiah 7:14

So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."

Matthew 1:22-23

III. When Jesus became man, how did His relationship to God, the Father change?

- A. Prior to creation the three persons of the Godhead dwelt in a state of equality in relation to their divine person.
1. Jesus was equal with God (Phil. 2:6).
 2. Jesus was totally one with God (John 17:5).

And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. John 17:5

- B. In the incarnation Jesus submitted Himself fully to the will of the Father.

This involved several things:

1. He was begotten of the Father in His humanity (Ps. 2:7; Luke 1:35; John 6:57; Mt. 1:16).

“I will declare the decree: the LORD has said to Me, ‘You are My Son, today I have begotten You.’ Psalm 2:7

And the angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.” Matthew 1:35

As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. John 6:57

God was Jesus’ father, not Joseph (Luke 3:23).

*Eliud **begot** Eleazar, Eleazar **begot** Matthan, and Matthan **begot** Jacob. And Jacob **begot** Joseph the husband of Mary, **of whom was born** Jesus who is called Christ. Matthew 1:15-16*

Now Jesus Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli... Luke 3:23

2. He was sent by the Father (John 3:16-17; 8:42; Gal. 4:4).

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. John 3:16-17

But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. Galatians 4:4-5

3. He did the works that the Father gave Him to do (John 5:36; 17:4).

I have glorified You on the earth. I have finished the work which You have given Me to do. John 17:4

4. He spoke only those words that the Father gave Him to speak (John 14:10).

Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”⁹ Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?¹⁰ Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.¹¹ Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves. John 14:8-11

5. He became the way to the Father (John 14:6).

Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me."⁷ "If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him."

John 14:6-7

6. He submitted Himself to the will of the Father (Mt. 26:39; John 5:30; Phil. 2:8).

He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will." Matthew 26:39

I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.

John 5:30

IV. How does Jesus Christ fulfill the qualifications for a Redeemer?

- A. He was born of Adam's race (Mt. 1:1; Luke 3:23, 38); hence, He is a kinsman.

...the son of Enosh, the son of Seth, the son of Adam, the son of God. Luke 3:38

- B. He did not inherit the sin in the human bloodstream because God was His Father through the Holy Spirit (I John 3:5; Mt. 1:16-18).

And you know that He was manifested to take away our sins, and in Him there is no sin. I John 3:5

- C. He was perfectly sinless in His life; hence He was able to redeem (I Pet. 1:19; 2:21-22; II Cor. 5:21; John 8:46; 14:30; 18:38; Heb. 4:15). Being human and sinless He became the perfect candidate to save mankind.

"Who committed no sin, nor was deceit found in His mouth";²³ who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;²⁴ who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness— by whose stripes you were healed.²⁵ For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

I Peter 2:22-25

For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. II Corinthians 5:21

I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me. John 14:30

...there is nothing in me that belongs to him. –Amplified Bible

1. If He had been sinful--

- He would have had to die for His own sins.
- He would not have been the Son of God.
- He could not have been the spotless sacrifice for sin.
- We would have no savior and no salvation.

2. There are many witnesses who gave testimony of Christ's sinlessness.

The spotless lamb had to be inspected and declared qualified or fit to be the perfect sacrifice for sin. Jesus, our sacrificial lamb, like the Old Testament sacrifices of old, had to be without spot or blemish.

- The testimony of the Father (Mt. 3:15-17; 17:1-5; Heb. 1:8-9)

But to the Son He says: "Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom. ⁹ You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions."

Hebrews 1:8-9

- The testimony of Gabriel, the Archangel (Luke 1:35)

And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. Luke 1:35

- The testimony of demons (Mt. 8:28-29; Mark 1:24; Luke 4:34)

Now in the synagogue there was a man who had a spirit of an unclean demon. And he cried out with a loud voice, saying, "Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are— the Holy One of God!" Luke 4:33-34

- The testimony of Christ Himself (John 8:46; 14:30)

Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? John 8:46

- The testimony of Pilate (John 18:38; 19:4, 6)

Pilate made three confessions that concluded Jesus, "Holy, Holy, Holy."

I find no fault in Him at all. John 18:38

I am bringing Him out to you, that you may know that I find no fault in Him. John 19:4

You take Him and crucify Him, for I find no fault in Him. John 19:6

- The testimony of Pilate's wife (Mt. 27:19)

Have nothing to do with that just Man.

- The testimony of the thief on the cross (Luke 23:41)

This Man has done nothing wrong.

- The testimony of the centurion at the crucifixion (Luke 23:47)

Certainly this was a righteous Man!

- The testimony of Herod (Luke 23:13-15)

Then Pilate, when he had called together the chief priests, the rulers, and the people,¹⁴ said to them, "You have brought this Man to me, as one who misleads the people. And indeed, having examined Him in your presence, I have found no fault in this Man concerning those things of which you accuse Him;¹⁵ no, neither did Herod, for I sent you back to him; and indeed nothing deserving of death has been done by Him.

- The testimony of Judas (Mt. 27:4)

I have sinned by betraying innocent blood.

- The testimony of Peter (Acts 3:14; I Pet. 2:21-22; 3:18)

¹⁴ But you denied the Holy One and the Just, and asked for a murderer to be granted to you,¹⁵ and killed the Prince of life, whom God raised from the dead, of which we are witnesses. Acts 3:14-15

For Christ also suffered once for sins, the just for the unjust, that He might bring us to God. I Peter 3:18

- The testimony of John (I John 3:5)

In Him there is no sin.

- The testimony of Paul (II Cor. 5:21)

He knew no sin.

- The writer to the Hebrews (Heb. 4:15; 7:26-28)

Without sin. Hebrews 4:15

For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He

offered up Himself. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever. Hebrews 7:26-28

- The prophets of old (Jer. 23:5-6; Is. 53:9)

“Behold, the days are coming,” says the LORD, “That I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth. ⁶ In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS. Jeremiah 23:5-6

Because He had done no violence, nor was any deceit in His mouth.

Isaiah 53:9

Because Jesus was sinless, He was able to redeem. But to be able is one thing. Would Jesus be willing to redeem us? The answer is “YES!”

- D. He was willing to redeem man (John 10:17-18; Eph. 5:25).

“Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.” John 10:17-18

See the Story of Ruth and Boaz

V. Why did Jesus Christ have to die?

- A. In order to pay the wages of sin that we had earned (Gen. 2:17; Ezek. 18:4; I Pet. 2:24; Gal. 3:10, 13; Rom. 3:23).

...for in the day that you eat of it [sin, transgress] you shall surely die.

Genesis 2:17

The soul who sins shall die. Ezekiel 18:4

Who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness... I Peter 2:24

But those who depend on the law to make them right with God are under his curse, for the Scriptures say, “Cursed is everyone who does not observe and obey all these commands that are written in God’s Book of the Law.” ¹¹ Consequently, it is clear that no one can ever be right with God by trying to keep the law. For the Scriptures say, “It is through faith that a righteous person has life.” ¹² How different from this way of faith is the way of law, which says, “If you wish to find life by obeying the law, you must obey all of its commands.” ¹³ But Christ has rescued us from the curse pronounced by the law. When he was hung on the cross, he took upon himself the curse for our wrongdoing. For it is written in the

Scriptures, “Cursed is everyone who is hung on a tree.”¹⁴ Through the work of Christ Jesus, God has blessed the Gentiles with the same blessing he promised to Abraham, and we Christians receive the promised Holy Spirit through faith.

Galatians 3:10-14, NLT

- B. In order for the New Covenant to take effect (Heb. 9:15-22).

That is why he is the one who mediates the new covenant between God and people, so that all who are invited can receive the eternal inheritance God has promised them. For Christ died to set them free from the penalty of the sins they had committed under that first covenant.

¹⁶*Now when someone dies and leaves a will, no one gets anything until it is proved that the person who wrote the will is dead.* ¹⁷*The will goes into effect only after the death of the person who wrote it. While the person is still alive, no one can use the will to get any of the things promised to them.*

¹⁸*That is why blood was required under the first covenant as a proof of death.* ¹⁹*For after Moses had given the people all of God’s laws, he took the blood of calves and goats, along with water, and sprinkled both the book of God’s laws and all the people, using branches of hyssop bushes and scarlet wool.* ²⁰*Then he said, “This blood confirms the covenant God has made with you.”* ²¹*And in the same way, he sprinkled blood on the sacred tent and on everything used for worship.* ²²*In fact, we can say that according to the law of Moses, nearly everything was purified by sprinkling with blood. Without the shedding of blood, there is no forgiveness of sins.* Hebrews 9:15-22, NLT

- C. In order that we might receive the adoption of sons (Gal. 4:4-7).

But when the right time came, God sent his Son, born of a woman, subject to the law. ⁵*God sent him to buy freedom for us who were slaves to the law, so that he could adopt us as his very own children.* ⁶*And because you Gentiles have become his children, God has sent the Spirit of his Son into your hearts, and now you can call God your dear Father.* ⁷*Now you are no longer a slave but God’s own child. And since you are his child, everything he has belongs to you.*

Galatians 4:4-7, NLT

- D. In order that He might deliver us from this present world system (Gal. 1:4).

Grace to you and peace from God the Father and our Lord Jesus Christ, ⁴ *who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,* ⁵ *to whom be glory forever and ever. Amen.* Galatians 1:3-5

- E. In order that He might bring us back to God (I Pet. 3:18).

For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit.

VI. What was the death of Jesus Christ for man?

- A. It was a RANSOM (Lev. 25:47-49; Mt. 20:28; I Tim. 2:6; Gal. 3:13).

Ransom means “to deliver a thing or person by paying a price; to buy back a person or thing by paying the price for which it is held in captivity” (*The Great Doctrines of the Bible*, Evans, pg. 71). See Romans 7:14.

We are all sold into slavery to sin and the devil. We must be redeemed or purchased back much like Hosea purchased his wife back from the slave block.

The law is good, then. The trouble is not with the law but with me, because I am sold into slavery, with sin as my master. Romans 7:14, NLT

‘Now if a sojourner or stranger close to you becomes rich, and one of your brethren who dwells by him becomes poor, and sells himself to the stranger or sojourner close to you, or to a member of the stranger’s family,⁴⁸ after he is sold he may be redeemed again. One of his brothers may redeem him;⁴⁹ or his uncle or his uncle’s son may redeem him; or anyone who is near of kin to him in his family may redeem him; or if he is able he may redeem himself.

Leviticus 25:47-49

...the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” Matthew 20:28

For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all... I Timothy 2:5-6

- B. It was a PROPITIATION (Rom. 3:25; I John 2:2; Heb. 2:17).

Propitiation literally means “mercy seat or covering” (Heb. 9:5) “The mercy seat covering of the Ark of the Covenant was called a propitiation. It is that by which God covers, overlooks and pardons the penitent and believing sinner because of Christ’s death” (Evans, pg. 72).

When the mercy seat was in place, God did not see the tables of the law, He saw the sprinkled blood.

...for all have sinned and fall short of the glory of God,²⁴ being justified freely by His grace through the redemption that is in Christ Jesus,²⁵ whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. Romans 3:23-26

For all have sinned; all fall short of God’s glorious standard.²⁴ Yet now God in his gracious kindness declares us not guilty. He has done this through Christ Jesus, who has freed us by taking away our sins.²⁵ For God sent Jesus to take the punishment for our sins and to satisfy God’s anger against us. We are made right with God when we believe that Jesus shed his blood, sacrificing his life for us. God was being entirely fair and just when he did not punish those who sinned in

former times. ²⁶ And he is entirely fair and just in this present time when he declares sinners to be right in his sight because they believe in Jesus. –NLT

And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. I John 2:2

- C. It was a RECONCILIATION (Rom. 5:10-11; II Cor. 5:18-21; Eph. 2:16; Col. 1:19-23).

Reconciliation means a bringing together of those who were opposed to each other. Through the cross of Christ, the enmity that existed between God and man is removed, man is brought back into fellowship with God and man's friendship with God is restored.

For when we were still without strength, in due time Christ died for the ungodly. ⁷ For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. ⁸ But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. ⁹ Much more then, having now been justified by His blood, we shall be saved from wrath through Him. ¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. ¹¹ And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation. Romans 5:6-11

When we were utterly helpless, Christ came at just the right time and died for us sinners. ⁷ Now, no one is likely to die for a good person, though someone might be willing to die for a person who is especially good. ⁸ But God showed his great love for us by sending Christ to die for us while we were still sinners. ⁹ And since we have been made right in God's sight by the blood of Christ, he will certainly save us from God's judgment. ¹⁰ For since we were restored to friendship with God by the death of his Son while we were still his enemies, we will certainly be delivered from eternal punishment by his life. ¹¹ So now we can rejoice in our wonderful new relationship with God—all because of what our Lord Jesus Christ has done for us in making us friends of God. –NLT

Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, ¹⁹ that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. ²⁰ Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. ²¹ For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. II Corinthians 5:18-21
¹⁹ For it pleased the Father that in Him all the fullness should dwell, ²⁰ and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. ²¹ And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled ²² in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight— ²³ if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel

which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister. Colossians 1:19-23

- D. It was a SUBSTITUTION (Is. 53:3-6; I Pet. 2:24; 3:18; II Cor. 5:21; Rom.5:8; Gal. 2:20).

Substitution means “in the place of or in the stead of another.” Christ was our substitute who took our place, who bore our sins, who paid the penalty that we deserved. It means that something happened to Christ “and because it happened to Christ, it need not happen to us” (Evans, pg. 72).

He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. ⁴ Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. ⁵ But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. ⁶ All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all. Isaiah 53:3-6

*For Christ also suffered once for sins, **the just for the unjust**, that He might bring us to God... I Peter 3:18a*

I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. Galatians 2:20

- E. It was an ATONEMENT (John 1:29; I John 1:5-7).

To atone means “to cover or to make one.” “God foreshadowed it in the Old Testament with animal sacrifice, whose blood temporarily covered sin and the sinner, until the blood of Jesus Christ that cleanses the sinner from all sin was shed” (Conner).

Another good type of this atonement is the Ark of Noah. The word for the pitch that covered the boards of the ark and kept the waters of destruction from destroying the household of faith is from the same root word as “atonement.”

The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world! John 1:29

...the blood of Jesus Christ His Son cleanses us from all sin. I John 5:7

VII. What are the benefits of the atonement?

(The following is extracted from unpublished notes by Kevin Conner).

- A. **Pardon:** To pardon means to receive forgiveness or remission of a penalty. The penalty was paid by Jesus (Acts 10:43; 13:38-39; Jer. 31:34; Mic. 7:18-19).

To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins. Acts 10:43

Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses. Acts 13:38-39

For I will forgive their iniquity, and their sin I will remember no more.
Jeremiah 31:34c

Who is a God like You, pardoning iniquity and passing over the transgression of the remnant of His heritage? He does not retain His anger forever, because He delights in mercy. He will again have compassion on us, and will subdue our iniquities. You will cast all our sins into the depths of the sea. Micah 7:18-19

- B. **Justification:** In justification man is pronounced just and declared righteous. It is “just-as-if-I’d” never sinned (Rom. 3:24-26; 5:1).

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. Romans 5:1-2

- C. **Regeneration:** In regeneration man is born anew, experiencing a spiritual birth into the kingdom and family of God, receiving a new nature (John 3:1-5; I Pet. 1:23).

Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart,²³ having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever. I Peter 1:22-23

- D. **Adoption:** In adoption the believer is placed as a child in the family of God (John 1:12; Rom. 8:15-17; Eph. 1:5; Gal. 4:5).

But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1:12-13

For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.” The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs— heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together. Romans 8:15-17

- E. **Sanctification:** In sanctification the believer is set apart unto the Lord. He is separated **from** the world, the flesh and the devil and separated **unto** a life of serving the Lord Jesus Christ who, through His death and resurrection, brings to the believer all of the benefits of the Atonement (I Cor. 1:30; 6:11; I Th. 4:3; Heb. 10:10).

And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

I Corinthians 6:11

- F. **Healing:** Whatever was lost in the fall was restored in God's atonement. It is a complete victory over all of the works of darkness. This healing includes physical, emotional and spiritual healing (Mt. 8:17; Is. 53:5; I Pet. 2:24).

When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying: "He Himself took our infirmities and bore our sicknesses." Matthew 8:16-17

VIII. What makes the cross of Jesus Christ so meaningful?

- A. The cross of Christ is the most significant event in history. Notice the emphasis on the cross in the New Testament.
1. **The Cross in Romans** (Rom. 5:6-12, 18-19).
 - A manifestation of the love of God (vs. 8)
 - A means of reconciling us back to God (vs. 10)
 - The judgment of God on one man for the sins of many (vs. 18-19)
 2. **The Cross in Corinthians** (I Cor. 2:1-5; 1:17-18, 21-24).
 - The wisdom and power of God to those who believe.
 - Foolishness and weakness to those who do not believe.
 3. **The Cross in Ephesians** (Eph. 2:11-22).
 - The means of reconciliation of the Jew and the Gentile (not just reconciling us to God but us to all other men).
 4. **The Cross in Philippians** (Phil. 2:5-11).
 - The supreme example of Christ's humility as the servant of Jehovah.
 - The condition of Christ's exaltation to the right hand of the Father.
 5. **The Cross in Colossians** (Col. 1:19-20; 2:13-15).
 - The place where principalities and powers were defeated.
 6. **The Cross in Hebrews** (Heb. 2:14-15; 12:2-4).
 - The place where the power of death was destroyed.
 - The cross produced Christ's joy, His bride, the Church.
 - It is a model to us not to become weary or discouraged in the way of the

Lord.

