

Bible Doctrines Introduction

Why should we study doctrine? The main reason is because the Bible tells us to, 1 Tim. 1:3, 1:10, 4:13-16, 6:1-3, 2 Tim. 3:16, Titus 1:9, 2:1, 2:7, 2:10. This is reason enough, but modern day "Christianity" demands that we know doctrine. The rally cry of the religious groups to day is "doctrine divides," "who needs doctrine," and doctrine is "too restraining." The drift away from Bible doctrine has allowed many errors into the church. The warning of 2 Pt. 2:1 has been ignored. Peter warns that false teachers and false doctrine will enter the church "privily," literally through the side door, by crafty means. Romans 1 shows three methods that are used to accomplish this.

1. 1:18- "hold the truth in unrighteousness" This means to hold down, to suppress. Those who do this are not willing to teach the truth. They know the truth, but they do not want to "offend" their audience. Their desire is to manipulate, not to edify.
2. 1:25- "Who changed the truth of God into a lie" Those who do not like the truth simply change it. Salvation now comes by works or feelings, tithes obligate God to give wealth, and music is amoral. These are examples that are contrary to Scripture. The problem today is that many do not know enough doctrine to recognize the error.
3. 1:28- "they did not like to retain God in their knowledge" Man does not like the facts as Scripture gives them. Man is without hope and must submit to God. Man chooses to ignore the truth.

These facts show that it is necessary for God's people to know doctrine. The Bible gives us four reasons to study and know doctrine.

I. Titus 2:10-15 Doctrine is essential to the relationship between God and man

Man has a God given desire to worship. True worship can only occur when an individual knows Christ as Savior. Those who are saved can grow in grace, and that is only possible through the Word, which is doctrine.

- A. Titus 2:10- we are not to *purlong*, which means to embezzle or hold back.. We are to adorn the doctrine of Christ. Literally we are to put on Christ. See Eph. 4:17-32, 6:10-18, Col. 3:7-17.
- B. Titus 2:11- Salvation begins our relationship with the Lord.
- C. Titus 2:12- We need to continue in our walk with and our growth in Christ.
- D. Titus 2:13- Christ is our expectation. We live looking for the return of Christ, 2 Pt. 3:10-15.
- E. Titus 2:14- We realize that our relationship with God is a valuable treasure.

II. Titus 1:9-13 Doctrine is necessary to separate truth from “experience”

Today many people have “experiences” that the Bible warns **against**. These people say “I know what I feel.” Any “spiritual experiences” must agree with Scripture to be valid.

- A. v9- Note the phrases “hold fast,” “been taught,” and “sound doctrine.” God's people must be willing to evaluate and compare all things to Scripture.
- B. v10- We are warned of deceivers, so we must exercise discernment, 1 Thes. 5:21, 1Jn. 4:1-6.
- C. v11- This shows that the motivation of the false teacher is “filthy lucre,” literally money.
- D. v14- Commandments of men- Mt. 15:7-9, Ro. 14:1-3

III. Titus 2:1 & 7 Doctrine will keep us from error

The Bible is a light to keep us from stumbling and going into error, Ps. 67:18, 119:11,105.

God's word shows us our own motives and thoughts, Heb. 4:12-13.

We may not like all that we learn from Scripture, (separation, modesty, submission, origin of temptation) but it will keep us from doctrinal error if we heed it.

It shows us where temptation comes from-primarily the flesh, but its easier for wrong doctrine to always say Satan tempted me, James 1.

IV. Titus 2:8, 3:8 Doctrine will allow us to become an effective witness

Jesus said, “if you love me keep my commandments” Jn. 14:15. We demonstrate true love for the Lord by obeying His word. The Bible is truth and truth is doctrine. If we constantly obey His word it will show in our lives. Obedience to the Word allows us to be Spirit filled, Eph 5:18 and to have the fruit of the Spirit in our lives, Gal. 5:22-24. An effective witness must be a Spirit filled witness, this only comes through obeying doctrine.

Conclusion

Obedience to the Lord is a choice we make. To obey His commandments we must know them, to know them we must study the doctrines of the Bible. Do you love Christ? Then you **must** love doctrine, because the doctrines speak of Christ, Jn.5:45-47.

THEOLOGY PROPER: DOCTRINE OF GOD

Definition of Theology Proper

The word *theology* comes from the Greek word *theos*, meaning "God," and *logos*, meaning "word" or "discourse," hence, theology is a discourse about God. Theology is generally taken as a broad term covering the entire field of Christian belief (the study of Christ, the Holy Spirit, angels, etc.). Hence, the designation given to the study of God the Father is theology proper.

Existence of God

COSMOLOGICAL ARGUMENT

Logically speaking the cosmological argument for the existence of God is inductive and a posteriori: the evidence is examined, and based on it a conclusion is drawn that God exists. The term *cosmological* comes from the Greek word *cosmos*, meaning "world." This argument is based on the fact that a cosmos, or world, exists. Because something cannot come from nothing, there must be an original cause that is the reason for the world's existence. A man wears a Bulova wristwatch. Although he has never seen a watchmaker, the fact of the existence of the wristwatch suggests there is a Swiss watchmaker who made the watch. The cosmological argument says that every effect must have a cause.¹⁹⁻¹

ANTHROPOLOGICAL ARGUMENT

The anthropological argument, which is also inductive and a posteriori, is based on the Greek word *anthropos*, meaning "man." Contrary to the secular humanist who sees man simply as a biological being, the biblicist sees man as created in the image of God (Gen. 1:26-28). The image of God in man is spiritual, not physical (cf. Eph. 4:24; Col. 3:10). Man is not simply a physical being, but also a moral being with a conscience, intellect, emotion, and will. Chafer states: "There are philosophical and moral features in man's constitution which may be traced back to find their origin in God. . . . A blind force . . . could never produce a man with intellect, sensibility, will, conscience, and inherent belief in a Creator."¹⁹⁻³

MORAL ARGUMENT

The moral argument is related to the anthropological argument (some combine the two) and can be seen as a further consideration of that argument. The moral argument acknowledges that man has an awareness of right and wrong, a sense of morality. Where did this sense of moral justice come from? If man is only a biological creature why does he have a sense of moral obligation? Recognition of moral standards and concepts cannot be attributed to any evolutionary process. The biblicist recognizes that God has placed a sense of moral justice within the human race in contradistinction to all other creation. Romans 2: 14-15 indicates that Gentiles who have had no revelation of the law have an inner, moral witness placed there by God.

ONTOLOGICAL ARGUMENT

The ontological argument, distinct from the preceding arguments, is deductive and a priori; it begins with an assumption and then attempts to prove that assumption. It is less significant than the preceding arguments. The term *ontological* comes from the Greek present participle *ontos* (from the verb *eimi*) and means "being" or "existence." The ontological argument is philosophical rather than inductive. The argument reasons: "If man could conceive of a Perfect God who does not exist, then he could conceive of someone greater than God himself which is impossible. Therefore God exists." The argument rests on the fact that all men have an awareness of God. Because the concept of God is universal, God must have placed the idea within man. Anselm (1033?-1109) was the first proponent of this view. In the thinking of some, this argument has limited value, and few would affirm the usefulness of the ontological argument.