B. Even though it is an instrument of torture and death, the cross of Christ is a thing of beauty. It is a thing of beauty because of what it accomplished for us. Note the following:

- **Christ** became sin so that **you** could be righteous.
- **Christ** was punished so that **you** could receive mercy.
- **Christ** died so that **you** could experience life.
- **Christ** became a curse so that **you** could be free from the curse.
- **Christ** was taken captive so **you** could be free from bondage.
- **Christ** was falsely charged so that **you** could not be charged.
- **Christ** was stripped naked so that **you** could be clothed with royal robes.
- **Christ** was condemned so that **you** could experience no condemnation.
- **Christ** submitted to death to deliver **you** from death's power.
- **Christ** carried our grief so **you** could have joy unspeakable.
- **Christ's** body was torn so that **you** might be healed and whole.
- **Christ** was humiliated and abased that **you** might be exalted.
- **Christ** was forsaken by the Father so **you** might have full access to the Father.

C. The cross of Christ becomes a pattern for those who follow Christ (Mt. 16:24-26; Gal. 2:20).

Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?" Matthew 16:24-26

Notice Jesus' challenge:

1. "If anyone desires to come after Me"

The appeal of Jesus here is to the will of every person. There must be a decision of the will, not just an emotional response.

2. "Let him deny himself"

The appeal of Jesus here is to the law of self-preservation. There must be a willingness to deny our self-life and be willing to live for others.

3. "Take up his cross"

The appeal of Jesus here is to be willing to suffer shame for the sake of Christ and to identify with Him in His death.

4. "And follow Me"

The appeal of Jesus here is to follow Him by faith believing that He will only

lead us into abundant life.

IX. What happened to Christ after His death?

A. Christ fulfilled His responsibility as our High Priest and Mediator of the New Covenant.

1. His spirit ascended to the Father and He presented His sinless blood in the heavenly sanctuary (Luke 23:46; Heb. 9:11-15; 12:24; Col. 1:20).

“Father, ‘into Your hands I commit My spirit.’” Luke 23:46

So Christ has now become the High Priest over all the good things that have come. He has entered that great, perfect sanctuary in heaven, not made by human hands and not part of this created world. Once for all time he took blood into that Most Holy Place, but not the blood of goats and calves. He took his own blood, and with it he secured our salvation forever.

Hebrews 9:11-12, NLT

2. He descended into Hades, conquered Satan, spoiled principalities and power, conquered sin and death, and released the captives--the righteous dead (Acts 2:27; Col 2:14; Ps. 16:10; 86:13; Luke 16:19-31; Rev. 1:18).

For You will not leave my soul in Hades, nor will You allow Your Holy One to see corruption. You have made known to me the ways of life; You will make me full of joy in Your presence.’ Acts 2:27-28

And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it. Colossians 2:13-15

3. His spirit ascended back to heaven with the released captives including the thief on the cross (Luke 23:43; Eph. 4:7-10; Col. 2:14; Ps. 68:18; Heb. 12:23).

And Jesus said to him, “Assuredly, I say to you, today you will be with Me in Paradise.” Luke 23:43

“When He ascended on high, He led captivity captive...” Ephesians 4:8

4. He ascended to the Father to present His glorified body (John 20:17).
5. He physically rose from the dead with other saints of old (John 20:17; Mt. 27:51-53). He became the first fruits of them that sleep.

Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My God and your God.'" John 20:17

Compare: John 20:27 a little while later.

Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing."

Notice that some of those who had died in faith got a personal tour of the Holy Land from Jesus, Himself!

*Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split,⁵² and the graves were opened; and many bodies of the saints who had fallen asleep were raised;⁵³ and coming out of the graves **after His resurrection**, they went into the holy city and appeared to many. Matthew 27:51-53*

- a. Christ's resurrection body was physical in nature. It was not a spirit or ghost. As such,
 - It could be touched (John 20:24-29).
 - It could receive food (John 21:11-13).
- b. Christ's resurrection body was different from His pre-resurrection body.
 - It could simply appear in the room (Luke 24:36; John 20:19, 26).

Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be with you." John 20:19

- It could vanish out of sight (Luke 24:31).

Then their eyes were opened and they knew Him; and He vanished from their sight.

- It looked different than His pre-resurrection body (Luke 24:13-16; John 20:14-15; 21:4, 12; Mk. 16:12).

Now when she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus. John 20:14

But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus. John 21:4

After that, He appeared in another form to two of them as they walked and went into the country. ¹³ And they went and told it to the rest, but they did not believe them either. Mark 16:12-13

- c. Christ's resurrection body was heavenly, glorious and immortal, that is, it can never die again (Rom. 6:9-10; I Cor. 15:20, 42-57; Phil. 3:21; Rev. 1:18).

Now if we died with Christ, we believe that we shall also live with Him, ⁹ knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. ¹⁰ For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.

Romans 6:8-10

For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself. Philippians 3:20-21

6. He returned to earth to prepare His disciples for His permanent departure.
- B. Christ appeared to His followers offering many infallible proofs of His resurrection (Acts 1:3). Note the following:

- He appeared to Mary Magdalene (Mark 16:9).
- He appeared to women (Mt. 28:9).
- He appeared to Peter (I Cor. 15:5).
- He appeared to two disciples (Luke 24:15-31).
- He appeared to ten apostles without Thomas (John 20:19,24).
- He appeared to the eleven with Thomas (John 20:26-28).
- He appeared to seven disciples who were fishing (John 21:1-24).
- He appeared to eleven apostles (Mt. 28:16-17).
- He appeared to five hundred people (I Cor. 15:6).
- He appeared to James (I Cor. 15:7).
- He appeared to the eleven apostles (Acts 1:2-9).

- C. Christ prepared His followers for His departure.

1. He breathed the Holy Spirit into the apostles (John 20:19-22).

Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be with you." ²⁰ When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. ²¹ So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." ²² And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit.

2. He commissioned them for the work of building the church and extending the Kingdom (Acts 1:2).

The former account I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, to whom He also presented Himself alive after His suffering by many infallible [unmistakable] proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God. Acts 1:1-3

He commissioned or commanded them to:

- Preach the Gospel in all the world and to every creature (Mark 16:15).
 - Be witnesses to Him from Jerusalem to the ends of the earth (Acts 1:8; Luke 24:47-48).
 - Bring deliverance and healing (Mark 16:17-18, See Luke 9:1-6; 10: 1-12).
 - Make disciples of all nations (Mt. 28:18).
 - Baptize those who respond (Mt. 28:19, Compare Acts 2:38-39).
 - Tend to them as a shepherd (John 21:15-20).
 - Teach them the whole counsel of God (Mt. 28:20, Compare Acts 20:27).
3. He instructed them to wait for the empowering of the Holy Spirit (Luke 24:49; Acts 1:4-8).

Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.” Luke 24:49

⁴ And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, “which,” He said, “you have heard from Me; ⁵ for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.” ⁶ Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” ⁷ And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority. ⁸ But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” Acts 1:4-8

- D. Christ physically ascended into heaven as a forerunner to us who believe (Luke 24:51; Acts 1:9; 2:33-34; Heb. 6:20; 10:12).

And He led them out as far as Bethany, and He lifted up His hands and blessed them. ⁵¹ Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. ⁵² And they worshiped Him, and returned to Jerusalem with great joy, ⁵³ and were continually in the temple praising and blessing God. Luke 25:50-52

Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. ¹⁰ And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, ¹¹ who also said, “Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.” Acts 1:9-11

This Jesus God has raised up, of which we are all witnesses.³³ Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.³⁴ “For David did not ascend into the heavens, but he says himself: ‘The LORD said to my Lord, “Sit at My right hand,³⁵ Till I make Your enemies Your footstool.”’ Acts 2:32-35

1. Christ has been exalted by God (Phil. 2:9; Eph. 1:20-21; Acts 5:31; 7:55-56).

Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2:9-11

...and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. Ephesians 1:19-21

The God of our fathers raised up Jesus whom you murdered by hanging on a tree. Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins. Acts 5:30-31

2. Christ sat down at the right hand of God (Eph. 1:20; Col. 3:1).

If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Colossians 3:1

3. Christ was placed as the head of all things to the Church (Eph. 1:22-23).

And He put all things under His feet, and gave Him to be head over all things to the church,²³ which is His body, the fullness of Him who fills all in all. Ephesians 1:22-23

4. Christ was crowned with glory and honor (Heb. 2:9; Eph. 1:22; I Pet. 1:21; 3:22).

But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. Hebrews 2:9

Who [Jesus Christ] has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.

I Peter 3:22

X. What is Christ doing now?

- A. Christ is involved in priestly ministry in our behalf (Rom. 8:34; Heb. 7:25; 9:24).

Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

Romans 8:34

Also there were many priests, because they were prevented by death from continuing. But He, because He continues forever, has an unchangeable priesthood. Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

Hebrews 7:23-25

For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us.

Hebrews 9:24

- B. Christ is waiting until all enemies are put under His feet (Heb. 10:12-13; Acts 2:34-35; 3:19-21).

And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool. Hebrews 10:11-13

- C. Christ is upholding all things by the Word of His power (Heb. 1:3-4).

God, who at various times and in various ways spoke in time past to the fathers by the prophets, ² has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; ³ who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, at down at the right hand of the Majesty on high. Hebrews 1:1-3

XI. What does the Bible teach concerning Christ's coming again?

- A. Christ is coming again (John 14:3; Acts 1:11; 3:19-20; Phil. 3:20-21; I Th. 4:13-18; Heb. 9:28).

But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

¹⁵For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. ¹⁶For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with

the Lord. ¹⁸Therefore comfort one another with these words.

I Thessalonians 4:13-18

And as it is appointed for men to die once, but after this the judgment, so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation. Hebrews 9:27-28

- B. Christ is coming as personally, as visibly and as gloriously as He went (Acts 1:11; I Th. 4:15-17; II Th. 2:7-8; Mt. 25:31-32).

Who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven." Acts 1:11

When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. Matthew 25:31

- C. Christ's coming is to bring hope to the saints (I Th. 4:18; Tit. 2:13; II Pet. 3:11, 13).

For the grace of God that brings salvation has appeared to all men, ¹² teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, ¹³ looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, ¹⁴ who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works. Titus 2:11-14

But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. ¹¹ Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, ¹² looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? ¹³ Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells. II Peter 3:10-13

- D. The immanence of Christ's coming is to bring an attitude of watchfulness to all (I John 2:28; Mt. 24:44-46; Luke 12:35-36; 21:34-36).

And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming. I John 2:28

"But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. ³⁵ For it will come as a snare on all those who dwell on the face of the whole earth. ³⁶ Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man."

Luke 21:34-36

- E. Christ's coming will be obvious to all (Rev. 1:7; Mt. 24:26-27, 30).

Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. Revelation 1:7

- F. Christ's coming will take many by surprise (Mt. 24:44-46; Luke 21:34-36; I Th.5:2-6; Rev.16:15).

The key to reading this passage in I Thessalonians is to note the distinction between those who are in darkness and the children of light. One must carefully observe the pronouns "they" or "them" and "we" or "us."

*But concerning the times and the seasons, brethren, you have no need that I should write to you. ² For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. ³ For when **they** say, "Peace and safety!" then sudden destruction comes upon **them**, as labor pains upon a pregnant woman. And **they** shall not escape. ⁴ But **you**, brethren, are not in darkness, so that this Day should overtake **you** as a thief. ⁵ **You** are all sons of light and sons of the day. **We** are not of the night nor of darkness. ⁶ Therefore let **us** not sleep, as **others** do, but let **us** watch and be sober. ⁷ For those who sleep, sleep at night, and those who get drunk are drunk at night. ⁸ But let **us** who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation. ⁹ For God did not appoint **us** to wrath, but to obtain salvation through our Lord Jesus Christ, ¹⁰ who died for us, that whether we wake or sleep, we should live together with Him. I Thessalonians 5:1-10*

XII. What is in store for Christ after His return?

- A. The marriage of Christ and His bride, the Church (Rev. 19:7-9; Eph. 5:23, 32).

Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." ⁸ And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. ⁹ Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'" And he said to me, "These are the true sayings of God." Revelation 19:7-9

- B. The Judgment Seat of Christ where the righteous are judged (Mt.16:27; Rom. 14:10-12; I Cor. 5:10).

For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works. Matthew 16:27

For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad. I Corinthians 5:10

- D. The Great White Throne judgment of the unrighteous dead (Mt. 25:31-32; II Tim. 4:1; Rev. 20:11-12).

Although this judgment is administrated by God the Father, Jesus will no doubt be present as those judged at the great, white throne will be judged in regards to their relationship to Him.

Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.¹² And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books.¹³ The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.¹⁴ Then Death and Hades were cast into the lake of fire. This is the second death.¹⁵ And anyone not found written in the Book of Life was cast into the lake of fire.

Revelation 20:11-15

D. The subjection of all things back to the Father (I Cor. 15:27-28).

For “He has put all things under His feet.” But when He says “all things are put under Him,” it is evident that He who put all things under Him is excepted. Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

E. Ruling and reigning with His saints into eternity (II Tim. 2:12; Rev. 3:21; 11:15; 20:4).

This is a faithful saying: for if we died with Him, we shall also live with Him. If we endure, we shall also reign with Him. I Timothy 2:11-12a

To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. Revelation 3:21

Song: When I survey the wondrous cross.

When I survey the wondrous cross
on which the Prince of Glory died;
my richest gain I count but loss,
and pour contempt on all my pride.

Forbid it, Lord, that I should boast,
save in the death of Christ, my God;
all the vain things that charm me most,
I sacrifice them to his blood.

See, from his head, his hands, his feet,
sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
or thorns compose so rich a crown.

Were the whole realm of nature mine,
that were an offering far too small;
love so amazing, so divine,
demands my soul, my life, my all.

Lesson 7-9 The Doctrine of Angels

“But to which of the angels has He ever said: “Sit at My right hand, Till I make Your enemies Your footstool”? Are they not all ministering spirits sent forth to minister for those who will inherit salvation?” Hebrews 1:13-14

There is a lot of interest in the subject of the unseen world. There is also a lot of false teaching that has arisen relating to this area, specifically the doctrine of angels. Many of the false cults have come about because of a claim regarding the appearance of and revelation from an angelic visitor. The best way to protect ourselves from the false is to study the true, that is, we must study what God says about angels and their function.

I. What is an angel?

A. Generally speaking the term “angel” can be applied to “an ambassador, messenger, deputy or minister.”

1. The term is used of human messengers (Luke 7:24a).

*When the **messengers** of John had departed, He began to speak to the multitudes concerning John...*

2. The term is used of the prophets (Hag. 1:13).

*Then Haggai, the **LORD’s messenger**, spoke the **LORD’s** message to the people, saying, “I am with you, says the **LORD**.”*

3. The term is used of John the Baptist (Luke 7:27).

*This is he of whom it is written: “Behold, I send My **messenger** before Your face, Who will prepare Your way before You.”*

4. The term is used of satanic messengers (II Cor. 12:7).

And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.

B. Specifically speaking, an angel is a finite, spiritual and celestial being (Mt. 22:30; Heb. 1:4-7).

For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. Matthew 22:30

God, who at various times and in various ways spoke in time past to the fathers by the prophets,² has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;³ who being

the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,⁴ having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.⁵ For to which of the angels did He ever say: “You are My Son, today I have begotten You”? And again: “I will be to Him a Father, and He shall be to Me a Son”?⁶ But when He again brings the firstborn into the world, He says: “Let all the angels of God worship Him.”⁷ And of the angels He says: “Who makes His angels spirits and His ministers a flame of fire.” Hebrews 1:4-7

II. How do we know that angels exist?

A. In every section of the Old Testament the existence of angels is affirmed.

1. In the **law** (Gen. 28:12).

Then he dreamed, and behold, a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

2. In the **history** (II Sam. 14:20; II Chr. 32:21).

Now because of this King Hezekiah and the prophet Isaiah, the son of Amoz, prayed and cried out to heaven.²¹ Then the LORD sent an angel who cut down every mighty man of valor, leader, and captain in the camp of the king of Assyria. So he returned shamefaced to his own land. And when he had gone into the temple of his god, some of his own offspring struck him down with the sword there.²² Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all others, and guided them on every side.²³ And many brought gifts to the LORD at Jerusalem, and presents to Hezekiah king of Judah, so that he was exalted in the sight of all nations thereafter. II Chronicles 32:20-23

3. In the **poetry** (Ps. 34:7; 91:11; 103:20).

For He shall give His angels charge over you, to keep you in all your ways. In their hands they shall bear you up, lest you dash your foot against a stone.

Psalm 91:11-12

4. In the **prophets** (Dan. 3:28; 6:22).

My God sent His angel and shut the lions' mouths, so that they have not hurt me, because I was found innocent before Him; and also, O king, I have done no wrong before you.” Daniel 6:22

B. In every section of the New Testament the existence of angels is affirmed.

1. In the teaching of Jesus in the **Gospels** (Mt. 18:10; 13:41).

“Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven.” Matthew 18:10

2. In the teaching of the **Book of Acts** (Acts 5:19; 8:26; 12:7-11).

Then the high priest rose up, and all those who were with him (which is the sect of the Sadducees), and they were filled with indignation,¹⁸ and laid their hands on the apostles and put them in the common prison.¹⁹ But at night an angel of the Lord opened the prison doors and brought them out, and said,²⁰ “Go, stand in the temple and speak to the people all the words of this life.”
Acts 5:17-20

2. In the teaching of Paul and the Apostles in the **epistles** (II Th. 1:7; I Pet. 3:22; Jude 9).

...and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels,⁸ in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. II Thessalonians 1:7-8

III. Why is the existence of angels questioned by some?

- A. Because of unbelief in the supernatural (Acts 23:8). Once you acknowledge the unseen world, you have a lot more than angels to deal with in the supernatural realm.

For Sadducees say that there is no resurrection—and no angel or spirit; but the Pharisees confess both.

- B. Because of ignorance of what the Scripture teaches (Hos. 6:4).
- C. Because of fear of the unseen or invisible realm of spirit beings. We all tend to have a fear of the unknown.

IV. What names and titles are ascribed to angels in the Bible?

The following names and titles are ascribed to angels in the Bible:

- Minister or Servant (Ps. 104:4).
Who makes His angels spirits, His ministers a flame of fire.
- Host or Army (Luke 2:13).

And suddenly there was with the angel a multitude of the heavenly host praising God and saying: “Glory to God in the highest, and on earth peace, goodwill toward men!” Luke 2:13-14

- Watchers (Dan. 4:13, 17).

“I saw in the visions of my head while on my bed, and there was a watcher, a holy one, coming down from heaven.” Daniel 4:13

- Sons of the Mighty or Mighty Ones (Ps. 89:6; 29:1).

*For who in the heavens can be compared to the LORD? Who among the **sons of the mighty** can be likened to the LORD? God is greatly to be feared in the assembly of the **saints**, and to be held in reverence by all those around Him. O LORD God of hosts, Who is mighty like You, O LORD? Your faithfulness also surrounds You. Psalm 89:6-8*

- Holy Ones or Saints (Ps. 89:6-7).

- Sons of God (Job 1:6; 2:1; 38:7).

*“Where were you when I laid the foundations of the earth? Tell Me, if you have understanding. ⁵ Who determined its measurements? Surely you know! Or who stretched the line upon it? ⁶ To what were its foundations fastened? Or who laid its cornerstone, ⁷ When the **morning stars** sang together, and all the **sons of God** shouted for joy? Job 38:4-7*

- Morning Stars (Job 38:7).

- Ministering Spirits (Heb. 1:13-14).

*But to which of the angels has He ever said: “Sit at My right hand, till I make Your enemies Your footstool”? Are they not all **ministering spirits** sent forth to minister for those who will inherit salvation?*

- Flames of Fire (Ps. 104:4; Heb. 1:7).

*Who makes His angels spirits, His ministers a **flame of fire**. Psalm 104:4*

V. What is the nature of angels?

- A. Angels are created beings (Col. 1:16; Ps. 148:2, 5).

For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. Colossians 1:16

*Praise the LORD! Praise the LORD from the heavens; praise Him in the heights!
² Praise Him, all His angels; praise Him, all His hosts! ³ Praise Him, sun and moon; praise Him, all you stars of light! ⁴ Praise Him, you heavens of heavens, and you waters above the heavens! ⁵ Let them praise the name of the LORD, for He commanded and they were created. Psalm 148:1-5*

1. They are each individually created for they do not reproduce after their kind as do animals and man (Mt. 22:30).

For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven.

2. They are each individually created and therefore are referred to as “sons of God” (Job 1:6; 2:1).
3. They are each individually created and hence they are dependent, finite and limited beings (they do not possess divine attributes).
4. They were created prior to the creation of the earth and man (Job 38:4-7). There are no new angels. All of the angels that exist today were part of the original creation of God.

B. Angels are spiritual beings (Heb. 1:14; Ps. 104:4).

Are they not all ministering spirits... Hebrews 1:14a

1. Angels are not limited by natural bodies, yet at times they appeared to men in visible, even human form (Gen. 19:1; Judg. 2:1; 6:11-12; Mt. 1:20; 2:13; Luke 1:11-13, 28-29).

Then an angel of the Lord appeared to him, standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. Luke 1:11-12

2. Angels are apparently pretty spectacular beings. The first words out of their mouth when they appear to men is usually, “Fear not!” (Luke 1:13, 30; 2:10; Acts 27:24).

But the angel said to him, “Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John. Luke 1:13

3. Angels are limited by space and time even though they are spiritual in nature (Dan. 9:21-23; 10:10-14).

Then he said to me, “Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words.¹³ But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia. Daniel 10:12-13

- C. Angels are immortal (Luke 20:36); therefore, once they are created, they never cease to exist. They are not eternal as God is because they did have a point of origin.

But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; ³⁶ nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.

Luke 20:35-36

D. Angels have all of the elements of personality.

1. They have intellect (Mt. 28:5; I Pet. 1:12).

To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into. I Peter 1:12

- a. In intellect they are superior to man (II Sam. 14:17).

Your maidservant said, “The word of my lord the king will now be comforting; for as the angel of God, so is my lord the king in discerning good and evil. And may the LORD your God be with you.”

The implication in these verses is that the king has tapped into a higher knowledge just as that of the angels.

- b. In intellect they are inferior to God (Mt. 24:36; I Pet. 1:12).

“But of that day and hour no one knows, not even the angels of heaven, but My Father only.” Matthew 24:36

2. They have emotions (Job 38:7; I Pet. 1:12). Angels rejoice when sinners repent.

When the morning stars sang together, and all the sons of God shouted for joy? Job 38:7

3. They have a will (Is. 14:12-15; II Pet. 2:4; Jude 6). Satan was an angel who exerted his will. It was because he had a “will” that he could fall away.

VI. What are some other things that we know about angels?

- A. Angels are mighty, having great power (Ps. 103:20; II Kgs. 19:35; Is. 37:36).

And it came to pass on a certain night that the angel of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses—all dead. ³⁶ So Sennacherib king of Assyria departed and went away, returned home, and remained at Nineveh. II Kings 19:35-36

1. Their power is greater than man (II Pet. 2:11).

...whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord.

2. Their power is delegated to them (II Th. 1:7).

...and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels.

The angels are under his authority as His army. God is the Lord of hosts.

- B. Angels exist in various ranks and orders (I Pet. 3:22).

...who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.

1. There are Seraphim (Is. 6:2-6).

Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. Isaiah 6:2

Little is known about these supernatural, angelic beings. The word is a derivation of the word “noble.” For this reason the idea of “princes” or “principalities” may apply to them.

2. There are Cherubim (Gen. 3:24; Ezek. 10).

So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life. Genesis 3:24

Cherubim are more common in the Bible and seem to be a higher order of angelic beings associated with the ministry of guardianship and covering.

3. There are Archangels (Jude 9; I Th. 4:16).

For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. I Thessalonians 4:16

- Michael (Jude 9; Rev. 12:7)
- Gabriel (Dan. 9:21; Luke 1:19, 26)
- Perhaps, Lucifer (Is. 14:12-14; Ezek. 28:11-17)

4. There was a being called the Angel of the Lord (Judg. 13; Ex. 3:2-15; Gen. 32:24-32).

There are many references to “the Angel of the Lord” in the Old Testament. Most scholars believe that this angel was, in fact, a theophany or a pre-incarnation appearance of Jesus Christ. When you read around the context of such appearances you soon come to the conclusion that this is no ordinary

angel. We will discuss this more toward the end of this study.

- C. Angels are very many in number (Heb. 12:22; Mt. 26:53; Dan. 7:10; Ps. 68:17).
- D. Angels are glorious beings who are usually clothed in white (Luke 9:26; Rev. 15:1-8).
- E. Angels are swift (Dan. 9:21).

...yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering.

- F. Angels dwell in heavenly places even though they function here on earth (Mt. 22:30; Eph. 3:10; Jn. 1:51).
- G. Angels were involved in the delivery of the law to Moses (Acts 7:53; Gal. 3:19; Heb. 2:2).

“...who have received the law by the direction of angels and have not kept it.”
Acts 7:53

For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,³ how shall we escape if we neglect so great a salvation. Hebrews 2:2-3a

VII. What is the ministry and function of angels?

- A. Angels have a primary ministry unto God.

- 1. They were created to bring glory to God (Col. 1:16; Rev. 4:6-11; Ps. 148:2).

For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. Colossians 1:16

- 2. They are ministers of worship unto God (Is. 6:3; Heb. 1:6; Rev. 5:8-13).

Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands,¹² saying with a loud voice: “Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!”¹³ And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: “Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!”
Revelation 5:11-13

- 3. They execute the will of God (Ps. 103:20-21).

Bless the LORD, you His angels, who excel in strength, who do His word, heeding the voice of His word.²¹ Bless the LORD, all you His hosts, you ministers of His, who do His pleasure.

- a. In controlling nature (Rev. 7:1).

After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree.

- b. In governing nations (Dan. 10:13, 21; 12:1).

“At that time Michael shall stand up, the great prince who stands watch over the sons of your people... Daniel 12:1a

- c. In executing God’s judgments (Gen. 19:1; Ps. 78:43, 49).

He cast on them the fierceness of His anger, wrath, indignation, and trouble, by sending angels of destruction among them. Psalm 78:49

- D. Angels have a unique ministry to the people of God (Heb. 1:13-14).

Are they not all ministering spirits sent forth to minister for those who will inherit salvation? Hebrews 1:14

... sent to serve those who will inherit salvation? –NIV

But angels are only servants. They are spirits sent from God to care for those who will receive salvation. – NLT

1. They protect the people of God (Ps. 35:4-5; 34:7; 91:11-12; II Kgs. 6:13-17; Is. 63:9; Dan. 6:22; 12:1; Heb. 1:14).

For He shall give His angels charge over you, to keep you in all your ways. In their hands they shall bear you up, lest you dash your foot against a stone.
Psalm 91:11-12

2. They guide the believer at times (Acts 8:26; 10:3). In this sense they are deliverers of messages from the Lord.

Now an angel of the Lord spoke to Philip, saying, “Arise and go toward the south along the road which goes down from Jerusalem to Gaza.” Acts 8:26

As time permits read Acts 10:1-8

3. They minister to the physical needs of God’s people (I Kgs. 19:5-8).

The experience of Elijah:

Then as he lay and slept under a broom tree, suddenly an angel touched him, and said to him, "Arise and eat." ⁶ Then he looked, and there by his head was a cake baked on coals, and a jar of water. So he ate and drank, and lay down again. ⁷ And the angel of the LORD came back the second time, and touched him, and said, "Arise and eat, because the journey is too great for you." ⁸ So he arose, and ate and drank; and he went in the strength of that food forty days and forty nights as far as Horeb, the mountain of God.

4. They strengthen and encourage the believer (Mt. 4:11; Luke 22:43; Acts 5:19-20; 27:24).

Then the devil left Him, and behold, angels came and ministered to Him.

Matthew 4:11

Then an angel appeared to Him from heaven, strengthening Him. Luke 22:43

But at night an angel of the Lord opened the prison doors and brought them out, and said, "Go, stand in the temple and speak to the people all the words of this life." Acts 5:19-20

And now I urge you to take heart, for there will be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God to whom I belong and whom I serve, saying, 'Do not be afraid, Paul; you must be brought before Caesar; and indeed God has granted you all those who sail with you.' Acts 27:22-24

5. They seem to have a special ministry to children (Mt. 18:10).

"Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven."

6. They serve as agents in the answering of our prayers (Dan. 10:10-12; Acts 12:1-17). Peter released from prison while the saints were praying.
7. They carry or escort the spirits of those who die in the Lord home (Luke 16:22).

So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried.

8. They are interested in salvation and rejoice when a sinner comes to Christ (I Pet. 1:12; Luke 15:10)

"Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents." Luke 15:10

9. They will come with Christ for the believers at the Second Coming (II Th. 1:7-8; Mt. 25:31-32).

...when the Lord Jesus is revealed from heaven with His mighty angels...
II Thessalonians 1:7

10. They will gather together the elect in conjunction with the Second Coming (Mt. 24:31) separating the just from the unjust (Mt. 13:39-42, 47-50).

So it will be at the end of the age. The angels will come forth, separate the wicked from among the just,⁵⁰ and cast them into the furnace of fire. There will be wailing and gnashing of teeth.” Matthew 13:49-50

And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other. Matthew 24:31

VIII. What is the distinction between normal angels and the being called “The Angel of the Lord?”

- A. Throughout the Old Testament we see the appearance of one called “The Angel of the Lord” or the “Angel of Jehovah” (Gen. 16:9-11; Num. 22:22-35; Judg. 6:11-22; 13:3-21).

Read Judges 13:1-24

1. The identity of this Angel seems to be a mystery (Judg. 13:6).
2. There seems to be some sort of secret in regard to the name of this Angel (Gen. 32:24-32; Judg. 13:6, 17-18).

Then Jacob was left alone; and a Man wrestled with him until the breaking of day.²⁵ Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob’s hip was out of joint as He wrestled with him.²⁶ And He said, “Let Me go, for the day breaks.” But he said, “I will not let You go unless You bless me!”²⁷ So He said to him, “What is your name?” He said, “Jacob.”²⁸ And He said, “Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed.”²⁹ Then Jacob asked, saying, “Tell me Your name, I pray.” And He said, “Why is it that you ask about My name?” And He blessed him there.³⁰ So Jacob called the name of the place Peniel: “For I have seen God face to face, and my life is preserved.” Genesis 32:24-30

- B. This Angel seems to have a special connection to Jehovah.

1. This Angel is a particular messenger of Jehovah (Gen. 16:7-14).

Read Genesis 16:7-14

2. This Angel promises what only God can do (Gen. 16:10).
3. This Angel is at times referred to interchangeably with Jehovah (Gen. 16:13;

Ex. 3:2; Judg. 6:12, 14; Zech. 3:1-2).

4. This Angel is revered as God (Judg. 6:21-24; 13:22).
- C. At the same time this Angel appears to be distinct from Jehovah.
1. This Angel testifies to Jehovah (Ju. 13:16).
 2. This Angel intercedes to Jehovah (Zech. 1:9-11).
 3. This Angel calls upon Jehovah (Zech. 3:1-2).
- D. This Angel is none other than a theophany of the Lord Jesus Christ before His incarnation. The word “theophany” means an appearance of God.
1. It should be noted that Jesus Christ was preexistent with the Father (Jn.1:1-3, 14-18).
 3. It should be noted that Micah indicated that His “goings forth” have been from of old, from everlasting (Mic. 5:2).
- “But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, Whose goings forth are from of old, from everlasting.”*
3. It should be noted that no such appearance of the Angel of the Lord occurs after Christ’s incarnation.
- E. This Angel seems to have had a unique ministry which parallels Christ’s ministry.
1. Revelation. He was given the honor of revealing God’s name (Ex. 3:2-6, 14). Jesus revealed the Father to the world (John. 14:9; 17:6).
 2. Commission. He commissioned Moses (Ex. 3:7-8 Acts 7:30-35), Gideon (Judg. 6:11-23) and had a big part to play in the call of Samson (Judg. 13:1-21). Jesus commissioned the leaders of the New Testament church (Mt. 28:19-20).
 3. Intercession. He interceded for Israel when they were oppressed by their enemies (Zech. 1:12-13). Christ ever lives to make intercession for us (Heb. 7:25).
 4. Lawgiver. He was instrumental in the giving of the Law to Moses (Acts 7:38). Jesus also sat on a mountain in the New Testament age and gave the laws of the kingdom (Mt. 5-7).

“This is he who was in the congregation in the wilderness with the Angel who spoke to him on Mount Sinai, and with our fathers, the one who received the living oracles to give to us...” Acts 7:38

IX. What should be our attitude toward angels?

The following is taken from *Angels*, by Dickason.

A. We may be in wonder and awe of them.

1. We may respect their persons (Dan. 8:16-17; 10:1-18).
2. We may appreciate their ministries (Heb. 1:14).
3. We may admire their example.

B. We may not worship angels.

1. We are forbidden by example. The angels worship God alone (Is. 6:1-4; Rev. 4:6-11; 5:8-14).
2. We are forbidden by command (Ex. 20:1-6; Col. 2:18).

Don't let anyone condemn you by insisting on self-denial. And don't let anyone say you must worship angels, even though they say they have had visions about this. Colossians 2:18, NLT

3. We are forbidden by angels themselves (Rev. 19:10; 22:9).

X. What specific area of God's dealing with man has not been entrusted to angels?

Angels do not preach the Gospel. This task has been assigned to man (I Pet. 1:12; Acts 10; 11:13-14).