TELEOLOGICAL ARGUMENT

As in the previous case, the teleological argument is inductive and a posteriori. *Teleological* comes from the Greek word *telos*, meaning "end." The teleological argument may be defined thus: "Order and useful arrangement in a system imply intelligence and purpose in the organizing cause. The universe is characterized by order and useful arrangement; therefore, the universe has an intelligent and free cause."¹⁹⁻² The world everywhere evidences intelligence, purpose, and harmony; there must be a master architect behind all this evidence. The psalmist sees the magnificence of God's creation in the universe and recognizes that it testifies to His existence (Ps. 8:3-4; 19:1-4). God's harmony is observed throughout the universe and world: the sun being ninety-three million miles distant is precisely right for an adequate climate on earth; the moon's distance of two hundred forty thousand miles provides tides at a proper level; the earth's tilt provides the seasons. A conclusion is clear that God, the Master Designer, has created this magnificent universe. The alternative, that the world happened "by chance," is no more possible than a monkey's being able to create a work of Shakespeare on a typewriter by haphazard play on the keys.

Revelation of God

GENERAL REVELATION

The revelation of God in which He conveys truth about Himself to mankind is necessary to make theology possible. *Revelation* (Gk. *apokalupsis*) means "unveiling" or "disclosure." Revelation is thus God's disclosure to man, in which He reveals truth about Himself that man would not otherwise know.

General revelation, which is preliminary to salvation, reveals aspects about God and His nature to all mankind so that all humanity has an awareness of God's existence. Psalm 19:1-6 is a primary passage emphasizing the general revelation of God in the universe and in nature. The heavens speak of God's glory, for no one apart from a majestic God could bring the vast heavens into being. The earth, in all its beauty, harmony, and intricacy, reveals the handiwork of God. Romans 1:18-21 further stresses the general revelation of God and the fact that man is accountable to God. He has revealed "His invisible attributes, His eternal power and divine nature" so that mankind is without excuse (1:20).

God has also revealed Himself to all humanity through His providential provision and control (Matt. 5:45; Acts 14:15-17) so that mankind should respond to the gracious God. Furthermore, God has revealed Himself to all humanity through conscience, all mankind having an innate knowledge of Him (Rom. 2:14-15).

SPECIAL REVELATION

Special revelation is narrower than general revelation. While all mankind is the recipient of general revelation, not all are the recipients of special revelation.

There are many examples of special revelation. God revealed Himself through dreams and in visions to certain people. He spoke audibly to some and through theophanies to others. A *theophany* is a visible manifestation of God, usually thought of as an Old Testament occurrence. However, the greater emphasis of special revelation is twofold: God's revelation through Scriptures and through Jesus Christ. The biblical writers were carried along by the Holy Spirit in writing the Scriptures, assuring the accuracy of what was written. An inerrant record of God's disclosure is necessary for man to have a true understanding of God's Person and works.

This infallible record also reveals Jesus Christ, another aspect of special revelation. And Christ, in turn, has revealed the Father to mankind. The word *exegesis* ("to draw out; to explain") is derived from the Greek word translated "explained" (*exegesato*) in John 1:18. In that text the expression stresses that through His words (teachings) and works (miracles) Christ has explained the Father to mankind. A major emphasis of John's gospel is that Jesus came to reveal the Father.

Bible Doctrines
The Attributes of God

Definition: The attributes of God are those distinguishing characteristics of God which reveal His divine nature.

1. Holiness- The basic meaning of holiness is to be set apart or separation. God's holiness pervades all that He does and all of His other attributes. This holiness separates God from His creation, Ex. 15:11, Isa. 57:15. It also points to His separation from sin and moral evil. Since God is holy, He sets the moral and ethical standards for man.
2. Love- 1Jn. 4:8 tells us that God is love. He displayed His love for mankind by giving Jesus as a sacrifice for the sins for the world. This is not just an emotional love, but a love that is reasoned out and based in the truth and holiness of God. God loves man unconditionally, but allows man the free choice to accept or reject this love.
3. Immutability- Since God is perfect He does not change. Change is always for better or worse, but since God is absolutely perfect change is impossible for Him, Mal. 3:6, James 1:17 Since God does not change, His love and promises will be forever certain.
4. Eternity- This shows us that God is not limited or bound by time. It also shows us that God is self-existent and independent of everything else. He exists now and forever because of who He is, Ex. 3:14, Ps. 90:2, 102:12
5. Truth- God is perfect in revelation, He is reliable, and He is to be trusted. All that God does or says is true, Nu. 23:19, Ro. 3:3-4, Heb. 6:18
6. Righteousness- God is entirely correct and just in all His dealings with humanity, and will always act in accordance with His laws, Ps. 99:4, Ro. 1:32, Ro. 2:6, 1 Pt. 1:17.
7. Omnipresence- This means that God is present everywhere. This should not be confused with the false teachings of *pantheism*, which states that God is in everything. The Bible teaches that God is everywhere and sees all things, Ps. 139:7-12. This is to be a comfort to the believer, and a warning to the unbeliever, none can escape the presence of God.
8. Omniscience- God has all knowledge of all things actual and possible, past, present, and future. This means:
 - a. God knows all things that exist- Ps. 139:1-3, 147:4, Mt. 6:8.
 - b. God knows all things and the variables concerning things that have not occurred, Ps. 139:4, Mt. 11:21
 - c. God knows all future events, Dan. 2:36-43, Mt. 24-25, Rev. 6-19.
9. Omnipotence- God is all powerful. It must be understood that just because God has all power, he does not randomly use that power. He always works in harmony with His word and other attributes. This power includes creation, resurrection, and salvation, Ps. 115:3, Jer. 32:17, Eph. 1:11.

10. Mercy- This is the goodness of God shown to those who are in difficulty, irrespective of their situation. The mercy of God seeks to meet the temporal needs of mankind, and the eternal need through salvation, Ruth 1:8, Ro. 9:23, Eph 2:4, Heb. 4:16. The idea of God's mercy is dealt with numerous times in the Psalms, 5:7, 6:4, 13:5, 17:7, 18:50, 21:7.

11. Grace- The grace of God is often defined as unmerited favor. Specifically this is given to those who are under condemnation. It is a deliverance from enemies or afflictions, Ps. 6:4, 31:7, for help, Ps. 85:7, guidance, Ps. 143:8, forgiveness, Nu. 14:19, and preservation, Ps. 23:6, 33:18, 42:8. In the New Testament grace is shown through the life and work of Christ.

CHRISTOLOGY: DOCTRINE OF CHRIST

Pre-Existence and Eternality of Christ

The eternality and deity of Christ are inseparably linked together. Those who deny His eternality also deny His deity. If the deity of Christ is established, there is no problem in accepting His eternality.

Incarnation of Christ

MEANING OF THE INCARNATION

The word *incarnation* means "in flesh" and denotes the act whereby the eternal Son of God took to Himself an additional nature, humanity, through the virgin birth. The result is that Christ remains forever unblemished deity, which He has had from eternity past; but He also possesses true, sinless humanity in one Person forever (cf. John 1:14; Phil. 2:7-8; 1 Tim. 3:6).

Humanity of Christ

MEANING OF CHRIST'S HUMANITY

The doctrine of the humanity of Christ is equally important as the doctrine of the deity of Christ. Jesus had to be a man if He was to represent fallen humanity. First John was written to dispel the doctrinal error that denies the true humanity of Christ (cf. 1 John 4:2). If Jesus was not a real man, then the death on the cross was an illusion; He had to be a real man to die for humanity. The Scriptures teach the true humanity of Jesus. However, they also show that He did not possess man's sinful, fallen nature (1 John 3:5).

Deity of Christ

MEANING OF CHRIST'S DEITY

During the early centuries of the church there were groups that denied the true humanity of Christ. Today the emphasis is reversed. In the past two hundred years liberal theology has vigorously expressed a denial of Christ's deity. C.S. Lewis stated concerning this matter "Christ was a liar, a lunatic, or Lord. Considering the enormous claims that Christ made, it would be impossible to simply designate Him a good teacher."

To affirm that Christ is God is not simply to suggest that He is "God-like." Christ is absolutely equal with the Father in His Persona and His work. Christ is undiminished deity/ In commenting on the phrase "form of God" in Phil. 2:6, B.B. Warfield says, "He is declared, in the most express manner possible, to be all that God is, to possess the whole fullness of attributes which make God, God."

Hypostatic Union

MEANING OF HYPOSTATIC UNION

The hypostatic union may be defined as "the second person, the preincarnate Christ came and took to himself a human nature and remains forever undiminished Deity and true humanity united in one person forever." When Christ came, a Person came, not just a nature; He took on an additional nature, a human nature-He did not simply dwell in a human person. The result of the union of the two natures is the theanthropic Person, the God-man, Christ.

The Offices of Christ

HE IS A PROPHET

God spoke through the prophets to mankind. The office of prophet was established in Deuteronomy 18:15-18 and also looked forward to its ultimate fulfillment in Christ (cf. Acts 3:22-23). No singular prophet completely revealed the will of the Father except Jesus Christ. When Christ came He completely revealed the Father to the people; He explained the Father to the people (John 1:18).

HE IS A PRIEST

Whereas the prophet revealed God to man, the priest represented man to God. Psalm 110:4 establishes Christ's priesthood according to the order of Melchizedek (cf. Heb. 5:6-10; 6:20; 7:11, 17). As a priest: (1) Christ continually represents the believer because He lives forever (Heb. 7:24); (2) Christ completely saves the believer because His intercession never ceases (Heb. 7:25); (3) Christ has no personal sins to impede His work as priest (Heb. 7:27); (4) Christ finished His priestly work by *one* offering (Heb. 10:12).

HE IS A KING

Genesis 49:10 (see earlier discussion) prophesied that Messiah would come from the tribe of Judah and reign as king. Second Samuel 7:16 indicated Messiah would have a dynasty, a people over whom He would rule, and an eternal throne. In Psalm 2:6 God the Father announced the installation of His Son as King in Jerusalem. Psalm 110 indicates that Messiah would subjugate His enemies and rule over them (cf. Isa. 9:6-7; Dan. 7:13-14; Micah 5:2; Zech. 9:9; Matt. 22:41-46; 25:31; Luke 1:31-33; Rev. 1:5; 19:16).

These three offices of Christ as Prophet, Priest, and King are the key to the purpose of the incarnation. His prophetic office was involved with the revealing of God's message; the priestly office was related to His saving and intercessory work; His kingly office gave Him the right to reign over Israel and the entire earth. All the divine intention of these three historic offices was perfectly culminated in the Lord Jesus Christ.

The Present Ministry of Christ

Christ is Building His Church

1. Formation of the body- Jesus is the head of the church, Col. 1: 18. He guiding and controlling it. He guides the formation through the Holy Spirit, 1 Co. 12:13. The work that Jesus began is continuing today, Acts 1:1, 2:7.

2. Directing the body- Jesus is the head and the director of the church, Eph. 5:23-24. The church is directed through the Word of God and the Holy Spirit, Eph. 5:26.

Nurture of the body- A part of directing the body is providing a source of nourishment to the body so that it can grow to maturity, Eph. 5:29-30.

Cleansing of the Body-Jesus is positionally and progressively sanctifying the body, Eph. 5:25-27.

Providing gifts- Jesus is the source of spiritual gifts, the Holy Spirit administers the gifts in the local body, Eph. 4:8, 11-13. Gifts are given for the edification and maturity of the body.

Christ is Praying for Believers

Jesus intercedes for the believers as mediator and advocate, Ro. 8:3, Heb. 7:25 1 Jn. 2:1.

Christ is Producing Fruit

Jesus, as the branch, is providing all that is needed to produce good fruit in the believer's life. As each believer abides (rests) in Christ, He can work through the believer to produce good fruit.

PNEUMATOLOGY: DOCTRINE OF THE HOLY SPIRIT

The Holy Spirit is a member of the Godhead and the special study of His person and work is very important. As might be expected wherever God and His truth are involved, false teaching has developed to distort or deny doctrine.

Personality

Intellect. The Holy Spirit has intellect inasmuch as “the Spirit searches all things” (1 Cor. 2:10). The word “search” means to examine or investigate a matter. The Holy Spirit examines the depths of God and reveals them to believers. The same word is used by Christ in John 5:39 where He states, “search the Scriptures.”

Knowledge. No human being has an awareness or knowledge of the thoughts of God, but the Holy Spirit understands the mind of God (1 Cor. 2:11).

Mind. Even as the Holy Spirit knows the Father, so the Father knows the mind of the Spirit (Rom. 8:27). The word mind (Gk. *phronema*) means “way of thinking, mind-(set); aim, aspiration, striving” and clearly indicates that the Holy Spirit has intellect (cf. Eph. 1:17).

Emotions. Emotions or sensibility means to have feelings, to have an awareness and an ability to respond to something. Ephesians 4:30 commands, “grieve not the Holy Spirit of God.” The context emphasizes that the Holy Spirit is grieved when a believer sins by lying (v. 25), being angry (v. 26), by stealing or being lazy (v. 28), or speaking unkind words (v. 29). The noun form of the same word is used in describing the Corinthians’ sorrow after Paul wrote them a stern letter (2 Cor. 2:2, 5). It is a *Person* who is grieved; a mere influence cannot be grieved.

Will. The Holy Spirit has a will, indicating He has the power of sovereign choice and decision. The Holy Spirit distributes spiritual gifts just as He wills. The phrase “He wills” (Gk. *bouletai*) refers to “decisions of the will after previous deliberation.” The idea of sovereign choice is evident in this statement. By way of analogy, the same word “will” is used to describe the will of God the Father (James 1:18). Just as the Father has a will, so the Holy Spirit has a will. In Acts 16:6 the Holy Spirit exercised His will in forbidding Paul to preach in Asia and redirecting Paul to ministry in Europe. These Scripture passages clearly teach that the Holy Spirit has intellect, emotion, and will as part of a genuine personality.

HIS WORKS CONFIRM HIS PERSONALITY

The Holy Spirit performs works that are similar to the works of the Father and the Son. These works confirm the personality of the Holy Spirit.