In Acts 10-11, angelic beings helped to get Cornelius and Peter together, but it was Peter who preached the Gospel, not the angels.

To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into. I Peter 1:12

Lesson 10-13

The Doctrine of the Holy Spirit

“And when He has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world is judged.”
John 16:8-12

I. Is the Holy Spirit a part of the Godhead?

YES! The Holy Spirit is God for the following reasons:

A. The Holy Spirit is described as having the same essential and moral attributes as God.

1. The Holy Spirit is eternal (Heb. 9:14).

...how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

2. The Holy Spirit is omnipresent (Ps. 139:7).

Where can I go from Your Spirit? Or where can I flee from Your presence?

3. The Holy Spirit is omnipotent (Luke 1:35; Rom. 15:13).

“The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. Luke 1:35

4. The Holy Spirit is omniscient (I Cor. 2:10-12; John 14:26).

But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. I Corinthians 2:10-12

But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. John 14:26

5. The Holy Spirit is love (Rom. 15:30).

Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me...

6. The Holy Spirit is holy (Rom. 1:4). His name is the “Holy” Spirit. Holiness is often associated with the Spirit of God.

...and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

B. The Holy Spirit does the works of God.

1. He creates (Gen. 1:1-2; Job 33:4; Ps. 104:30). It should be noted that in the Bible the words “breath, wind and spirit” are all the same. They are translated respectively as the context of the passage demands.

The Spirit of God has made me, and the breath of the Almighty gives me life.
Job 33:4

You send forth Your Spirit, they are created; and You renew the face of the earth. Psalm 104:30

2. He inspires of prophecy and Scripture (II Pet. 1:21; II Sam. 23:2).

...no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. II Peter 1:20-21

The Spirit of the LORD spoke by me, and His word was on my tongue.
II Samuel 23:2

3. He regenerates (John 3:5-8).

Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. ⁶ That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ⁷ Do not marvel that I said to you, ‘You must be born again.’ ⁸ The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”

4. He convicts of sin (John 16:7-11).

Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. ⁸ And when He has come, He will convict the world of sin, and of righteousness, and of judgment: ⁹ of sin, because they do not believe in Me; ¹⁰ of righteousness, because I go to My Father and you see Me no more; ¹¹ of judgment, because the ruler of this world is judged.

5. He comforts (John 14:16-18).

And I will pray the Father, and He will give you another Helper, that He may abide with you forever—¹⁷ the Spirit of truth, whom the world cannot receive,

because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.¹⁸ I will not leave you orphans; I will come to you.

7. He sanctifies (II Th. 2:13).

But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth...

8. He bestows divine gifts (I Cor. 12:4-11).

*There are diversities of gifts, but the same **Spirit**.⁵ There are differences of ministries, but the same Lord.⁶ And there are diversities of activities, but it is the same God who works all in all.⁷ But the **manifestation of the Spirit** is given to each one for the profit of all:⁸ for to one is given the word of wisdom through the **Spirit**, to another the word of knowledge through the same **Spirit**,⁹ to another faith by the same **Spirit**, to another gifts of healings by the same **Spirit**,¹⁰ to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.¹¹ But one and the same **Spirit** works all these things, distributing to each one individually as He wills.*

8. He begot Christ (Luke 1:35).

And the angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.

9. He empowers the believer (Acts 1:8).

But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

- C. The name of the Holy Spirit is coupled with the Father and the Son (Mt. 28:19; Acts 2:38-39; I Cor. 12:4-6; II Cor. 13:14; I Jn. 5:7-8; Heb. 9:14; Eph. 2:18).

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit... Matthew 28:19

Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.³⁹ For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.” Acts 2:38-39

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen. II Corinthians 13:14

For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. I John 5:7

For through Him we both have access by one Spirit to the Father. Ephesians 2:18

- E. The Holy Spirit is called God (Acts 5:3-4; II Cor. 3:18, NIV).

But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God.”

Acts 5:3-4

And we, who with unveiled faces all reflect the Lord’s glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit. II Corinthians 3:18, NIV

II. Is the Holy Spirit a person or merely a heavenly influence?

The Holy Spirit is more than a godly influence. The Holy Spirit is a person for the following reasons:

- A. Jesus referred to the Holy Spirit as a person (John 14:16-17; 15:26; 16:7-8, 13-15). The personal pronouns are always associated with a person not an “it.”

“But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. John 15:26

However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you. All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you. John 16:13-15

- B. The Holy Spirit has the three elements of personality.

1. The Holy Spirit has a mind (Rom. 8:27).

Now He who searches the hearts knows what the mind of the Spirit is...

2. The Holy Spirit has a will (I Cor. 12:11).

But one and the same Spirit works all these things, distributing to each one individually as He wills.

3. The Holy Spirit has emotions (Rom. 8:26-27; 15:30; Eph. 4:30).

And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Ephesians 4:30

- C. The Holy Spirit performs actions that only a person can perform.

1. He speaks (I Tim. 4:1; Rev. 2:7, 11, 17, 29).
2. He searches all things (I Cor. 2:10).
3. He reveals or inspires (II Pet. 1:21).
4. He teaches (John 14:26).
5. He cries (Gal. 4:6).
6. He intercedes (Rom. 8:26).
7. He calls and places men in service (Acts 13:2; 20:28).
8. He leads (Rom. 8:14).
9. He rules (Acts 16:6-7).
10. He creates (Job 33:4).
11. He sanctifies (Rom. 15:16).
12. He helps (Rom. 8:26).
13. He gives gifts (I Cor. 12:7-11).
14. He works miracles (Acts 2:4; 8:39).
15. He bears witness (I John 5:6).
16. He reproves (John 16:8-11).
17. He regenerates (John 3:5-6).
18. He strives with men (Gen. 6:3).
19. He guides into truth (John 16:13).
20. He sends (Is. 48:16).

D. The Holy Spirit has personal feelings ascribed to Him.

He can be:

1. Grieved (Eph. 4:30).
2. Vexed or Rebelled Against (Is. 63:10).
3. Insulted (Heb. 10:29).
4. Lied to (Acts 5:3).
5. Blasphemed (Mt. 12:31-32).
6. Resisted (Acts 7:51).
7. Put to the Test (Acts 5:9).
8. Quenched (I Th. 5:19).
9. Provoked (Ps. 106:33).
10. Pleased (Acts 15:28).

III. How important is the Holy Spirit in our lives?

In many ways the Holy Spirit should be the closest relationship that we have.

A. The Holy Spirit is the one who draws the unbeliever to God (I Cor. 12:3).

Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

B. The Holy Spirit is the administrator of the promises of God (John 16:14-15).

He will bring me glory by revealing to you whatever he receives from me. ¹⁵All that the Father has is mine; this is what I mean when I say that the Spirit will reveal to you whatever he receives from me. –NLT

- C. The Holy Spirit is the one who dwells within the spirit of the believer (I Cor. 6:19).

Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?

- D. The Holy Spirit is the one who empowers the believer for service (Acts 1:8).

- E. The Holy Spirit is the one who anoints our ministry (Acts 10:38; I John 2:27).

...how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.

- F. The Holy Spirit is the one who sanctifies us (Rom. 15:16).

...that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.

IV. What are some of the names and titles ascribed to the Holy Spirit?

- A. Names and titles tell us a great deal about a person, his nature and his work.
- B. There are about fifty names and titles given to the Holy Spirit in the Bible and all of them emphasize some unique aspect of the work and ministry of the Holy Spirit. Some of these include the following:

- The Spirit of God (I Cor. 3:16).
- The Holy Spirit (Luke 11:13) or the Spirit of Holiness (Rom. 1:4).
- The Spirit of the Father (Mt. 10:20).
- The Spirit of Him who raised Jesus from the dead (Rom. 1:4; 8:11; I Pet. 3:18).
- The Power of the Highest (Luke 1:35).
- The Breath of the Almighty (Job 33:4; 32:8).
- The Spirit of Grace (Heb. 10:29).
- The Spirit of Burning (Is. 4:4).
- The Comforter (John 14:16).
- The Spirit of Truth (John 14:17).
- The Spirit of Life (Rom. 8:2).
- The Spirit of Adoption (Rom. 8:15).
- The Spirit of Promise (Eph. 1:13-14).
- The Spirit of Glory (I Pet. 4:14).
- The Spirit of Love (II Tim. 1:17).
- The Finger of God (Luke 11:20).

V. What are some of the most common symbols that are applied to the Holy Spirit?

A. The Dove (Luke 3:22).

And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased."

1. The dove is symbolic of purity (Mt. 10:16).

"Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves."

2. The dove is symbolic of gentleness (Gal. 5:22-23).
3. The dove is symbolic of constancy in love (Song 5:12).

B. Fire (Rev. 4:5; Is. 4:4)

And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God.

Revelation 4:5

When the Lord has washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning... Isaiah 4:4

1. Fire purifies (Is. 6:7).
2. Fire tests (I Cor. 3:13-15).
3. Fire illuminates (Ps. 78:14; Eph. 1:17-18).

C. Oil (I John 2:20, 27)

But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him. I John 2:27

1. Oil is associated with anointing for service (Acts 10:38).
2. Oil is associated with healing (Ps. 23:5; Jam. 5:14).
3. Oil is associated with consecration and dedication (Gen. 28:18; Lev. 8:30).

D. Water (Is. 44:3)

For I will pour water on him who is thirsty, and floods on the dry ground; I will pour My Spirit on your descendants, and My blessing on your offspring...

1. Water speaks of refreshing (John 4:13-14).

Jesus answered and said to her, "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."

2. Water speaks of cleansing (Heb. 10:22).

3. Water speaks of life (John 7:38-39).

He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.

- F. Wind (John 3:6-8)

Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."

1. Wind is mysterious in its work (I Cor. 2:14; John 3:8).
2. Wind is powerful in its action (Acts 2:2-3).
3. Wind or breath is necessary for life (John 3:6-8; Ezek. 37:7-10).

- F. Wine (Acts 2:13-14; Eph. 5:18)

And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord... Ephesians 5:18-19

1. Wine produces unusual actions (Acts 2:13-14).
2. Wine cleanses and heals (Luke 10:34).
3. Wine induces singing (Eph. 4:18-19).
4. Wine helps to forget trouble (Pro. 31:6).
5. Wine induces visions (Acts 2:17-18).

- G. Other symbols of the Holy Spirit include the following:

1. The Seal (Eph. 1:13).
2. The Earnest (Eph. 1:14).
3. The Rain (Acts 2:17-18).

VI. What is the work and ministry of the Holy Spirit?

A. The Holy Spirit had a part in relation to the universe.

1. He was at work in the creation of the heavens and the earth (Ps. 33:6; Job 33:4).

The Spirit of God has made me, and the breath of the Almighty gives me life.
Job 33:4

2. He was at work in preparing the earth for the creation of man (Gen. 1:1-2; Ps. 104:29-30).

B. The Holy Spirit was at work in relation to Christ Who patterns for us that which the Church as the Body of Christ is to experience.

Christ was:

- Born of the Spirit (Luke 1:35; John 3:5).
- Baptized with the Spirit (Mt. 3:16-17; Acts 1:4-5).
- Filled with the Spirit (Luke 4:1; Eph. 3:19).
- Led of the Spirit (Mt. 4:1; Rom. 8:14).
- Empowered by the Spirit (Luke 4:14; Acts 1:8).
- Anointed by the Spirit (Acts 10:38; I John 2:27).
- Ministering by the Spirit (Luke 4:18; I Pet. 1:11-12).
- Sealed by the Spirit (John 6:27; II Cor. 1:21-22).
- Raised from the dead by the Spirit (Rom. 8:2, 11-13).
- Giving commandments by the Spirit (Acts 1:2; 15:28-29).
- The Baptizer in the Holy Spirit (Mark. 1:8; Acts 2:33).

C. The Holy Spirit has an important work in the life of every believer.

The Holy Spirit:

- Convicts the unbeliever of sin (John 16:8-11).
- Indwells the spirit of the believer (Rom. 8:9-11).

But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

- Gives assurance of salvation (Rom. 8:16; Gal. 4:6).

The Spirit Himself bears witness with our spirit that we are children of God...
Romans 8:16

- Empowers the believer to fulfill the commands of Christ (Acts 1:8).
- Opens the believers understanding to the things of God (I Cor. 2:12).
- Renews the believer (Tit. 3:5-7).

...not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life.

- Produces Christ-like fruit in the life of the believer (Gal. 5:22-23).

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law.

- Teaches the believer and leads him into truth (John 16:13).
- Strengthens the believer in the inner person (Eph. 3:14-17).

For this reason I bow my knees to the Father of our Lord Jesus Christ, ¹⁵ from whom the whole family in heaven and earth is named, ¹⁶ that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, ¹⁷ that Christ may dwell in your hearts through faith...

- Inspires the believer to worship (Phil. 3:3).

For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh...

- Calls the believer to service (Acts 13:2-4).

As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them."

- Guides the believer in their ministry (Acts 8:29; 16:6-7).

Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. ⁷ After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them. Acts 16:6-7

- Imparts spiritual gifts to the believer (I Cor. 12:7-11).
- Assists the believer in times of persecution (Mt. 10:19-20).

But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; for it is not you who speak, but the Spirit of your Father who speaks in you.

- Comforts and gives encouragement to the believer (John 15:26; Acts 9:31).

Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied. Acts 9:31

- Assists the believer in prayer (Rom. 8:26).

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

- Transforms the believer into the image of Christ (II Cor. 3:18).

But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

- Quickens or enlivens the mortal body of the believer (Rom. 8:11).

But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

D. The Holy Spirit has an important role to play in relation to the Scriptures.

1. The Holy Spirit inspired those who wrote the Scripture (II Pet. 1:21-22).
2. The Holy Spirit is the interpreter of the Scriptures (I Cor.2:9-14; John 16:14-15).

VII. Why is it so important to know the Holy Spirit?

- A. Because a lack of intimate knowledge of and relationship with the Holy Spirit can keep us out of much of the blessing of God (Acts 19:1-6).

And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples he said to them, "Did you receive the Holy Spirit when you believed?" So they said to him, "We have not so much as heard whether there is a Holy Spirit."

- B. Because we are living in a day when a special outpouring of the Holy Spirit has been promised (Acts 2:17-21; Joel 2:28-32; Jam. 5:7-8).

'And it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days; and they shall prophesy. Acts 2:17-18

- C. Because the Holy Spirit is the final person of the Godhead to witness and call us before the culmination of God's plan (I John 5:6-13; Mt. 12:31-32; Rev. 22:17).

"Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men.³² Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come. Matthew 12:31-32

And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely. Revelation 22:17

This is He who came by water and blood—Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth.⁷ For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.⁸ And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.⁹ If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son.¹⁰ He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son.¹¹ And this is the testimony: that God has given us eternal life, and this life is in His Son.¹² He who has the Son has life; he who does not have the Son of God does not have life.¹³ These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God. I John 5:6-13

VIII. What is the difference between being born of the Spirit, baptized in the Spirit and Filled with the Spirit?

- A. The believer has three significant encounters with the Holy Spirit that all help the believer to achieve destiny.**

1. Born of the Spirit (John 3:5-6)
2. Baptized with the Spirit (Luke 3:16; Acts 1:5)
3. Filled with the Spirit (Eph. 5:18-19)

And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord...

If we are to receive the full benefit of these experiences, we must understand the purpose and the distinction between each of them.

B. To Be Born of the Spirit

Being born of the Spirit is a ONE-TIME EXPERIENCE that is characterized as follows:

1. Necessary for entrance into the Kingdom of God (John 3:5).
2. Associated with the new birth (John 3:3).
3. Occurs when we repent and acknowledge the Lordship of Christ (Rom. 10:8-13).
4. The Holy Spirit is joined to our human spirit, we become a child of God and the temple of the Holy Spirit (I Cor. 3:16-17; 6:17; II Cor. 6:16).
5. The evidence that we have been born of the Spirit is the inner witness of the Spirit that we are the children of God (Rom. 8:16).

For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." The Spirit Himself bears witness with our spirit that we are children of God... Romans 8:15-16

6. The outcome or fruit of this experience is the fruit of the Spirit.
7. Primary focus: **The Character of Christ**

C. To be Baptized with or in the Spirit

Being baptized in or with the Spirit is a ONE-TIME EXPERIENCE that is characterized by:

1. An experience subsequent to or even simultaneous to salvation (Acts 8:12-17).
2. An endowment with power from on High to fulfill the commission of God in our lives (Luke 24:49; Acts 1:8).
3. An experience that Christ wants every believer to experience (John 7:37-39; Acts 2:38).
4. An anointing upon the believer (Luke 24:49; Acts 10:44).
5. The evidence of this experience is speaking with other tongues (Acts 10:44-46).

While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word. And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they heard them speak with tongues and magnify God.