The Spirit teaches. Before Jesus departed from the disciples He encouraged them by telling them He would send them “another Comforter” (John 14:16). “Another” stresses that the Holy Spirit will be a Helper of the same kind as Christ. Just as Jesus had taught the disciples (Matt. 5:2; John 8:2), so the Holy Spirit would teach them (John 14:26). The Holy Spirit would perform and carry on the same kind of teaching ministry as Christ did. The Holy Spirit would cause them to remember the things Christ had taught them earlier; the Spirit would confirm Christ’s teaching.

The Spirit testifies. Jesus promised the disciples that the Holy Spirit “will bear witness of Me”

(John 15:26). The word "bear witness" means to testify concerning someone. The Holy Spirit would testify concerning the teaching of Christ that He had come forth from the Father and had spoken the truth of God. The same word is used of the disciples' testifying concerning Christ in John 15:27. As the disciples would bear witness concerning Christ so also would the Holy Spirit bear witness of Christ.

The Spirit guides. Jesus declared that when the Holy Spirit would come He would guide them into all the truth (John 16:13). The picture is that of a guide or escort leading a traveler into territory unfamiliar to the traveler, but familiar to the guide.

The Spirit convicts. John 16:8 declares the future ministry of the Spirit would be to "reprove the world." The word reprove literally means to "Convict" (Gk. *elegcho*) means to "convince someone of something; point something out to someone." The Holy Spirit acts as a divine prosecutor in convicting the world concerning sin, righteousness, and judgment.

The Spirit regenerates. The one who experiences the new birth has been born of the Holy Spirit; He has been regenerated by the Spirit. Just as the Son of God gives life to believers (John 5:21), so the Holy Spirit regenerates people (cf. Ezek. 36:25-27; Titus 3:5).

The Spirit intercedes. In the time of a believer's weakness, the Holy Spirit takes the believer's groanings and intercedes on his behalf (Rom. 8:26). The Father understands the intercession of the Spirit and answers the prayer and works all things together for good in the believer's life because the Spirit has interceded for the child of God (Rom. 8:28). The same word regarding intercession is used of Christ in His intercessory work (Rom. 8:34; Heb. 7:25). Just as Christ intercedes on behalf of believers, so the Spirit also intercedes for them. One is again reminded: an inanimate entity could not intercede for others; a person intercedes.

The Spirit commands. In Acts 13:2 the Holy Spirit commanded that Paul and Barnabas be set apart for missionary work; Acts 13:4 adds that the two men were sent out by the Holy Spirit. In Acts 16:6 the Holy Spirit prohibited Paul and Silas from preaching in Asia; in Acts 8:29 the Holy Spirit directed Philip to speak to the Ethiopian eunuch.

HIS POSITION CONFIRMS HIS PERSONALITY

The Spirit can be grieved. The Holy Spirit can be grieved when a believer sins.

The Spirit can be blasphemed. Blasphemy is normally thought of as being rendered against God the Father (cf. Rev. 13:6; 16:9). Christ was also blasphemed (Matt. 27:39; Luke 23:39); similarly, the Holy Spirit was also blasphemed (Matt. 12:32; Mark 3:29-30). The blasphemy against the Holy Spirit consisted of attributing the works of Christ to Satan when the Holy Spirit had borne witness to Christ's work as being from the Father.

The Spirit can be resisted. In his speech against the unbelieving Jews who ultimately stoned him to death, Stephen accused them of being "stiff-necked and uncircumcised in heart and ears ye do always resist the Holy Ghost" (Acts 7:51). They stood in a long tradition of rejecting the work of God and resisting the admonitions of the Holy Spirit.

The Spirit can be lied to. When Peter confronted Ananias and Sapphira concerning their deceit, he accused them of having lied to the Holy Spirit (Acts 5:3). Ananias and Sapphira were both judged with death for their sin of having lied to the Spirit.

The Spirit can be obeyed. In Acts 10 the Lord revealed clearly to Peter that He was also including Gentiles in the realm of His blessings. In this connection the Holy Spirit told Peter to accompany the two men to the house of Cornelius where this truth would become evident to the Gentiles. Peter obeyed the command of the Holy Spirit and went to the home of Cornelius in Caesarea. Peter obeyed the Holy Spirit.

Peter obeyed the Holy Spirit.

These examples give evidence of the personality of the Holy Spirit in that He can be grieved, blasphemed, resisted, lied to, and obeyed. This could only be said with reference to a personality.

Deity of the Holy Spirit

The deity of the Holy Spirit is inextricably bound up with the doctrine of the Trinity. A denial of one is a denial of the other. Conversely, belief in the Trinity necessitates a belief in the deity of the Holy Spirit.

Titles of the Holy Spirit		
Title	Emphasis	Citation
One Spirit	His Unity	Ephesians 4:4
Seven Spirits	His perfection, omnipresence, and completeness	Revelation 1:4; 3:1
The Lord the Spirit	His sovereignty	2 Corinthians 3:18
Eternal Spirit	His eternity	Hebrews 9:14
Spirit of Glory	His glory	1 Peter 4:14
Spirit of Life	His vitality	Romans 8:2
Spirit of Holiness	His holiness	Romans 1:4
Holy Spirit		Matthew 1:20
Holy One		1 John 2:20
Spirit of Wisdom	His omniscience, wisdom, and counsel	Exodus 28:3
Spirit of Understanding		Isaiah 11:2
Spirit of Counsel		
Spirit of Knowledge		
Spirit of Might	His omnipotence	Isaiah 11:2
Spirit of Fear of the Lord	His reverence	Isaiah 11:2
Spirit of Truth	His truthfulness	John 14:17
Free Spirit	His sovereign freedom	Psalms 51:12
Spirit of Grace	His grace	Hebrews 10:29
Spirit of Grace and Supplication	His grace and prayerfulness	Zechariah 12:10

DIVINE WORKS OF THE SPIRIT

The works of the Holy Spirit give evidence of His deity.

Creation (Gen. 1:2). Several Scripture passages affirm that the Holy Spirit was involved in the work of creation. Genesis 1:2 indicates that the Spirit was involved in creation, bringing it to life. In Psalm 104:24-26 the psalmist describes the creation, and in v. 30 he indicates how God created: "Thou sendest forth Thy Spirit, they are created." Job 26:13 expands the creation of God to the heavens; the Holy Spirit created not only the earth but also the heavens.

Christ's Incarnation (Matt. 1:20). The overshadowing of Mary by the Holy Spirit assured a sinless humanity of Christ. Christ in His deity is eternal, but the Holy Spirit begat the sinless human nature of Christ.

Inspiration of Scripture (2 Peter 1:21). The writers of Scripture were carried along by the Holy Spirit, guaranteeing the inspiration of the books of Scripture. The Spirit's work in inspiration is analogous to the Father's work (cf. 2 Tim. 3:16).

Regeneration (Titus 3:5). To regenerate means to give life. The Holy Spirit causes the new birth. Regeneration by the Holy Spirit is the spiritual counterpart of human reproduction in the physical realm. Human generation produces human life; spiritual regeneration produces spiritual life. The Holy Spirit produces the new birth, but He does it through the Word of God (1 Peter 1:23). The same truth is taught in John 3:6 where Jesus indicates the Holy Spirit produces the new birth in that He regenerates the person.

Intercession (Rom. 8:26). Christ is an intercessor for believers, but so is the Holy Spirit.

Sanctification (2 Thess. 2:13). There are three aspects of sanctification, the first being positional: this is the setting apart which occurs by the Holy Spirit when an individual trusts Christ, (1 Cor. 1:30; Heb. 10:14-15; 1 Pet. 1:2.)

Helping saints (John 14:16). In this text Jesus promised the disciples "another Comforter." Comforter is the Greek word *parakleton* which comes from two words, "along side" and "called," literally, "one called along side to help." In 1 John 2:1 the Lord Jesus is called the sinning saint's Paraclete "Advocate". The Holy Spirit is "another of the same kind" as Christ, a Helper who is called alongside to help the believer. The Holy Spirit's work as the believer's Paraclete (Helper) demands His deity since His work is the same as Christ's in His role as Paraclete.

It becomes apparent that the works of the Holy Spirit indicate His deity—His oneness within the Godhead, together with the Father and the Son.

Gifts of the Holy Spirit

DEFINITION OF THE GIFTS

There are two Greek words generally used to describe spiritual gifts. The first is *pneumatikos*, meaning “spiritual things” or “things pertaining to the spirit.” This word emphasizes the spiritual nature and origin of spiritual gifts; they are not natural talents but rather have their origin with the Holy Spirit. They are supernaturally given to a believer by the Holy Spirit (1 Cor. 12:11).

The other word often used to identify spiritual gifts is *charisma*, meaning “grace gift.” The word charisma emphasizes that a spiritual gift is a gift of God’s grace; it is not a naturally developed ability but rather a gift bestowed on a believer (1 Cor. 12:4). This emphasis is seen in Romans 12 where Paul discusses spiritual gifts. He stresses that spiritual gifts are received through the “grace given” to believers (Rom. 12:3, 6).

A concise definition of spiritual gifts is simply a “grace gift.” A more complete definition is a divine endowment of a special ability for service upon a member of the body of Christ.

EXPLANATION OF THE GIFTS

Two concepts are involved in spiritual gifts. First, a spiritual gift *to an individual* is God’s enablement for personal spiritual service (1 Cor. 12:11). Second, a spiritual gift *to the church* is a person uniquely equipped for the church’s edification and maturation (Eph. 4:11-13).

It should also be noted what is *not* meant by spiritual gifts. It does not mean *a place of service*. Some may suggest “he has a real gift for working in the slums.” This, of course, is a wrong concept of spiritual gifts. Nor is a spiritual gift an age group ministry. Or some might say that “he has a real gift for working with senior highs.” A spiritual gift is not the same as *a natural talent*; there may be a relationship, but a natural talent is an ability that a person may have from birth and develop, whereas a spiritual gift is given supernaturally by God at the moment of conversion.

Comparison of Natural and Spiritual Abilities

Comparison	Natural Talents	Spiritual Gifts
Source:	From God Through Parents	From God Independent of parents
Possessed:	From birth	From conversion
Purpose:	To benefit mankind on the natural level	To benefit mankind on the spiritual level
Process:	Must be recognized, developed, exercised	Must be recognized, developed, exercised
Function:	Should be dedicated by the believer to God for His use and glory	Should to be used to God’s glory

Bible Doctrines **The Doctrine of Man**

The fact that man was made in the image and likeness of God is fundamental in understanding God's dealings with man. Many today have been influenced by the teachings of humanism and evolution. The humanist teaches that man is simply a product of his environment and any choices made are based on that fact. Evolutionists teach that man is the supreme being and that his destiny to evolve and improve is totally in his hands. The Biblical doctrine of man shows us a different picture.

I. The Creation and original condition of man

Gen. 1:26 & 9:6- In these verses we see that man is made in the *image* and *likeness* of God. Image here means the shadow or outline of a figure. Likeness denotes the resemblance to a figure.

a. Image does not denote physical likeness

God is Spirit. He does not have physical parts or limitations of man. See Dt. 4:15, Jn 4:24. The verses that suggest that God has physical parts are used in order to bring the infinite within the comprehension of the finite. God simply uses figures and symbols we understand. The Mormons and others have given God a physical body, and say that we can be just like Him. They misunderstand the idea of likeness and image.

b. Image and likeness are spiritual qualities

See Eph. 4:23-24, Col. 3:10 It is clear from these passages that the image and likeness of God consist of knowledge, righteousness, and holiness. These are moral likeness not physical. Man is also given intelligence. We see this in Adam when he named all the animals (Gen. 2:19-20). He had the power of speech, reasoning, thought in connection with speech. He could attach words to ideas and communicate. He was made complete and exactly as God desired to have him. God called him "good." Man was made in an instant, not over millions of years.

Adam also possessed moral and spiritual understanding. In the test of Gen. 3 Adam (and Eve) had the power to resist or to yield to sin. Even Jesus, the second Adam, faced similar temptations, Mt. 4, Rm 5. All of this clearly shows us that man's original state was not one of an unevolved humanoid. The Bible and science show that man is God's greatest work and man did not just happen or evolve from the ape. We must remember that man is linked to the physical world, but he is God's greatest work on the earth.

II. The fall of man.

This doctrine is interesting, because almost all religions of the world contain an account of the fall, and record that it was a terrible act. Christianity is alone in having a God who is supreme and intensely hates sin.

a. The Scriptural account of the fall

The fall is recorded in Gen. 3, other passages comment on it, Gen. 6:5, 8:21, Ps. 14, Rm. 3: 10-23, 5: 12-19, 1 Tim 2: 14. We need to remember that sin existed before the fall. It existed in Satan, he had already fallen, and he introduced it to the human race. One of the purposes of the Gen. 3 account is to show us the awfulness of the fall. Man is pictured as perfect and in complete fellowship with God. After the fall we see his rebellion and corruption.

Views of the fall account

1. Allegory- The characters simply represent something. Adam- rational part of man, Eve the sensual, the serpent external temptation to evil

2. Myth- This account is simply a story made up from folk lore, and that it teaches a good lesson.

3. Literal interpretation- The account is historical and literal, Mt. 19:4, Mk. 10:6, 2Co. 11:3, 1Tim. 2:13-15.

b. The nature of the fall

Adam and Eve were free moral agents. They were sinless, yet they had the free will to sin. Their sin was an act of their own choice. It was, like all sin, a voluntary act of the will. It was deliberate. God laid out limits and they purposefully crossed them. Man fell in order to have his own way.

c. The results of the fall

1. On Adam and Eve
 - a. the ground was cursed, Gen. 3: 17
 - b. Sorrow and pain in child, birth Gen. 3: 16
 - c. Physical labor to survive, Gen. 3: 19
 - d. Physical and spiritual death, Gen. 3:2, 19, Rm. 5: 12
 - e. Broken fellowship and shame because of sin, Gen. 3:8-11,22-24.

2. On the race(Theories)
 - a. Pelagian- Adam's sin effected only him. Each individual is born into the world free from sin. The only effect on the race was a bad example to follow. This theory teaches that man is well morally and physically.