6. The outcome or fruit of this experience is a greater release of and sensitivity to the gifts of the Spirit.
7. Primary focus: **The Ability or Power of Christ**

D. To be Filled with the Spirit

Being filled with the Spirit is AN ONGOING EXPERIENCE that is characterized by:

1. Often confused with the baptism of the Spirit.
2. Available to anyone who is in covenant relationship with God in both the Old and New Testaments (Ex. 38:3; Luke 1:15, 41).
3. The Spirit fills the heart and mind of the believer so that every thought, determination and action is under the pervading influence and direction of the Holy Spirit. (When something is filled it is completely taken up in, saturated by and permeated with.)
4. It is to be a continual and daily experience of the believer (Eph. 5:18-19).
5. The evidence of the filling of the Holy Spirit is boldness, etc. (Acts 4:31).

And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

6. The fruit is peace and joy in the Holy Ghost (Rom. 14:17; Acts 6:15; 7:55).
7. Primary focus: Daily Endurance

Note: Being filled with the Spirit may occur simultaneously with the other two experiences (Acts 2:1-4).

E. The Experience of Jesus

1. Born of the Spirit (Mt. 1:20)
2. Baptized in the Spirit (Mt. 3:16)
3. Filled with or full of the Spirit (Luke 4:1)

F. The Experience of the Apostles

1. Born of the Spirit (John 20:22)
2. Baptized in the Spirit (Acts 1:5; 2:4)
3. Filled with the Spirit (Acts 4:23-31)

G. Paul's Command to be Filled—Ephesians 5:18-19

1. It is a command, imperative, "Be filled!"
2. It is to be continual, "Keep on being filled!"
3. It parallels the oil in relation to the lampstand in the Tabernacle of Moses.
 - a. It experienced an initial filling of the lamps.
 - b. It experienced a daily filling or refueling so that the oil would burn and not the wick.

H. The Need for Continual Filling

Why we need to believe for this?

1. The routines of life can drain us of spiritual vitality and energy.

2. The attacks of the enemy can deplete us (Jesus, tempted of the devil).
3. The special challenges that each day holds can blind-side us.
4. The opposition from unbelievers can discourage us (Acts 4:23ff.)

I. The Path to Continual Filling

1. We must recognize that we have a need (Mt. 5:3; Acts 4:29).
2. We must take the initiative (Eph. 5:18-19).
3. We must hunger and thirst (Mt. 5:6).
4. We must ask (Luke 4:13).
5. We must do this often/daily (Eph. 5:18-19).

Note: For further, detailed teaching on the Baptism of the Holy Spirit, the Fruit of the Spirit, Offenses against the Holy Spirit and the Gifts of the Spirit see the individual course on the Holy Spirit.

Lesson 14-18

The Doctrine of the Church

“And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Matthew 16:18-20

I. Why is it so important to study the doctrine of the Church?

- A. Because the Church is the only institution that Christ ever purposed to build (Mt. 16:18).

I will build My church, and the gates of Hades shall not prevail against it.

- B. Because the Church was in God’s plan from the foundation of the world (Eph. 1:3-5, 9-12; II Tim. 1:9).

Who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began, but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel... II Timothy 1:9-10

- C. Because the Church is the vehicle through which God’s eternal purpose will be accomplished (Eph. 3:8-11).

To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, according to the eternal purpose which He accomplished in Christ Jesus our Lord...

- D. Because the Church is the apple of God’s eye and the Bride of Christ (Eph.5:25-32).

For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. For we are members of His body, of His flesh and of His bones. “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” This is a great mystery, but I speak concerning Christ and the church. Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.
Ephesians 5:29-33

II. What does the word “church” mean?

- A. Because of the English use of the word “church”, we may have a wrong understanding of the biblical meaning of the word. The church, as spoken of in the Bible, is not:
1. A building for Christian worship as, “we built a new church last year.”
 2. A regular religious service or public worship as, “we went to church on Sunday.”
 3. A denomination or sect as the Roman Catholic Church, the Pentecostal Church or the Presbyterian Church.
- B. The word “church” in the New Testament comes from the Greek word *ekklesia* which literally means “called out ones.”
1. In Greek society an *ekklesia* was an assembly of free citizens called out from their homes or places of business to give consideration to matters of public interest (Acts 19:32, 39, 41).
 4. In relation to God’s people, it refers to all those people who have been called out from the world (I Pet. 2:9), who have separated themselves unto God and who have gathered unto the Lord for worship and fellowship.

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light...

III. What did Jesus teach concerning the Church?

Jesus specifically mentioned the church twice in His teaching and in each case He referred to a different aspect of the church.

- A. In Matthew 16:13-19 Jesus referred to **the universal church** (also called the invisible, mystical or catholic church) that consists of all believers living and dead from all ages who have been called out of the world system and who have separated themselves unto Christ.

When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?” So they said, “Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered and said, “You are the Christ, the Son of the living God.” Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

1. Jesus implied that the universal church would be:
 - a. Based on the confession of Jesus Christ as the Son of God (vs. 15-17).\
 - b. Built by Christ Himself when He said, “I will build...” (vs. 18).
 - c. Owned by Christ Himself when He said, “My church” (vs. 18).
 - d. Unified into one when He said, “church” and not “churches” (vs. 18).
 - e. Victorious over the powers and authority of hell (vs. 18-19).
 - f. Powerfully administrating God’s heavenly kingdom on earth (vs. 19).
 - g. Fully supported and backed up by heaven’s authority (vs. 19).
2. Paul adds to the concept of the universal church in the Book of Ephesians (Eph. 1:22; 3:10; 3:21; 5:25-32).

- a. The Church is the spiritual body of Christ and is to be under His headship (Eph. 1:15-22).

*Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, 16 do not cease to give thanks for you, making mention of you in my prayers: 17 that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, 18 the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power 20 which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, 21 far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. 22 And He put all things under His feet, and gave Him to be head over all things to **the church**, 23 which is **His body**, the fullness of Him who fills all in all. Ephesians 1:15-22*

- b. The Church is the instrument of God to bring forth the eternal purpose of God (Eph. 3:10-11).

...to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, according to the eternal purpose which He accomplished in Christ Jesus our Lord... Ephesians 3:10-11

- c. The church is not a temporary institution. It is for all generations and on into eternity (Eph. 3:20-21).

Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.

Ephesians 3:20-21

5. The development of the universal Church can be outlined in five steps.
 - a. It was conceived in the mind of God from all eternity (Eph. 3:9).
 - b. It was provided for on the cross by Jesus Christ (Acts 20:28).
 - c. It was birthed on the day of Pentecost (Acts 2:1-21).
 - d. It has been growing throughout the ages (Acts 8:5-25; 10:1-48; 28:31).
 - e. It will culminate at the return of Christ when the bride will be ready to be united with her heavenly husband (Rev. 19:7-8).
- B. In Matthew 18:15-20 Jesus referred to **the local church** (also called the visible church) or a specific body of believers in a given locality.

Ask class to close notebook, open their Bibles, read along with Matthew 18:15-20. Ask them to think of anything that this passage tells them about the local church.

Read the following passage and see what it implies about the local church. We will see that a local church is more than just two or three people gathered together in a home for mutual support and edification. There are quite a number of ingredients that make up this thing called the local church.

“Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word may be established.’ And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector. Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. For where two or three are gathered together in My name, I am there in the midst of them.”

Jesus implied that the local or visible church would be:

1. Composed of people who are called “brothers” (vs. 15).

Implications:

- The local church is a place of committed relationships.
- The local church is meant to be a family setting.
- The local church is a place of close relationships.
- The local church is to be a place of belonging.

2. An assembly where accountability exists between members (vs. 15-17).

Implications:

- The local church is not perfect; there will be problems to work through.
- The local church must be committed to the process of conflict resolution.
- The local church is a place where God has provided the means for conflicts to be resolved.

3. An assembly where discipline occurs (vs. 15-17).

Implications:

- The local church is not a loose knit group having no responsibility or accountability toward one another (we are our brother's keeper).
- The local church is a place where we get involved in each other's lives.
- The local church is a place where sin is confronted and discipline is administered.

4. An assembly where God has established authority (vs. 18).

Implications:

- The local church is vested with the authority of heaven.
- God supports the disciplining actions of the local church.
- To be disciplined by the local church is to be disciplined by Christ.

5. A defined body from which you could be expelled (vs. 17).

Implications:

- The local church is a place where you are known to be a part.
- The local church is a place from which you can be expelled.
- You are either a part of a local church or you are not.

6. An assembly of fellowship in faith and prayer (vs. 19).

Implications:

- The local church is a place of gathering together.
- The local church is a place of corporate asking.
- The local church is a place where there is an expectation for God to act.

7. An assembly where Christ promises to dwell (vs. 20).

Implications:

- The local church is a habitation for God by His Spirit.
- The local church is place of a unique manifestation of God's presence.

8. An assembly that gathers around the name of Christ (vs. 20).

Implications:

- The local church is dedicated to the exaltation of Christ.
- The local church carries the authority of the name of Christ.
- The local church is to be a representative of that name to the world.

9. An assembly that is based on unity for its success (vs. 19).

Implications:

- Its power is dependent upon it.
- The presence of God is released when it occurs.
- It is something that must be worked at (Eph. 4:1-3).

10. An assembly whose success is going to be dependent upon a lot of love, patience and forgiveness (vs. 21ff).

Then Peter came to Him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?" Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven."

Matthew 18:21-22

IV. What aspect of the Church is the major focus of the New Testament?

- A. Out of approximately 110 references to the Church of Jesus Christ in the New Testament, clearly 96 of these references refer to the local or the visible church.
- B. As believers, it is vital that we focus on and emphasize what God emphasizes.

V. What are some of the names and titles of the Church?

- A. There are many names and titles associated with the church. Each one of them refers to a different aspect of the church which represents God's manifold (many faceted) wisdom of God (Eph. 3:9-10).

18 For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, 19 and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore. 20 (For they could not endure what was commanded: "And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow." 21 And so terrifying was the sight that Moses said, "I am exceedingly afraid and trembling.") 22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, 23 to the general assembly and church of the firstborn who are registered

in heaven, to God the Judge of all, to the spirits of just men made perfect, 24 to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel. Hebrews 12:18-24

1. The City of the Living God (Heb. 12:22)
2. The Church of the Firstborn (Heb. 12:23)
3. The House of the Lord (Heb. 3:6; I Tim. 3:5)
4. The Church of the Living God (I Tim. 3:5)
5. The Pillar and Ground of Truth (I Tim. 3:5)
6. The Israel of God (Gal. 6:16)
7. Mount Zion (Heb. 12:22)
8. Heavenly Jerusalem (Heb. 12:22; Gal. 4:26)
9. God's Husbandry or Field (I Cor. 3:9).
10. A Golden Lampstand (Rev. 1:20)

C. Actually there are over seventy names and titles in both the Old and New Testaments that refer directly or indirectly to the Church of Jesus Christ.

VI. What is the relationship of the Church in the Old Testament to the Church in the New Testament?

A. In the Old Testament God had His "called out ones." Israel was God's chosen nation who was to be His instrument to touch the nations of the world and bring forth the Messiah (Acts 7:38; Ex. 19:6).

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us... Acts 7:37-38, KJV

1. Israel was an object of God's grace (Deut. 7:6-10).
2. Israel was called out of bondage (Ex. 3:7-8).
3. Israel experienced a Passover deliverance (Ex. 12).
4. Israel became separated unto God by virtue of baptism in the sea and in the cloud (I Cor. 10:1-4).
5. Israel was to be distinct from the pagan nations (Ex. 11:7; Lev. 20:22-26).

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. I Corinthians 10:1-4

B. In the New Testament God has His "called out ones." The Church is God's chosen nation which is His instrument to touch the nations and demonstrate kingdom glories and virtues (I Pet. 2:4-10).

1. We were objects of God's grace (Eph. 2:8-9).

2. We were called out of bondage (Eph. 2:1-3).
3. We have experience our personal Passover deliverance (I Cor. 5:7-8).
4. We have been separated unto God by virtue of water baptism and Holy Spirit baptism (Acts 2:38-39; Rom. 6-8).
5. We are to be distinct from the world system (John 15:18-19; 17:14-17; II Cor. 6:14-18).

And you He made alive, who were dead in trespasses and sins, 2 in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, 3 among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. 4 But God, who is rich in mercy, because of His great love with which He loved us, 5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), 6 and raised us up together, and made us sit together in the heavenly places in Christ Jesus, 7 that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. 8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast. Ephesians 2:1-9

C. There is a connection between the church of the Old Testament and the church of the New Testament.

1. The Old Testament church, which was established by the prophets, serves as a foundation for the New Testament church, which was established by the apostles (Eph. 2:19-22).

Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.

2. The Old Testament church looked forward to Christ while the New Testament church is built upon Christ (I Pet. 2:6-8; I Cor. 3:10-11).

Therefore it is also contained in the Scripture, "Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on Him will by no means be put to shame." Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected as become the chief cornerstone," and "a stone of stumbling and a rock of offense." They stumble, being disobedient to the word, to which they also were appointed. I Peter 2:6-8

3. The connection is seen in the titles given to the people of God in both the Old

and the New Testaments.

Title	O.T. Church	N.T. Church
A Chosen People	Deut. 10:15	I Pet. 2:9
A Holy Nation	Ex. 19:6	I Pet. 2:9
A Priesthood	Ex. 19:6	I Pet. 2:9
The People of God	Ps. 100:3	II Cor. 6:16
Israel	Is. 44:6	Gal. 6:16
The Flock of God	Jer. 23:3	I Pet. 5:2
A Light	Is. 60:1, 3	Mt. 5:14
God's Witness	Is. 43:10	Acts 1:8

4. The great mystery hidden for ages but preached by the apostles was that the Jew and the Gentile were made one (Eph. 2:14; 3:5-6), in one body, one building, built upon the foundation laid by the Old Testament prophets and the New Testament apostles, Christ being the Chief Cornerstone (Eph. 2:20-22).

“Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being joined together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.” Ephesians 2:19-22

VII. What does the book of Ephesians reveal to us about the Church?

The Book of Ephesians has been titled “The Book of the Church” because of the rich revelation concerning the church that is found in it. Five beautiful pictures of the church are found in Ephesians, each one filling out and adding to our overall understanding of and appreciation for the church.

A. The Church as the Temple or House of God (Eph. 2:19-22).

1. A temple is to be a habitation for God (Eph. 2:22).
2. A temple is built by someone (Heb. 3:1-6).
3. A temple is composed of stones (I Pet. 2:4).
4. A temple is a place where priests function (I Pet. 2:4).
5. A temple is a place of sacrifice (I Pet. 2:4).

Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, 2 who was faithful to Him who appointed Him, as Moses also was faithful in all His house. 3 For this One has

been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house. 4 For every house is built by someone, but He who built all things is God. 5 And Moses indeed was faithful in all His house as a servant, for a testimony of those things which would be spoken afterward, 6 but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end. Hebrews 3:1-6

B. The Church as the Family of God (Eph. 3:14-15).

For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named...

1. In the family we have a heavenly Father (Gal. 4:4-7).
2. In the family we have a firstborn and elder brother (Heb. 2:14-17).
3. In the family we have other brothers and sisters (I Pet. 1:22).
4. In the family we are all partakers of the same blood (Eph. 2:13).
5. In the family we all share the same name (Rev. 22:4).
6. In the family we share a common inheritance (I Pet. 1:3-4).

C. The Church as the Body of Christ (Eph. 4:11-16).

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; 14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, 15 but, speaking the truth in love, may grow up in all things into Him who is the head--Christ-- 16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

1. Each member of the body has a unique function (Rom. 12:4-5).
2. Each member of the body is inter-related to other members (I Cor. 12:17).
3. Each member of the body submits to the one head (Eph. 1:22-27).
4. Each member of the body is vital and necessary (I Cor. 12:19-26).

D. The Church as the Bride of Christ (Eph. 5:25-32).

1. As the bride we are espoused to one husband (II Cor. 11:2).
2. As the bride we must make ourselves ready for marriage (Rev. 19:7-8).
3. As the bride we must enter into covenantal relationship with Christ (I Cor. 6:16-17).
4. As the bride we must remain faithful and keep ourselves pure (II Cor. 11:2).

5. As the bride we will be part of a great wedding celebration (Rev. 19:6-10).

G. The Church as the Army of God (Eph. 6:10-20).

You therefore must endure hardship as a good soldier of Jesus Christ. No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier. II Timothy 2:3-4

1. In the army we have a captain and a chief leader (Heb. 2:10).
2. In the army we are enlisted as good soldiers (II Tim. 2:3-4).
3. In the army we are involved in spiritual warfare (Eph. 6:12).
4. In the army the armor is provided by God (Eph. 6:13-18).
5. In the army our weapons are not carnal but mighty (II Cor. 10:3-5).
6. In the army of God we will be victorious and be instrumental in destroying the gates of hell (Mt. 16:18).

VIII. What does the Bible teach about the government of the local church?

A. The local church should function as an autonomous body.

1. The word “autonomous” means “independent, self-governing.” It comes from two Latin words which literally mean “self” (*auto*) and “law” (*onomos*).
2. Our definition of autonomy as it relates to the local church is:

“Self-governing, self-supporting and self-propagating”

3. A local church that is self-governing looks to no outside authority, no special group functioning outside or above itself to effect its decisions. The local church is the final court of appeal:
 - a. For disputes between believers (Mt. 18:15-17).
 - b. For questions of doctrine (Acts 15).
 - c. For discipline of moral conduct (I Cor. 5:1-5).

B. The New Testament presents four basic facts concerning church government.

1. Bible Fact #1 – God has established government in His House (the Church).

Most people will acknowledge the fact that there is government in the family realm (Eph. 6:1) and in the realm of civil government (Rom. 13:1), but many of those same people do not see the local church as an authority in their lives. In relation to the local church, the Bible says that we are to obey those who have the rule over us (Heb. 13:17).

- a. With no government there will be a lack of order (I Cor. 14:40; Col. 2:5).
God is not the author of confusion. In the book of Judges, when everyone

did what was right in their own eyes it led to a weakened condition among God's people.

- b. There are those who rule in the House of God (Heb. 13: 7, 17, 24; Rom. 12:8).

Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct.

Hebrews 13:7

Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you. Hebrews 13:17

2. Bible Fact #2 – God has a plan and pattern for government in His House. When building God's house we have some choices. Our pattern can come from various sources. It can come from:

- a. The World System

This happens when we bring the systems of the world into the local church. Certainly the local church can learn from the world of business in operating its affairs in a proper way, but the local church is more than a business and God will often require "steps of faith" that do not make good business sense.

- b. Religious Tradition

Every believer has come from some tradition. Our tradition represents the way we have always done things. But sometimes the way we have always done things is in conflict with the Word of God. The last words of any church are, "We never did it that way before." Our traditions must be subject to the Word of God.

- c. The Mind of Regenerate Man

Sometimes we can feel that since we are a Christian all of our good ideas are from God. Just because we are sincere, it does not mean that we can do no wrong. We can actually be sincerely wrong. David was sincere, but wrong when he first tried to bring the Ark of the Covenant to Jerusalem. It was only as he sought God according to God's order that he found success (I Chr. 15:13).

- d. God

Our pattern must come from God.

- God is a God of order and has a pattern and plan for everything that He does (Gen. 1). He had a plan in the creation of the world and He carried it out in an orderly fashion.

- God is very detailed and exact about how He wants things done (Leviticus). God was very detailed and exacting in his description of the worship of Israel and in the construction of the Tabernacle (Ex. 25-40).
- God provided the pattern for every structure that He ever commanded to be built (Gen. 6:1-6; Ex. 25:9, 40; I Chr. 28:11-19). He did not leave these decisions into the mind of man.
- The glory of God can only fill that which is according to the pattern (Ex. 40:33-34). Had Moses tampered with the pattern given on the mount, the result would have been much different.
- The pattern can not be violated if we are to experience the full blessing of God (Gen. 4:1-3). We may experience a measure of blessing, but not the full blessing. Those who tampered with the pattern (e.g. Nadab and Abihu, Cain, Uzziah, etc.) experienced the judgment of God and separation from His presence.
- The plan of God is universally applicable and is never out of date. If the Book of Acts and the epistles do not represent God's pattern for the Church, then God did not give us a pattern. But that thought is totally inconsistent with everything we know about God and His Eternal Purpose.

3. Bible Facts #3 – God identifies the rulers in His House as elders (I Tim. 3:5; 5:17). There are many forms of government that God could have chosen.

a. Dictatorship or “One Man Rule”

This is a very simple form of government. Decisions can be made very quickly. But since it is built on one person, the local church is only as strong as that person is strong. Since no leader is perfect everyone needs a system of checks and balances to ensure that the local church stays on track.

b. Democracy or “Rule by the People”

In a growing church the new people always outnumber those who have been Christians for a long time. Democracy ends up being a “rule by the immature” since they will always have the swing vote. This would never work in the natural family and it will not work in the local church.

c. Central Control or “External Control”

This is government that comes from outside of the local church. While the local congregation may have some latitude, the primary decisions are in the hands of those who are not a part of the local scene. This can hinder

the local church in tailoring its programs to the unique nature of its city or community.

d. Deacon Board or “Rule by an Elected Board”

This form of government is where members of “The Board” are elected by the people for terms of office ranging from one to three years. In these situations there may or may not be biblical qualifications for those who serve and there is usually a constant turnover of leadership in the Church.

e. Co-Equal Plurality of Elders

This form of government acknowledges the biblical pattern of elders in the local church, but fails to see the principle of headship. All elders are seen as equal in function which leads to the same result as a committee that functions without a designated leader. It simply cannot go forward and accomplish the desired task.

God did not choose any of these forms for His House.

f. Elders with a Chief Elder (or Pastor). This is clearly God’s choice. This has two parts:

i. A Plurality of Elders (Acts 14:23; 20:17; I Tim. 5:17; James 5:14).

Elders of the church are always referred to in the plural. Actually, in order to have some checks and balances, there needs to be at least three elders.

ii. One Senior or Chief Elder (Acts 12:17; 15:4-7, 12, 13, 22; 21:15-18; Phil. 4:1-3).

James, the brother of the Lord, functioned as the senior elder or senior pastor of the Church at Jerusalem. In addition, when the Lord addressed the local churches in the Book of Revelation, He addressed His letter to the set man or the “*angelos*” (messenger) of the churches (Rev. 2:1).

iii. This has always been God’s form of government. God has always used plural leadership with one of those leaders placed as head (See Chart below).

- In the Godhead (I Jn. 5:7; I Cor. 11:3)
- In the Family (Gen. 2:24; I Cor. 11:3)
- In Israel (Num. 11:16-17; 27:16-17)
- In the Synagogue (Acts 13:15; 18:8,17)

- In the Church (Tit. 1:5; Acts 21:18)

	Equality	Headship
The Godhead	Three Persons	Father
The Family	Two Parents	Husband
Israel	70 Elders	Moses
The Synagogue	Elders/Rulers	Chief Ruler
The Church	Elders	Chief Elder

4. Bible Fact #4 – God determines the kind of individuals that are to be rulers in His House (I Tim. 3:1-7; Titus 1:5-9).

This is a faithful saying: If a man desires the position of a bishop, he desires a good work. 2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; 3 not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; 4 one who rules his own house well, having his children in submission with all reverence 5 (for if a man does not know how to rule his own house, how will he take care of the church of God?); 6 not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. 7 Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil. I Timothy 3:1-7

Strict adherence to the guidelines given in the New Testament is the only thing that will ensure the fact that this form of government is any better than the other forms described above. It is the fact that the leaders of the local church have demonstrated through their personal lives that they are personally submitted to Christ, are an example for others to follow and have a track record of hearing from God that makes them candidates for leadership. Christ can rule through these kinds of people.

We can summarize the qualifications listed by Paul into four categories.

- a. They must be people with **proven character**. That is, they have allowed the work of sanctification to take place in their lives and they manifest the fruit of the Spirit.
- b. They must be people of **spiritual vision**. That is, they have a vision to see God's purposes established and they have the maturity to make sacrifices in the present to see those purposes come to pass.
- c. They must be people with their **homes in order**. That is, they have demonstrated their ability to rule and provide pastoral covering for the church by virtue of the fact that they have established the Kingdom of God in their own homes.
- d. They must be people with the **spiritual gifting** for this ministry. That is, they are not only good people but they have a gift of leadership or the

“charisma” needed to enable them to teach and to exhort and convince those who oppose the Gospel (Heb. 13:7).

These are virtually the same qualifications that were laid out in the Old Testament for the elders who served under Moses. God’s leaders were to be “able men, such as fear God, men of truth, hating covetousness” (Ex. 18:21).

Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

IX. What is the ministry and mission of the Church?

The church has a four-fold ministry:

- A. The church has a ministry to the Lord. The chief ministry of the church is that of worshipping and glorifying God (I Cor. 10:31).
- B. The church has a ministry to itself. The members of the church have a responsibility to do everything they can to build or edify the church (Eph. 4:9-16; I Cor. 14:12).
- C. The church has a ministry to the world (Mt. 28:18-20; Mk. 16:15-20; II Cor. 5:18-19). The church is to take the gospel to the ends of the earth and teach men and women the ways of God.
- D. The church has a ministry in connection with principalities and powers (Eph. 1:20-23; I Cor. 15:24-26). The church is going to be used by God to share in Christ’s victory and to bring about the downfall and utter demise of Satan and his evil hosts (Rom. 16:20).

Note: For a more exhaustive study of the doctrine of the church refer to the course titled Local Church.

Lesson 19-20

The Doctrine of Heaven and Hell

“And as it is appointed for men to die once, but after this the judgment, so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.” Hebrews 9:27-28

I. What happens to people when they die?

- A. At death, the body of every man, woman and child goes to the grave to await a future resurrection (Gen. 3:19; Job 5:26-27). However, the spirit and soul (the eternal part) of man do not (II Pet. 1:13-14).

In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return. Genesis 3:19

Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me. II Peter 1:13-14

The body is the tent that houses the soul and spirit or the invisible part of man.

I think it is right to refresh your memory as long as I live in the tent of this body, because I know that I will soon put it aside, as our Lord Jesus Christ has made clear to me. –NIV

- B. At death, the spirit and soul of the believer go to be with Christ until the believer experiences the first resurrection (Rev. 20:5-6).

But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

1. Stephen, the church's first martyr, called upon Jesus to receive his spirit (Acts 7:59).

And they stoned Stephen as he was calling on God and saying, “Lord Jesus, receive my spirit.”

2. Jesus told the repentant thief that he would be with Him that very day (Luke 23:43).

And Jesus said to him, “Assuredly, I say to you, today you will be with Me in Paradise.”

3. Paul indicated that to be absent from the body is to be present with the Lord (II Cor. 5:1-8).

For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, 3 if indeed, having been clothed, we shall not be found naked. 4 For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life. 5 Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee. 6 So we are always confident, knowing that while we are at home in the body we are absent from the Lord. 7 For we walk by faith, not by sight. 8 We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.

- C. At death, the spirit and soul of the unbeliever go to “Hades” (New Testament word) or “Sheol” (Old Testament word), which is the place of the dead, to await the second resurrection (Rev. 20:11-15).

Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. 12 And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. 13 The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. 14 Then Death and Hades were cast into the lake of fire. This is the second death. 15 And anyone not found written in the Book of Life was cast into the lake of fire.

II. Is there judgment after death?

YES! There is a judgment in relation to the believer, and there is a judgment in relation to the unbeliever.

- A. The judgment of the believer follows the first resurrection and is referred to as the Judgment Seat of Christ (II Cor. 5:10).

For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

1. This judgment involves believers only and does not deal with the issue of forgiven sin and the salvation of the believer (Eph. 1:7-8; Is. 43:25).

In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace which He made to abound toward us in all wisdom and prudence... Ephesians 1:7-8

I, even I, am He who blots out your transgressions for My own sake; and I will not remember your sins. Isaiah 43:25

2. This judgment concerns the believer's faithfulness to all the will of God (Luke 12:42-48).

And the Lord said, "Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season? 43 Blessed is that servant whom his master will find so doing when he comes. 44 Truly, I say to you that he will make him ruler over all that he has. 45 But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk, 46 the master of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers. 47 And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes. 48 But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more."

3. This judgment concerns the believer's works of service rendered to Christ in this life (Mt. 16:27; I Cor. 3:12-15).

For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works. Matthew 16:27

Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. I Corinthians 3:12-15

4. This judgment is followed by corresponding rewards for a life lived for Christ (I Tim. 4:8; Rev. 11:18).

For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come.
I Timothy 4:8

The nations were angry, and Your wrath has come, and the time of the dead, that they should be judged, and that You should reward Your servants the prophets and the saints, and those who fear Your name, small and great, and should destroy those who destroy the earth. Revelation 11:18

5. Other related verses: Romans 14:8-12; I John 4:17; II Timothy 4:1

For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living. But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. For it is

written: “As I live, says the LORD, every knee shall bow to Me, And every tongue shall confess to God.” So then each of us shall give account of himself to God. Romans 14:8-12

Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world. I John 4:17

Such love has no fear because perfect love expels all fear. If we are afraid, it is for fear of judgment, and this shows that his love has not been perfected in us. –NLT

And so I solemnly urge you before God and before Christ Jesus--who will someday judge the living and the dead when he appears to set up his Kingdom... II Timothy 4:1

- B. The judgment of the unbeliever follows the second resurrection and is referred to as the Great White Throne Judgment (Rev. 20:11-15).

*Then I saw a **great white throne** and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. 12 And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. 13 The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. 14 Then Death and Hades were cast into the lake of fire. This is the second death. 15 And anyone not found written in the Book of Life was cast into the lake of fire.*

1. This judgment involves those whose names are not written in the Book of Life (Rev. 20:15).
2. This judgment will settle all accounts and render the wages of sin and the reward of iniquity (Acts 1:18; II Pet. 2:12-17).

12 But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption, 13 and will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime. They are spots and blemishes, carousing in their own deceptions while they feast with you, 14 having eyes full of adultery and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices, and are accursed children. 15 They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness; 16 but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet. 17 These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever.

II Peter 2:12-17

III. Is heaven an actual place?

- A. Heaven is an actual place created by God (Gen. 2:1, 4; Deut. 10:14). Notice the use of the plural for “heavens” in the passage in Genesis.

Thus the heavens and the earth, and all the host of them, were finished...This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens... Genesis 2:1, 4

Indeed heaven and the highest heavens belong to the LORD your God, also the earth with all that is in it. Deuteronomy 10:14

- B. The word “heaven” is used to describe three places sometimes called the first, second and third heaven.

1. The first heaven is the atmospheric heaven that we see when we look up. Descriptions that apply to the first heaven include:

- Sky (Gen. 1:8; Mt. 16:3)

Then the Pharisees and Sadducees came, and testing Him asked that He would show them a sign from heaven. 2 He answered and said to them, “When it is evening you say, ‘It will be fair weather, for the sky is red’; 3 and in the morning, ‘It will be foul weather today, for the sky is red and threatening.’ Hypocrites! You know how to discern the face of the sky, but you cannot discern the signs of the times.” Matthew 16:1-3

- Clouds (Dan. 7:13) “...the clouds of heaven.”
- Weather Phenomenon (Wind, Rain, Hail, Thunder, Lightning)
- Birds (Job. 35:11; Dan. 2:38)

Who teaches us more than the beasts of the earth, and makes us wiser than the birds of heaven? Job 35:11

2. The second heaven is outer space that serves as the context for the planets and stars. Descriptions that apply to the second heaven include:

- Sun, Moon and Stars (Joel 2:10, 30-31)

The earth quakes before them, the heavens tremble; the sun and moon grow dark, and the stars diminish their brightness. Joel 2:10

And I will show wonders in the heavens and in the earth: blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the LORD. Joel 2:30-31

- Constellations (Is. 13:10)

For the stars of heaven and their constellations will not give their light; the sun will be darkened in its going forth, and the moon will not cause its light to shine.

3. The third heaven is a spiritual place called Paradise that serves as the dwelling place or throne room of God. Descriptions and characteristics that apply to the third heaven include:

- The Third Heaven (II Cor. 12:1-4)

It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago--whether in the body I do not know, or whether out of the body I do not know, God knows--such a one was caught up to the third heaven. And I know such a man--whether in the body or out of the body I do not know, God knows--how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.

- Paradise of God (Luke 23:43; II Cor. 12:4; Rev. 2:7)

He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God. Revelation 2:7

- Heavenly Eden or Garden of God (Ezek. 28:13)

You were in Eden, the garden of God; every precious stone was your covering...

- His Sanctuary (Ps. 102:19)

For He looked down from the height of His sanctuary; from heaven the LORD viewed the earth...

- The Presence of God (Heb. 9:24)

For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us...

- Heaven of Heavens (I Kgs. 8:27; Neh. 9:6; Ps. 68:33)

But will God indeed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built! I Kings 8:27

To Him who rides on the heaven of heavens... Psalm 68:33

- The Throne of God (Is. 66:1; Mt. 5:34; Rev. 4:2)

Thus says the LORD: "Heaven is My throne, and earth is My footstool."
Isaiah 66:1

IV. What is heaven going to be like?

Heaven is an indescribably wonderful place that was created by God for His enjoyment with His creation.

- A. It is a place of God's dwelling (II Chr. 6:30). God is referred to as the God of heaven (II Chr. 36:23; Ezra 1:2; Jonah 1:9).

...then hear from heaven Your dwelling place... II Chronicles 6:30

So he said to them, "I am a Hebrew; and I fear the LORD, the God of heaven, who made the sea and the dry land." Jonah 1:9

- B. It is a place of enjoyment (Rev. 22:1-5).

And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. 2 In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations. 3 And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him. 4 They shall see His face, and His name shall be on their foreheads. 5 There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.

1. No sin, sickness, disease or death (Rev. 21:4, 27).

Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. 2 Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. 4 And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

2. No tears, pain or suffering (Rev. 21:4).

- C. It is a place of rejoicing in God's presence (Rev. 14:1-5).