 - b. Semi-Pelagian- Adam's sin is not imputed to man because he was originally without sin and righteous. God will give each man the ability to work with the Spirit and become righteous. This view presents man as half sick and half well.

 - c. Biblical(Correct)- Adam's sin is imputed to all men. They now possess a corrupt nature like Adam. Man is totally unable to do anything to save himself. In this theory man is not well, half well, but totally dead.

III. Biblical teachings

- A. All are sinners before God- Rm. 3:9,10,22, 23, Ps 14, Isa. 53:6
- B. All are connected with the sin of Adam- Rm. 5:12,16, 19.
- C. The whole world rests under condemnation, wrath, and curse- Jn. 3:36, Rm 3:19
- D. Lost are considered the children of Satan, not God- Jn 8:44, 1Jn. 3:8-10, 5:19
- E. Man is held captive to sin -Jn. 8:31-36, Rm.7, Eph 2:3
- F. Mans entire nature is affected by sin-
 - Understanding- Eph. 4:18, 1Co. 2:14
 - heart- Jer. 17:9-10
 - Mind and conscience- Gen. 6:5, Tit. 1:15
 - flesh and spirit -2Co. 7:5
 - will- Rm. 7:18
 - No Godlike qualities-Rm. 7:18

Conclusion- Because of the fall man is totally destitute of the love of God. Man is totally lost with no hope, the natural man has no real use for God. Man needs a savior and that savior is Jesus.

Bible Doctrines The Doctrine of Scripture

Scripture is God's revelation to man. There are two types of revelation-general and specific.

General revelation- God's communication of himself to all persons at all times and places. This is done through nature, history, and the conscience of man, Ro. 1.

Special revelation- God's revealing himself to particular persons at particular times and places. He enables those persons to have a greater knowledge of him and his will.

The Bible is made up of special revelation. God, through the Holy Spirit, led men to write His message to mankind. This study will focus mainly on God's revelation of himself and his will to mankind through the Scriptures.

Inspiration

Definition- Holy men of God, qualified by the infusion of the breath of God, (inspired literally means God breathed) wrote in obedience to the divine command and were kept from all error by the Holy Spirit. They revealed truths previously unknown or recorded truths that were already known. The Word of God is infallible because of the act of inspiration, and all books in it are of divine origin and authority, 2 Tim. 3:16, 2 Pt. 1:20-21.

NOTE: Inspiration was a one time act of God. Inspiration took place when the writer, under the influence of the Holy Spirit wrote what God had for him. This means two things:

1. There is no new revelation.
2. The Bible is inspired today because God has preserved his word, not because it is in a certain language. Translators of versions are not inspired.

Today we have the inspired, inerrant, perfect word of God because God has preserved it for us.

Positions on inspiration

1. Textus Receptus or TR- This position holds that the TR is the text the church through out history has accepted and used. The text carries inspiration, inerrancy and perfection because God has preserved. This text is the basis for the King James Bible.
2. The Majority Text- The Majority Text group does not claim that any version is perfect or inspired, but that the underlying text is. This group usually uses the KJV. They believe that the majority of the extant manuscripts have been traditionally accepted and used by the Church.
3. Ruckman- Ruckman holds that the KJV 1611 is an absolutely perfect translation. (They do not deal with the inclusion of the Apocrypha in the 1611). According to Ruckman the KJV is even superior to and able to correct the texts from which it was translated. This position contradicts Scripture as well as *common sense*.

4. Westcott / Hort- Commonly called the Critical Text. This text did not exist in one format prior to 1881. The Critical Text has numerous problems and is currently on its 27th edition. Some claim this text is better than the TR since some of the portions seem to out date the TR. All new translations are bases on this text.

Conclusion

We must understand that the Bible is inspired by God, and preserved by Him. He never specified that it would be preserved in any certain language, but we do know that He will keep it pure for all generations Ps.12:6-7.

Bible Doctrines Inerrancy

Definition

Inerrancy is the doctrine that teaches that the Bible is completely true in all of its teachings. This doctrine assures us that the Bible is the only source of true and divine revelation. The main purpose of the Bible is to reveal God to man. When it speaks on history or science it is correct (Lev. 17:11, Isa. 40:22, Sargon & Hittites). The Bible does accurately record lies and errors made by people. Inerrancy proper does not deal with printer error. Some in the KJV only camp (Ruckman) hold that there have been no printer errors. This is not true and some of them are well documented. One example is the 1702 edition which read in Ps 119: 161 "Printers (Princes) have persecuted me without a cause." These have been corrected with new editions and have no effect on inerrancy.

Theological importance- If we believe in inspiration and preservation, we must believe in inerrancy. Since God is omniscient he knows all things. Since He is omnipotent he controls all things. His desire is to communicate His truth to mankind. He has the power to keep the Bible free from error. Some hold to inerrancy in the original autographs only. But God has preserved His word for all generations. There is a danger in abandoning inerrancy. All who have left this doctrine have eventually left other doctrines also.

Views on inerrancy

1. Absolute inerrancy- The Bible is completely true in all matters- doctrine, history and science. Any apparent contradiction or mistake can be and must be explained by careful study.
2. Full inerrancy- The Bible is completely true in all matters. The Bible's primary purpose is not science or history, but the assertions it makes are true, but not necessarily exact.
Example- Nu. 25:9(24,000), 1Co. 10:8 (23,000). Both numbers are approximations and not intended to be exact, but both are true. The key is the purpose of the writer. The ark and the tabernacle have very specific measurements given, the writer had a different purpose.
3. Limited inerrancy- The Bible is inerrant only in matters of the doctrines of salvation. The writers were not given inspiration above ordinary knowledge. God gave them no insight to science or history.
4. Inerrancy of purpose- The purpose of the Bible is to bring people to Christ not to communicate truth. If it accomplishes that purpose it is successful, nothing else matters. This is a pragmatic philosophy.

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Bible Doctrines Preservation of Scripture

Definition- Preservation is the act of keeping safe and free from harm, permanently. So the preservation of the Scriptures is a continuing act of God. He does this by His own power. Remember inspiration was a one time act, preservation is a continuous act.

Many today in the KJV camp constantly call for the church to “preserve Word,” the Critical Text camp says we must “find the Word.” This shows a lack of understanding on both sides concerning this doctrine. God does need man’s help in preserving or finding the Word. Man is simply a tool that God uses in this process.

We need to understand that the Bible we have today is a miracle. For centuries the Word, has been under constant Satantic attack. Only the power of God has preserved it. Not only has God preserved his word, in doing so, he has kept it pure. This lesson will look at the preservation and purity of Scripture. The Scriptures are very clear on these issues.

I. Preservation

A. The Word of God stands for ever

Ps. 33:11, 100:5, 111:7-8, 117:2, 119:89, 90, 152, 160, 138:2
Isa. 40:8, 45:23, 51:6, 55:11

B. The Word of God will be fulfilled

Mt. 4:4, 5:18, 24:35
Luke 16:17, 21:33

C. The Word of God is the Living Word

Jn. 1:1
Heb. 13:8
1Pt. 1:25

II. Purity

Ps. 12:6, 19:7-11, 119:40

Conclusion

The Lord has promised to preserve his word to all generations. He never promised to preserve it in any certain language or version. History has shown that many different methods have been used, but God has been faithful to his promise.

Bible Doctrines
The Authority of Scripture

The ultimate authority for the Christian is God. God has shown us in His word how we are to behave and believe. The Bible is God's authoritative instruction to man. When we discuss Biblical authority we must acknowledge that the Bible is preserved, inspired, and inerrant. If it is not then it carries no more weight than any other book.

What is Biblical authority? Biblical authority is God's revelation, in the Bible, of Himself and Jesus. The Bible also shows us the will of God. Since it is God's word it possess the right to supremely define what we are to believe and how we are to conduct ourselves. The Bible does not express obedience as being optional.

Biblical authority is not a Pastor, Preacher, or Deacons trying to push an agenda or expecting unconditional, unquestioning obedience. We are to compare all things to Scripture, and submit to Biblical teaching. The Charasmatic's claim of "Biblical Authority" over demons, sickness and money. These have nothing to do with Biblical authority, but are false teachings.

The word authority- means the right to command belief or action. God's authority over us is clearly seen in I Co. 6:19-20. We are bought with a price, therefore we are to glorify God, and live in a way that brings honor and glory to Him. We must understand that the Bible has the same authority as God speaking directly to us.

Why do some "Christians" not accept the authority of the Bible?

1. They are really lost people playing church-1Co. 2:14.
2. They are carnal- 1Co. 3:1, 5:12.

Those who do not accept the authority of the Bible in their lives fall into one of these categories. They look at the Bible and those who obey it as being foolish and too narrow. Rejecters of Biblical authority are normally unfaithful to church, involved in wrong TV, music, use tobacco and alcohol. They will normally claim that they are not "convicted" in such areas. These people have a wrong view of the extent of God's authority in the life. The Bible always presents itself as God's law that must be obeyed. For the true believer, obedience is not optional.

What does the Bible say about itself?

1. Commands- Ex. 7:2, 34:11, Nu. 9:8, Dt. 4:2, 4:40, 6:1-7, 8:1, Mk. 10:30, 1Co. 7:10, 2 Th. 3:4-6, 1Tim. 4:11
2. Authority- Mt. 7:29, Tit. 2:15

Since we are God's through creation-Gen. 1:1, Ps. 19:1-2, and through redemption, Gal. 4:4-5, Ro. 7:14, Acts 20:28, we must submit to the authority of His word.

Bible Doctrine Prophecy

This study will give an overview of prophecy. We will then study the doctrine of eschatology. Eschatology has to do with prophecy, but specifically end time prophecy and judgments. It is important with this doctrine, as in the others, that we rightly divide the Word in order to avoid error.

I. Prophetic Principles

A. The Method of Interpretation- the literal, grammatical rule

Why the literal method?

1. The literal meaning is the normal way to interpret any language.
2. Any symbol, allegory, or figure of speech bases its true meaning on the literal meaning of words.
3. Prophecy is interpreted literally. The literal method does not rule out symbols, figures of speech, or allegories. If the nature of the context is one of these the literal method demands interpreting it as such.
4. The literal method is a check on the imagination of man.
5. Prophecy is viewed historically.
6. Prophecy is viewed grammatically-word meanings, tenses.

NOTE: The long view of prophecy understands that prophecy had a contemporary meaning and a distant meaning. The prophet had to be accurate in prophecy, Dt. 18:22. Some prophecies allowed for change and repentance, Jonah, Jer: 18:7-10.

B. Ministry of the Prophets

1. In the OT, a preacher of repentance and a forth teller of future events.
2. NT, a preacher, predictor, or forth teller, specifically of God and his promises.

C. Message of the Prophets

1. The ethical message- REPENT! Condemnation of specific sin and elevation of the holy character of God, Ids. 40:22-23.
2. The eschatological message- Imminent judgment, character of the first advent, the Day of the Lord, conditions of the Messianic Kingdom, comfort to the faithful.

II Prophetic Events

A. Millennial Views

1. Post millennialism(wrong)- This one of the most popular views of today, that basically states

Christians will take over the world, the world condition will continue to improve, and the church will usher in the kingdom. After 1,000 years of Christians improving and preparing the kingdom Christ will return. This view contradicts Jesus' teaching in Mt. 24, Mk. 13, Rom. 1-2, 2Tim. 3.

2. Amillennialism (wrong)- This view basically states that all prophecy is to be interpreted figuratively, spiritually or symbolically. In this system, there is no millennium. The Church Age will be concluded by Christ's return and a general resurrection.

3. Premillennialism (correct)- The Church Age will end with the rapture and the resurrection of believers, followed by the seven year tribulation. At the end of the tribulation Christ will return and establish his 1,000 year reign.

B. Rapture Views

1. Partial rapture-(wrong)- This view states that only overcoming Christians will be raptured. Christians who are carnal will be left to go through the Tribulation. This view makes it necessary to have works to be taken in the rapture. This view is almost like the idea of purgatory. Christ's blood is the only way to be taken in the rapture, not our works. See- 1Co. 15:51

2. Midtribulation rapture(wrong)- This view says that the rapture occurs in the middle of the tribulation, just after the resurrection of the two witnesses. The key problem here is that the two witnesses are not symbols for the church. This view also states that there is no judgement prior to Rev. 11. Many who set dates hold this view.

3. Pre-wrath rapture(wrong)- This view places the rapture at the end of the tribulation. Those who hold this view have confused the Church and Israel. They also confuse the Day of the Lord(a time of terrible and unparalleled judgement) with the Rapture(the Blessed Hope). They also place the rapture in the OT, but according to the NT the rapture is a mystery. The OT prophet knew nothing of the rapture. Those who hold this view believe they can pin point the exact time of the rapture.

4. Post-trib rapture(wrong)- The rapture and the 2nd coming are the same. The problem is that in the rapture believers meet the Lord in the air(1Th. 4:17 "to meet"). Jesus does not touch the earth until seven years later (Rev. 19:14 "armies which were in heaven followed him").

Pre-trib rapture(correct)-The rapture is imminent. The Bride of Christ will be removed before judgement 1Th. 5:4-10, 1Th 4:17, 1Th. 1:10, 2Th. 2:3-12

III. Prophetic Judgements

1. Judgement seat of Christ- Ro. 14:10-12, 2Co. 5:8-11/1Co3:13-15- This

judgement is for the works of believers. It is a matter of loss or gain of rewards not salvation.

2. Judgement of the Gentiles- Mt. 25:31-46 these are the ones who will be alive at the end of the tribulation. Judgement based on spiritual condition proved through their works.

3. Judgement of Israel- Ez. 20:34-38 Those who still reject the Lord will be removed, and the remnant will be a blessing to the world.

4. Judgement at the Great White Throne- Rev. 20:11-15 The judgement and condemnation of the lost dead. They will be judged according to their works, and be cast into the lake of fire.