And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth. Revelation 14:2-3

D. It is a place of enjoying fulfilled promises (Rev. 22:5).

V. Is there a literal hell?

YES! Hell is a literal place that was prepared for Satan and his fallen angels but will also become an eternal place of judgment for all those who follow Satan's pernicious ways (Mt. 10:28; 18:9; 23:33).

And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell. Matthew 10:28

And if your eye causes you to sin, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire. Matthew 18:9

Serpents, brood of vipers! How can you escape the condemnation of hell? Matthew 23:33

VI. What will hell be like?

Hell is an indescribably vile place, totally void of God's presence.

A. Hell is a place of torment (Luke 16:23; Rev. 14:9-11).

And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Luke 16:23

Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name." Revelation 14:9-11

1. It is a place of full consciousness (Luke 16:19-31).
2. It is a place where the fire of desires, lusts and appetites are never quenched (Mark 9:43-48).

If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched—where "Their worm does not die and the fire is not quenched." Mark 9:43-44

3. It is a place of wicked companions (Mt. 23:14-15, 33; I Cor. 6:9-10; Eph. 5:5; Rev. 21:8). It is a place where hypocrites, serpents and vipers dwell.

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. I Corinthians 6:9-10

But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death. Revelation 21:8

4. It is a place of groaning, weeping and wailing (Mt. 13:41-42, 49-50).

The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Matthew 13:41-42

So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth. Matthew 13:49-50

5. It is a place of fire and brimstone (Mt. 25:41; Mark 9:43-49).

Then He will also say to those on the left hand, "Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels..." Matthew 25:41

6. It is a place of everlasting shame and contempt (Dan. 12:2).

And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt.

- D. Hell is eternal (Dan. 12:2; Mt. 25:46; Jude 7; Rev. 20:10).

...everlasting punishment... Matthew 25:46

...eternal fire... Jude 7

The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever. Revelation 20:10

VII. What makes our life on earth and the decisions that we make so important?

- A. Because death is final (Heb. 9:27).

And as it is appointed for men to die once, but after this the judgment...

- B. Because after death there are no second chances (Luke 16:19-31; Eccl. 11:3;

Ezek.18:19-32).

- C. Because our eternal destiny is determined on the basis of what we do in and with this life (I Cor. 3:10-15).
- D. Because heaven and hell are eternal states (Rev. 20:10; 22:5).

Lesson 21-24

The Doctrine of Eschatology

“And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of the heavens will be shaken. Then they will see the Son of Man coming in a cloud with power and great glory. Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.” Luke 21:25-28

I. What does the word “eschatology” mean?

- A. The word “eschatology” comes from two Greek words, *eschatos* meaning “last in time or place” and *logos* meaning “word or discourse.”
- B. Literally the word “eschatology” means “words about the last things.”
- C. From a theological point of view, “eschatology” refers to that branch of theology that deals with the last or final things. It usually refers to some of the following:
 - 1. The last days leading up to the return of Christ and the associated events.
 - 2. The second coming of Christ itself.
 - 3. The final judgment of the living and the dead.
 - 4. The millennial kingdom and the eternal states.
- D. Note the following verses about the last days: Matthew 24: 3-44; Mark 13:3-37; Luke 21:3-36; John 6:39-44, 54; 11:24; 12:48; Acts 2:17-18; II Timothy 3:1-5; James 5:3; I Peter 1:5, 20; II Peter 3:3; I John 2:18; Jude 18.

II. What are some of the prophetic signs of the last days?

There are many signs of Christ’s return and of that period known as the last days (Mt. 24:3).

Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, “Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?”

Jesus gives his answer to these questions in Matthew 24, Mark 13 and Luke 21.

- A. There will be signs in creation itself (Luke 21:25-28; Rom. 8:20-21).

“And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of the heavens will be shaken. Then they will see the Son of

Man coming in a cloud with power and great glory. Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.”

1. Earthquakes (Mt. 24:7; Mark 13:8; Luke 21:11).

And there will be great earthquakes in various places, and famines and pestilences; and there will be fearful sights and great signs from heaven.

Luke 21:11

2. Famines and pestilence (Mt. 24:7; Mark 13:8; Luke 21:11).
3. Wonders in the heavens (Mt. 24:29; Mark 13:24-25; Luke 21:11, 25-26; Acts 2:19-20).

But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; the stars of heaven will fall, and the powers in the heavens will be shaken. Then they will see the Son of Man coming in the clouds with great power and glory. And then He will send His angels, and gather together His elect from the four winds, from the farthest part of earth to the farthest part of heaven. Mark 13:24-27

I will show wonders in heaven above and signs in the earth beneath: blood and fire and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the LORD. And it shall come to pass that whoever calls on the name of the LORD shall be saved. Acts 2:19-21

- B. There will be signs in the world system and nations of the world.

And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. Matthew 24:6-7

1. Wars and rumors of wars (Mt. 24:6-7; Mark 13:7-8; Luke 21:9-10).
2. Nations rising up against nations (Mt. 24:7).
3. Perplexity and distress of nations (Luke 21:25-26).
4. Multiplication of knowledge and travel (Dan. 12:4)

But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase.

- C. There will be signs in the spiritual world and the church.

1. Deception by false ministries (Mt. 24:4-5, 11, 23-26; Mark 13:5-6, 21-23).

And Jesus answered and said to them: "Take heed that no one deceives you. For many will come in My name, saying, 'I am the Christ,' and will deceive many." Matthew 24:4-5

Then many false prophets will rise up and deceive many. Matthew 24:11

Then if anyone says to you, "Look, here is the Christ!" or "There!" do not believe it. For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. See, I have told you beforehand. Therefore if they say to you, "Look, He is in the desert!" do not go out; or "Look, He is in the inner rooms!" do not believe it. For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. Matthew 24:23-27

For false christs and false prophets will rise and show signs and wonders to deceive, if possible, even the elect. But take heed; see, I have told you all things beforehand. Mark 13:22-23

2. Persecution of Christians (Mt. 24:9-10; Mark 13:9, 13, 11; Luke 21:12-15).

But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake. But it will turn out for you as an occasion for testimony. Therefore settle it in your hearts not to meditate beforehand on what you will answer; for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist.

Luke 21:12-15

3. Betrayal of Christians (Mt. 24:10; Mark 13:12-13; Luke 21:16-19).

And then many will be offended, will betray one another, and will hate one another. Matthew 24:10

You will be betrayed even by parents and brothers, relatives and friends; and they will put some of you to death. And you will be hated by all for My name's sake. Luke 21:16-17

Now brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death. And you will be hated by all for My name's sake. But he who endures to the end shall be saved. Mark 13:12-13

4. Tribulation and pressure (Mark 13:9, 19-20, 24).

But watch out for yourselves, for they will deliver you up to councils, and you will be beaten in the synagogues. You will be brought before rulers and kings for My sake, for a testimony to them. Mark 13:9

For in those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be.

And unless the Lord had shortened those days, no flesh would be saved; but for the elect's sake, whom He chose, He shortened the days. Mark 13:19-20

5. The Gospel preached in the entire world (Mt. 24:14; Mark 13:10).

And the gospel must first be preached to all the nations. Mark 13:10

And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come. Matthew 24:14

6. All nations flowing into the house of the Lord (Is. 2:2-3).

Now it shall come to pass in the latter days that the mountain of the LORD's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it. Many people shall come and say, "Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

III. What will be the spiritual climate of the last days?

The end times will be characterized by two significant opposing forces.

- A. On the negative side, the seed of the serpent will come to full manifestation (II Tim. 3:1-5).

But know this, that in the last days perilous times will come: for men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. And from such people turn away!

1. The love of many will grow cold (Mt. 24:12).

And because lawlessness will abound, the love of many will grow cold.

2. There will be a great falling away (II Th. 2:3).

Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition...

3. Many will give heed to seducing spirits and doctrines of devils (I Tim. 4:1-2).

Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron...

4. Many false christs (anointed ones) will arise deceiving many (Mt. 24:24; II Tim. 3:13).

For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. Matthew 24:24

But evil men and impostors will grow worse and worse, deceiving and being deceived. II Timothy 3:13

5. Deception will be prevalent (Mt. 24:4-5, 24).

And Jesus answered and said to them: "Take heed that no one deceives you. For many will come in My name, saying, "I am the Christ," and will deceive many. Matthew 24:4-5

6. Wickedness will come to full fruit (Rom. 1:18-32; Rev. 22:11).

Read Romans 1:18-32 which portrays the increasing vileness of wickedness when it is unchecked.

He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still. Revelation 22:11

And when that time comes, all doing wrong will do it more and more; the vile will become more vile; good men will be better; those who are holy will continue on in greater holiness. –Living Bible

- B. On the positive side, the Seed of the Woman will come to full manifestation (Is. 60:1-5).

Arise, shine; for your light has come! And the glory of the LORD is risen upon you. For behold, the darkness shall cover the earth, and deep darkness the people; but the LORD will arise over you, and His glory will be seen upon you. The Gentiles shall come to your light, and kings to the brightness of your rising. "Lift up your eyes all around, and see: they all gather together, they come to you; your sons shall come from afar, and your daughters shall be nursed at your side. Then you shall see and become radiant, and your heart shall swell with joy; because the abundance of the sea shall be turned to you, the wealth of the Gentiles shall come to you.

1. The church will be glorious and victorious (Eph. 5:27; Is. 60:13).

Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. Ephesians 5:25-27

2. There will be days of great harvest (Mt. 13:39; Rev. 14:14-16).

Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field." He answered and said to them: "He who sows the good seed is the Son of Man. The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!" Matthew 13:36-42

Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, "Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe." So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped.

Revelation 14:14-16

3. There will be a great outpouring of the Spirit of God (Joel 2:28-32; Acts 2:17-18).

And it shall come to pass afterward that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also on My menservants and on My maidservants I will pour out My Spirit in those days. And I will show wonders in the heavens and in the earth: blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the LORD. And it shall come to pass that whoever calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, as the LORD has said, among the remnant whom the LORD calls. Joel 2:28-32

4. The spirit and power of Elijah will be on the families of the church (Mal. 3:1; 4:5-6).

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse. Malachi 4:5-6

5. The Gospel will be going forth into the entire world (Mt. 24:14).
6. The kingdom of God will come to full fruit (Jam. 5:7-8; Rev. 22:11).

Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it

receives the early and latter rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand. James 5:7-8

“And when that time comes, all doing wrong will do it more and more; the vile will become more vile; good men will be better; those who are holy will continue on in greater holiness.” Revelation 22:11, LB

- C. The days of Noah are a prophetic type of the last days (Mt. 24:36-42; Luke 17:24-27).

But of that day and hour no one knows, not even the angels of heaven, but My Father only. But as the days of Noah were, so also will the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. Matthew 24:36-39

For as the lightning that flashes out of one part under heaven shines to the other part under heaven, so also the Son of Man will be in His day. But first He must suffer many things and be rejected by this generation. And as it was in the days of Noah, so it will be also in the days of the Son of Man: they ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. Luke 17:24-27

1. There are many negative similarities between the last days and Noah’s day (Gen. 6:1-22). Wickedness came to full fruit.

Read portions of Genesis 6:1-22

- There was a population explosion (Gen. 6:1).
 - Marriage vows were taken lightly (Mt. 24:38, Lit. “they were married and they were married”)
 - The earth was filled with violence (Gen. 6:11).
 - Pleasure seeking was the order of the day (Mt. 24:38; Gen. 6:2).
 - People in general were morally bankrupt (Gen. 6:5, 11-12).
 - There was persistent unbelief in the face of abundant witness (e.g. The Cherubim and Flaming Sword, the mark of Cain, the testimony of the patriarchs, the preaching of Enoch, the translation of Enoch, the ministry of the Holy Spirit, the preaching of Noah).
2. There are many positive similarities between the last days and the days of Noah. Righteousness came to full fruit in Noah and his family.
 - Noah found grace (Gen. 6:8).

- Noah lived a separated life (Gen. 6:9).
- Noah was a just man (Gen. 6:9).
- Noah walked with God (Gen. 6:9).
- Noah feared God and walked in the obedience of faith (Heb. 11:7).

By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.

- Noah had his household in order (Heb. 11:7).

3. God provided a place of refuge for His people in the days of Noah. The ark is a beautiful type of the church.

- It was prepared by God’s initiative and commandment.
- It was prepared beforehand for the faithful.
- It was available for clean and unclean animals (Jews and Gentiles).
- It had provision for all.
- It was a place of the presence of the Lord (Gen. 7:1; 8:16).

Then the LORD said to Noah, “Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation.” Genesis 7:1

“Go out of the ark, you and your wife, and your sons and your sons’ wives with you.” Genesis 8:16

- It was a place of salvation for all who entered before the coming judgment.

IV. What are the four major eschatological viewpoints?

While there are many opinions about how the end time events will unfold, there are three main views that can be summarized as follows:

A. The Amillennial View.

In this view the Second Coming of Christ concludes God’s plan for man on earth. The 1000 year reign referred to in the Book of Revelation is a symbolic number and refers to an indefinite period of time including the entire Church Age. In this view the rapture or the catching away of the saints occurs in conjunction with the

Second (and only) Coming of Christ.

B. The Post-Millennial View.

In this view Christ will not return until the kingdom of God has been fully established by the church. In this view the power of the Gospel will gradually overcome all opposing forces until all earthly kingdoms are reformed to reflect godly principles and justice. This also takes an indefinite amount of time. It could be many thousands of years.

C. The Pre-Millennial View.

The pre-millennial view holds that Christ will come again before any millennial (1000 year) kingdom is established. The Pre-millennial view takes on three main forms:

1. Pre-Tribulation

In this view the church is “raptured” out before the tribulation at Christ’s secret appearing. During the period of the tribulation, in the absence of the Church, God works through the Jewish nation to evangelize the world. In this view, Christ returns at the end of the tribulation and ushers in the millennium.

This view is the dominant view among evangelicals. It is commonly viewed as dispensationalism. In this view Christ could come at any time and take the church out. At this time many Jewish people will see their Savior and come to salvation. God will return and work with the Jewish people who will complete the purpose of God.

A strong premise of this view is that the church and Israel are distinct from each other in God’s plan each having their own unique destinies. It holds that God suspended His program with Israel when they rejected their Messiah and turned to the church. The church will not succeed as an instrument of God’s purpose, it will be raptured out and God will again turn His attention to the Jew.

This view has very recent origins in the history of the church, first being put forward in the late 1800’s. It has a low view of the church and divides the plan of God in a way that minimizes the power of the cross. It also does not acknowledge the mysterious link between the Old Testament Church and the New Testament Church and the coming together of the Jew and Gentile into one spiritual temple.

2. Mid-Tribulation

This view is the same as the above view except that the church is raptured out half way through the tribulation.

3. Post-Tribulation

In this view the church remains right up to the end through the tribulation when Christ returns to set up a millennial kingdom. In this view the rapture or the catching away of the saints occurs in conjunction with the Second Coming.

In this view Christ cannot return “at any time” as the dispensationalist would suggest. In this view, the Church is the instrument of God in the earth and, therefore, will remain in place until all of the purpose of God is fulfilled (Acts 3:19). This view has a strong view of a triumphant church (Mt. 16:18-19).

V. What does the Bible teach about the Rapture?

- A. The term “rapture” is not found in the Bible as such.
 - 1. The word “rapture” is a term that is used to describe the “catching away” of the believers at the appearing of Christ (I Th. 4:15-17).
 - 2. There is no debate that this is a biblical experience for the believer. The debate has to do with when this event occurs in the experience of the believer.
- B. There are several verses that are used to teach the concept of the pre-tribulation rapture of the saints. Let us take a brief look at them (Much of this section taken from *Understanding End Times*, by David Sell, pg. 31-37).

Before we look at these verses, it is critical that we refresh ourselves with some basic principles of interpretation. We need to remind ourselves that we interpret a passage based on the context of the passage itself. We interpret unclear passages from the clear passages. We interpret the passage with an understanding of the historical context within which it was written.

1. Revelation 3:10-11

Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth. Behold, I am coming quickly! Hold fast what you have, that no one may take your crown.

Many consider this verse to be the strongest link to a pre-tribulation rapture. God promises to keep the church from the “hour of trial” which shall come upon the whole world. The logic suggests that to keep the church from this hour, she must therefore be raptured away before the trial begins.

There are two problems with this thinking. The first is that this verse was specifically written to the church in Philadelphia, which did in fact undergo the hour of trial during ten historical waves of Roman persecution. To suggest the removal of the entire Body of Christ from a future antichristal persecution, when the very church to whom the promise written endured severe persecution, seems inconsistent.

The second problem surrounds the choice of the Greek word “*tereo*” which is rendered “keep.” If the author intended to communicate a removal from the situation, John would have used the Greek word “*paraphero*” translated “to take out or remove.” Both Greek possibilities present themselves next to each other in John 17:15, where John again writes, “*I do not pray that You should take them out of this world, but that You should keep them from the evil one.*”

Since John wrote both Revelation and the Gospel of John, he was familiar with both Greek words and their proper usage. Had John promised the church at Philadelphia some type of literal “removal” he would have used the appropriate word. Rather than “remove” the church, Jesus promised to keep or “preserve” the church during the difficult days ahead.

This theme runs consistent throughout the rest of Scripture. Rather than remove Noah from the earth during the flood, God kept Noah by providing a means whereby his family could be preserved on the earth in spite of the flood (Heb. 11:7). Rather than remove the three Hebrew children from the fiery furnace, the Lord shielded them from the effects of the flames and not even the smell of smoke was on them (Dan. 3:5). God could have removed Daniel from the lion’s den, but instead He chose to close the mouth of the lions and preserve Daniel in the den itself (Dan. 6:23). Just like Israel was preserved in the wilderness and Elijah was preserved for three and a half years by the brook, God can preserve His people within the trial of faith.

2. I Thessalonians 5:9-10

For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him.

This passage says, “*For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ.*” Those who espouse the pre-tribulation rapture theology equate the tribulation period with the wrath of God. It should be noted that the New Testament defines wrath four different ways:

- a. Eternal Wrath. This wrath results in eternal damnation (John 3:36; Rom. 5:9; I Th. 1:10; Rev. 14:10).

He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.

John 3:36

Much more then, having now been justified by His blood, we shall be saved from wrath through Him. Romans 5:9

For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true

God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come. I Thessalonians 1:9-10

...he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. Revelation 14:10

- b. Natural Wrath. This wrath is a pouring out of tribulation upon the world during the great tribulation (Rev. 15:7; 16:1).

Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever.
Revelation 15:7

Then I heard a loud voice from the temple saying to the seven angels, "Go and pour out the bowls of the wrath of God on the earth." Revelation 16:1

- c. Satanic Wrath. This is a wrath exercised by the devil against the purposes of God when he realizes that his days are numbered (Rev. 12:12).

Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time.

- d. Human Wrath. This is when man exercises a lack of control and manifests an unproductive anger (Jam. 1:19-20).

So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God.

So to which of the four definitions of wrath does I Thessalonians 5:9 refer. When you read the context, it places the wrath of God in opposite position to salvation through Jesus Christ. The opposite of salvation is eternal damnation.

Salvation is never defined as safety from natural wrath such as the physical death encountered in this life. Otherwise, do we say any time that a Christian dies as a martyr or from an earthquake or from any other natural catastrophe that he or she dies as a result of God's wrath? Of course not! Verse 10 says, "*whether we wake or sleep, we should live together with Him.*" Neither death nor life can separate us from Christ.

The tribulation period will bring extreme demonstrations of natural wrath, but the wrath of God that is referred to in I Thessalonians 5:9 is what follows natural death. Christian will have no part of this as promised in this verse. Romans 5:9 also adds to the promise, "*having been justified by His blood, we shall be saved from the wrath through Him.*"

3. Jeremiah 30:7

“Alas! For that day is great, so that none is like it; and it is the time of Jacob’s trouble, but he shall be saved out of it.”

Pre-tribulationists assign the identity of Jacob to the church; post-tribulationists could agree to that possibility. Both might also agree that this could refer to the coming end-time tribulation. Where each side disagrees centers upon the interpretation of the phrase, *“but he shall be saved out of it.”*

Does this mean “removal” or the “ability to endure whatever the trouble?” The Hebrew wording does not in any way indicate “removal.” Had Jeremiah meant to illustrate “removal,” he would have used the Hebrew word *“suwr,”* which appears throughout his writings for that exact purpose. For example, *“suwr”* appears in Jeremiah 32:31, which says, *“For this city has been to Me a provocation of My anger and My fury from the day that they built it, even to this day; so I will remove [Heb. “suwr”] it from before My face.”* Historically, the city was removed from the map. The word used in Jeremiah 30:7 is *“yasha,”* meaning to be “safe or free; to get the victory.”

Jacob (the church) will indeed go through a time of great trouble. Martyrdom is never easy; however, even in death there can be victory. Revelation 15:2 mentions the martyrs standing on the sea of glass mingled with fire who *“have the victory over the beast.”* They never let go of their testimony and now enter heaven “saved” as they anticipate a victorious eternity.

4. I Thessalonians 4:13-18

But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words.

Those holding to pre-tribulation viewpoint believe these verses prove a rapture before the tribulation since Paul addresses the need for hope. They assume the hope Paul offers is an exemption from the tribulation.

Nothing within these verses suggests that interpretation; instead, the intent of his words addresses verse 13, *But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope.”* The Thessalonians believed that if people died before Jesus returned, they would miss going to heaven. Through verses 14-17 Paul methodically describes how Jesus will first come for those asleep (dead in

Christ), and then call for those who are alive. These verses do not address the tribulation period in any way.

In verses 16-17, Paul continues to elaborate on the detail of the rapture. Jesus' return will not be a quiet, secret event, but will in fact be quite noisy: *"He will descend with a **shout**, the **voice** of the archangel will be heard, and the **trump** of God will be sounded."*

As a closing thought, why would Paul promise the Thessalonians the comfort of a rapture removing them from tribulation and persecution, when in fact, II Thessalonians 1:4-5 specifically mentions the persecution and tribulation that this very church endured? *"So that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure, which is manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer."*

5. Luke 21:34-36

But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. For it will come as a snare on all those who dwell on the face of the whole earth. Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.

Luke 21:36 reads, *"Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man."* Those who hold a pre-tribulation view use this verse to say that if we will pray always, we are promised to escape tribulation. The post-tribulation view rejects this logic, claiming that it is possible for some to escape the disasters of the end, while still having not left this earth as the result of a rapture. Revelation 12:6 speaks of a woman fleeing into the wilderness, where she will be protected and nourished from the dragon during a time of tribulation.

Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days. Revelation 12:6

6. I Corinthians 15:51-54

Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed--in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."

The pre-tribulationists say these verses suggest a rapture before the coming of Christ since there is no mention of a tribulation before or after the resurrection. Post-tribulationists see I Corinthians 15 as a chapter devoted exclusively to the subject of the resurrection of the dead (See vs. 4-57). To address the tribulation or any other topic would detract from the single purpose of this chapter. To apply these verses as a proof text to the placement of a rapture in respect to the tribulation diverts from the integrity of Paul's sole purpose for this chapter.

7. Revelation 4:1

After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this."

Some pre-tribulationists believe that the call for John to ascend into heaven symbolizes the rapture of the church. This assumption stems from the word "church" not appearing from chapter four on through the rest of the book of Revelation. Due to the absence of this word, it is assumed the church must be in heaven during the time of the tribulation.

There are two problems with this assumption. First, why didn't God call the "church" to come up to heaven, instead of John? John ascends into the heavenlies, most likely through a trance, to receive the vision of the Revelation. To identify "John" as "the church" is forced and unsubstantiated.

The second problem point toward the various terms found within Revelation chapters 4-21 that refer to the Body of Christ still being present during these chapters. John speaks of the souls under the altar, saints, servants of God, God's people and a mysterious woman (Rev. 6:9, 11; 7:3, 14; 12:6, 17; 13:7, 10; 14:12, 13; 17:6; 18:4, 20).

These thirteen verses describe members of the Body of Christ--the Church--some of which will live through the tribulation and stand as those alive and remaining unto the coming of the Lord (I Th. 4:15).

8. Matthew 24:40-42

Then two men will be in the field: one will be taken and the other left. Two women will be grinding at the mill: one will be taken and the other left. Watch therefore, for you do not know what hour your Lord is coming.

These familiar verses address the two standing in the field grinding at the mill; one will be taken and the other left. Some holding a pre-tribulation view see the one taken in the rapture, while the other is left behind.

The post-tribulation view does not equate these verses with the rapture, but with the separation of believers and unbelievers at the time of the judgment. Before interpreting verses 40-41, we must respect the context of the surrounding verses (vs. 26-39). Verse 39 says, "And did not know until the

flood came and took them all away.” Who was taken away--Noah or his ungodly generation? Verses 38-39 refer to Noah’s generation being taken away, those who ate and drank, who married and were given in marriage. The flood came and took “them” all away. Noah and his family, on the other hand, were those who were alive and remained.

Matthew 24:40 says, *“Then two men shall be in the field; one will be taken and the other left.”* To remain consistent with the previous analogy, those taken are the unbelievers; those who are left, analogous to Noah, are the righteous. When taken in context, verses 40-41 have nothing to do with the rapture, but rather address the taking of wicked in judgment and the leaving of the righteous to enjoy the eternal kingdom or the 1000 year millennium.

9. II Thessalonians 2:7

“For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way.”

Pre-tribulationists believe the Holy Spirit will remove Himself from the earth when the antichrist arrives. If the Holy Spirit is removed, it must mean that the church is also removed, knowing that the Spirit lives within believers.

Post-tribulationists state the impossibility of that interpretation, noting that during the tribulation there will still be saints present (See previous list of verses). Are saints no longer filled with the Holy Spirit? Of course they are (Rom. 8:9). The alternative interpretation realizes the time is coming when the Holy Spirit will no longer restrain evil as He has done so throughout the ages.

10. Matthew 24:29-31

These verses actually state that the rapture of the church happens after the tribulation. Verses 29-30 read, ***Immediately after the tribulation** of those days the sun will be darkened and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.*”

After the tribulation Jesus visibly returns to the earth, an event every eye shall see. Verse 31 next indicates that it is at this time that the rapture of the church takes place: *“And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.”*

The elect are believers according to the following: Luke 18:7; Romans 8:33; Colossians 3:12; Titus 1:1; I Peter 1:1-2.

VI. What does the Bible teach about the Second Coming of Christ?

- A. It is a fact that Christ will return a second time (See: The Doctrine of Christ, XI).
- B. Christ will return personally, visibly, gloriously and triumphantly (See: The Doctrine of Christ, XI).
- C. Christ has a multi-faceted purpose for His return.

- 1. To receive His own (John 14:3; 17:24; I Th. 4:16-17).

And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. John 14:3

Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. John 17:24

For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. I Thessalonians 4:16-17

- 2. To reckon with His servants (Mt. 25:19).

After a long time the lord of those servants came and settled accounts with them.

- 3. To judge all (Mt. 25:31-46; II Tim. 4:1, 8; Jude 14-15).

I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom... I Timothy 4:1

- 4. To reward every man according to his works (Mt. 16:27; I Cor. 3:12-15; II Tim. 4:8; I Pet. 5:4).

Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing. II Timothy 4:8

...when the Chief Shepherd appears, you will receive the crown of glory that does not fade away. I Peter 5:4

- 5. To complete the salvation of the saints (Rom. 8:23; Heb. 9:28; I Th. 3:13).

Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. Romans 8:23

And as it is appointed for men to die once, but after this the judgment, so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

Hebrews 9:27-28

And may the Lord make you increase and abound in love to one another and to all, just as we do to you, so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints. I Thessalonians 3:12-13

6. To be glorified in His saints (Col. 3:4; II Th. 1:10).

When Christ who is our life appears, then you also will appear with Him in glory.

Colossians 3:4

...when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.

II Thessalonians 1:10

7. To receive His bride, His reward for redemption (Mt. 25:10; Eph. 5:25-27; Rev. 19:7-9).

“Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.” And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. Then he said to me, “Write: ‘Blessed are those who are called to the marriage supper of the Lamb!’” And he said to me, “These are the true sayings of God.” Revelation 19:7-9

VII. What effect does the Second Coming have on the Church?

- A. The dead in Christ will rise (I Th. 4:16).

For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

- B. Believers will meet Jesus in the air to be with Him forever (I Th. 4:17).

Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

- C. Believers will receive their new bodies (I Cor. 15:35-49; Phil. 3:20-21).

There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.

I Corinthians 15:41-43

For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself. Philippians 3:20-21

- D. Believers will be transformed into Christ's image (I John 3:2).

Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

- E. Believers will be united with Christ in marriage (Rev. 19:7-9).

- E. Believers will receive a crown of righteousness (II Tim. 4:8).

- G. Believers will live and reign with Christ forever (Mt. 19:28; II Tim. 2:12; Rev. 20:4-6; 22:5).

This is a faithful saying: for if we died with Him, we shall also live with Him. If we endure, we shall also reign with Him. If we deny Him, He also will deny us. If we are faithless, He remains faithful; He cannot deny Himself. II Timothy 2:11-13

And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years. But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. Revelation 20:4-6

VIII. What is to be our attitude as we anticipate Christ's return?

- A. Our attitude in general.

1. We should be ready for His coming (Mt. 24:44; Luke 21:34-36; I John 2:28).

But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. For it will come as a snare on all those who dwell on the face of the whole earth. Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man. Luke 21:34-36

And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming. I John 2:28

2. We should be preaching about His coming (I Th. 4:17-18).

Therefore comfort one another with these words.

3. We should desire the second coming (II Pet. 3:10-13; I Th. 2:19).

But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

II Peter 3:10-13

For what is our hope, or joy, or crown of rejoicing? Is it not even you in the presence of our Lord Jesus Christ at His coming? I Thessalonians 2:19

4. We should be looking and watching for His coming (Luke 12:36-37; Tit. 2:13; Heb. 9:28).

For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ... Titus 2:11-13

5. We should pray for the second coming (Rev. 22:20).

He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus!

6. We should be patient in the event He delays His coming (II Th. 3:5; Jam. 5:7-11).

Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand. James 5:7-8

B. Our personal readiness.

1. We should watch out for deception (Mt. 24:4).
 - a. Do not go after those who say "Christ is in the desert" (Mt. 24:23-26).
 - b. Do not be misled by signs and wonders (Mt. 24:11, 24 Compare: Mt. 7:15).
 - c. Be sober and alert and avoid spiritual drowsiness (I Th. 5:3-8).

For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. But you, brethren, are not in darkness, so that this Day should overtake you as a thief. You are all sons of light and sons of the day. We are not of the night nor of darkness. Therefore let us not sleep, as others do, but let us watch and be sober. For those who sleep, sleep at night, and those who get drunk are drunk at night. But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation.

2. Do not allow fear to come in when natural signs begin to unfold (Mt. 24:6; Luke 21:26-28).

And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. Matthew 24:6

3. Keep your behavior excellent among the heathen as a testimony (I Pet. 2:11-12).

Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.

C. Our attitude toward the lost.

1. We should make it a priority to preach the Gospel (Mt. 24:14).
2. We should compel them to come into the kingdom with a sense of urgency (Luke 14:22-23).

And the servant said, "Master, it is done as you commanded, and still there is room." Then the master said to the servant, "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

The word compel here is *anangkazoo* and it means "to necessitate, compel, drive to, constrain, whether by force, threats, etc., or by persuasion, entreaties, etc., or by other means" (Compare: II Cor. 12:11).

(from Thayer's Greek Lexicon, Electronic Database. Copyright (c) 2000 by Biblesoft)

IX. What is the date of the Second Coming?

A. The Bible teaches that no one knows the day or hour of the Second Coming.

1. The angels of heaven do not know (Mt. 24:36).

But of that day and hour no one knows, not even the angels of heaven, but My Father only.

2. Even Jesus in His earthly walk did not know (Mark 13:32).

But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father.

3. Even the servants of the Lord do not know the specific time (Mt. 24:42-44).

Watch therefore, for you do not know what hour your Lord is coming. But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

4. Some of this information comes from books of the Bible that are sealed until the time of the end and unless the seals are opened our understanding is veiled (Dan. 12:4; Rev. 5).

But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase. Daniel 12:4

5. To unbelievers and those believers who are asleep, He will come as a thief in the night (I Th. 5:2).

- B. The Bible seems to indicate that those among His people who are watchful can know the times and seasons (Luke 19:44).

1. Jesus rebuked the Pharisees who should have had insight into the times and seasons of the Lord (Mt. 16:1-4; Luke 12:54-56).
2. God seems to be committed to His people, the children of the light, in letting them in on His plans (Gen. 18:17-19; I Th. 5:4).

But you, brethren, are not in darkness, so that this Day should overtake you as a thief. You are all sons of light and sons of the day. We are not of the night nor of darkness. Therefore let us not sleep, as others do, but let us watch and be sober. I Thessalonians 5:4-6

- C. Certain things must take place prior to the Second Coming of Christ.

1. On the negative side

- a. The man of sin is revealed (II Th. 2:3).

Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition...

- b. A falling away or apostasy of many (II Th. 2:3; I Tim. 4:1-4).

Now the Spirit expressly says that in latter times some will depart from

the faith, giving heed to deceiving spirits and doctrines of demons...

- c. A general world-wide tribulation or persecution of the church (Mt. 24:29-35).

Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

2. On the positive side.

- a. The Gospel is preached in the entire world (Mt. 24:14).
- b. The end-time world-wide harvest of souls comes in (Mt. 13:39).
- c. There is a restoration of all that was prophesied (Acts 3:19-21).

Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that He may send Jesus Christ, who was preached to you before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.

- d. The bride of Christ, the Church will have made herself ready (Eph. 5:27; Rev. 19:7).

Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready. Revelation 19:7

- D. God will let us know what we need to know when we need to know it. In the meantime we need to occupy this world, press into the kingdom, reach forth to the mark of the high calling and extend His kingdom until the whole earth is filled with the glory of the Lord as the waters cover the sea.