A successful study of prophecy demands rightly dividing the word. Some key areas are:

1. Do not confuse the church with Israel. The church is a NT mystery and does not appear in the OT- do not try to put it there.
2. Do not confuse the 2nd coming of Christ with the rapture. Again the rapture does not appear in the OT, it is a mystery. In the rapture Jesus does not actually return to earth proper- just the clouds.
3. Learn the whole context of all scripture. It is a whole, not just 66 separate books!

Bible Doctrines

The Church

Introduction

The study of the doctrine of the church is important for several reasons; Jesus identifies himself with it; Jesus gave his life to found it; the church is the vehicle by which the gospel is spread; the church is the bride of Christ.

It is also important to be able to separate the church from Israel in prophecy. We need to always remember that the church was not revealed to the Old Testament prophet.

I. Definition and brief history

A. Definitions

1. Church- Ecclesia- lit. to call out. This word is used about 111 times in the NT. Sometimes in the secular sense, but more often in the sense of a group of believers 1 Co. 1:2, Eph. 5:25-27

2. Mystery- Eph 3:1-12-This is a truth that is revealed in the NT, that was not known in the OT. The concept of Jew and Gentile in one body is revealed and developed in the NT. There is a distinct difference between Israel and the church. This is especially true in end time prophecy. The Great Tribulation will be for the purpose of bringing Israel back to God, during this time the church will be in heaven.

B. A brief history

The first church was in Jerusalem. They met in homes and saw great growth. From 120 (Acts 1:15), to 3,000 (Acts 2:41), to people being added daily (Acts 2:47). In Acts 2 we see that the apostles were the leaders of this church. The church grew as persecution began. It spread throughout Judea and Samaria. As the church began missionary activities churches were planted in Corinth, Galatia, Ephesus, Phillippi and other cities.

A key aspect of the early church was the power given to the apostles to perform miracles. These were done to authenticate their message. The church was also given certain gifts, including tongues, interpretation of tongues, and healing, 1Co. 12:4-11.

Many NT books were written to deal with problems or to answer questions of the church. 1 Co. Paul answers questions and deals with sin in the church, Galatians to deal with false gospels and Christian liberty, Thess. assurance that the church has not missed the rapture, 1 Tim deals with the conduct of the church and people in the church.

C. Names of the Church

1. The body- Eph 1:22, Col. 1:18, 2:19- The church is a body made up of many parts. Each part has a specific function 1Co. 12-13. The head of the body is Jesus, it is His church. He is also the Guardian and Director of the

church Eph. 5:23-24. He gives it life, fullness and is the cause of its growth Eph. 1:23, 4:15, Col, 2:19.

2. A Temple, a dwelling place for the Holy Spirit

Individual members make up the church. The Holy Spirit indwells all believers so the Holy Spirit inhabits the church. 1Co. 3:9-17, 1Co. 6:19-20, 1Tim 3:15, 1Pt. 1Pt. 2:4-7.

3. The Bride of Christ

This is a great mystery(Eph 5:32), but the church will become the bride of the Lamb (Rev. 21:2). Other passages include 2Co. 11:2, Rev. 19:7, 22:17

II. The Founding of the Church

A. Foretold by Christ Mt. 16:13-18

Jesus tells us that the church will be founded on Peter's confession in v16. The confession is all about Jesus. That He is the Christ, the Son of God. The church is not built on Peter nor is Peter the first "Pope." The chief cornerstone of the church is Jesus, Eph 2:20.

B. Founded by the Apostles Acts 1,2, Eph. 2:20-22

The apostles, with the power of the Holy Spirit, did the "work" of founding the church. They had been trained by the master for 3 years, then they did the work He left them to do-See Acts 1:7-8. As they witnessed, the Holy Spirit brought conviction and salvation to many. The apostles then guided the early church, Acts 6, 11,15.

III. Membership in the Church

A. Salvation- 2 Keys

1. Repentance and regeneration-Acts 2:38-41- Simply making a "decision" does not equal true repentance. There must be a change in direction and life style. The great danger today is lost "church members". A clear testimony of salvation must be given before someone is taken into the membership.

2. Faith- Acts 2:38-39- The NT church knows nothing of works salvation. The apostles message is clear, salvation is by grace through faith in the finished work of Jesus on the cross.

B. Testimony

1. Baptism-This is a command to be followed, it is also a public confession and testimony of Christ work in the life. It does not bring salvation or any type of grace. Mt. 28:19, Acts 2:38-41, 10:47, 22:16.

2. Obedience to doctrine- Acts 2:42- God's people should be willing to follow the teachings of God's word. What the world does, or what is popular in the world

should have no bearing on what the church does. Today most are more concerned with what the world wants, than with what is right.

IV. The Work of the Church

1. To worship and glorify God

Eph. 1:4-6- The church is to do all things to bring glory to the Lord. We are his ambassadors here on the earth. All aspects of the church ministries should be designed with this in mind. We have to remember that worship is not made for man, but for God.

2. To reach the lost with the gospel(Evangelism)

Mt. 28:19-20/ Acts 1:7-8- The mission of the church is to reach the lost. Jesus died to save them, and we must give out the message. The church or Christian who does not do that is living a life of disobedience.

3. To build the lives of believers(Edification)

Eph. 4:11-16- The Lord has given gifts to the church for edification. Pastors, teachers, the Holy Spirit, and the Word. Here we see the real necessity for church attendance, it promotes growth. Those who fail to attend usually fail to grow and are in danger of falling into apostasy, Heb. 10:25-28.

V. Ordinances of the church

A. Baptism

Mt. 28:19, Acts 2:38,41, 8:36-40, 10:47-48-This is a public profession of faith. Baptism always takes place after salvation. Baptism does not bring grace or salvation. Baptism pictures the death, burial, and resurrection of Jesus Rm. 6: 3-5.

B. The Lord's Supper

Mt.26:26-30, Mk. 14:22-26, Lk. 22:14-23, 1Co. 11:23-25- This ordinance is done for two main reasons

1. To remember the shed blood and the broken body of Christ. To remember that He did it all for us.
2. A time of self examination. If sin is present it needs to be confessed and forsaken.

The Bible does not tell us how often to do this, but it does tell us to judge ourselves when we do it. No one is saved by this, sins are not forgiven by this and we can obtain no grace through it.

Church Member Responsibilities

1. To care for one another physically and spiritually- Acts 15:36, Ro. 12:13, 15:26, 1Co. 16:1-2, Gal. 2:10, 6:10, Heb. 13:16, James 1:27, 1 Jn. 3:17
2. Watch over one another and hold one another accountable- Ro. 15:14, Gal. 6:1-2, Phil. 2:3-4, 2Thes. 3:15, Heb. 12:15
3. Work to edify one another- 1 Co. 14:12-26, Eph. 2:21-22, 4:12-29, 1Thes. 5:11, 1Pt. 4:10, 2Pt. 3:18
4. Bear with one another- Ro. 15:1, Gal. 6:2, Col. 3:12 (No suing each other, 1 Co. 6:1-7)
5. Pray for one another- Eph. 6:18, James 5:16
6. Avoid those who would destroy the church- Ro. 16:17, 1 Tim. 6:3-5, Titus 3:10, 2 Jn. 10-11
7. Contend together for the gospel- Phil. 1:27, Jude 3
8. Be examples to each other- Phil. 2:1-18