

Outline of Systematic Theology

Dr. Greg Bahnsen

I. NECESSITY OF ELDERS

Ephesians 4:7-16

The ascended Lord has chosen some to build up all

Goal of ministry gifts: the Church attains unity & Christ's stature

II. QUALIFICATIONS OF ELDERS

What kind of man qualifies? Healthy men with healthy doctrine

Personal Qualifications: humility

Doctrinal Qualifications:

Holding fast the faithful word (knowing the truth)

According to the teaching (the Apostolic deposit)

That: for this purpose

Exhort: point out the right way

Refute: answer the wrong way

Sound doctrine: healthy, health giving doctrine

Sound doctrine produces a healthy life

John 17:3 – true knowledge of God gives life

Leviticus 18:5 – this do and you will live

Retgression: Hebrews 5:11-14 “you have come to need milk”

III. NECESSITY OF DOCTRINAL KNOWLEDGE IN ELDERS

In Order to Feed Christ's Sheep

John 21:15-17

1 Peter 5:1-4

In Order to Convict Those Who Oppose – 2 Timothy 2:24-26

In Order to Make a Good Confession

1 Timothy 6:12-14 – to say what God says about Jesus

Jesus' statement to Pilate is our pattern & warrant

IV. THE KNOWLEDGE OF GOD

“To know God is to have a covenantal response to Him in all areas of life.”

General:

All men have a general knowledge of God

All men are in a covenantal response

Obedience: covenantal response bringing blessing

Disobedience: covenantal response bringing cursing

Special: Covenant relationship established by grace where, by His word and Spirit His people are able to please Him.

Biblical examples:

Exodus 14:4, 8 – God's judgment causes Egyptians to “know” the Lord (General)

Exodus 33:13 – Moses prays to “know” the Lord (Special)

Isaiah 19:20-22 – Egypt “knows” the Lord because of the Savior (Special)

Intellectual element: basic information about God

Ethical element: response to the right information

Knowledge: a justified true belief

Romans 1:18-23 – everyone has a justified true belief about God, but an unrighteous and ungodly response to that knowledge.

Self deception: conscious suppression of the clearly evident knowledge of God

Rationalization: manipulation of evidence in order to reach a predetermined conclusion

3 types of knowledge:

Propositional/Factual – know that X

Skillful – know how to X

Personal/Relational – know a person

Hebrews 11:6 – “must believe that He is” – Factual

1 John 2:3-5 – “we know Him if we keep” – Skillful

Phil 3:8-11 – “that I might know Him” – Relational

4 ways unbelievers know God

1. Works of nature

Romans 1 – the things that are made

Romans 2 – the way God has made man

2. Works of judgment – Exodus 14:18

3. Works of graciousness – Acts 14:17 (rain, food, etc.)

4. Works of redemption – Matthew 11:20-21

The unbeliever’s knowledge:

What they know – The wrath of God – Romans 1:18

What they don’t know – The way of salvation

General Revelation

Sufficient – to hold men accountable to God’s wrath

Insufficient – to bring men to saving knowledge of God

4 features of the Saving knowledge of God (based on grace)

1. Personal address relationship (Abba Father)

2. Take covenantal responsibility (blessing & cursing)

3. Live in the presence of God (walk & talk with Him)

4. Conscious of His personal redemptive work in heart

V. KNOWABILITY OF GOD

God is Knowable Because He Seeks Us!

God’s Transcendence

The quality of originating beyond creation or man’s temporal experience and exceeding it

God’s mystery, separation, otherness

God’s incommunicable attributes reveal His transcendence

Independence (asity) – He needs nothing

Immutability (unchanging) – He remains the same

Infinity – He is limitless

Unity/Simplicity (no parts) – He is one

God’s transcendence/His immanence

God created & sustains the creation

God reveals & incarnates

Rationality

Pertains to man's reasoning/intellect

Pertains to what is known apart from observation of senses

Pertains to authority of man's mind (rationalism)

Rationalism:

Man's mind is final court of appeal

Fosters man's independence

Man's mind establishes limits of reality

Reason should be used as a tool, not as a standard or law unto itself

God is not irrational (nor is theology)

2 Corinthians 1:19 – not yes and no

Hebrews 6:18 – impossible for God to lie

Absent the only mysteries allowed in theology are divinely revealed mysteries

God's Incomprehensibility

Isaiah 55:8-9 – God's ways & thinking are not like ours

Apprehensible – we can understand as God reveals

Incomprehensible – due to our limitation

1. Qualitative difference between God's thoughts and our thoughts
(His thoughts are creative)
2. God's thoughts are criteriological
(His thoughts establish the standard or criteria)
3. Awe factor (all of God's thoughts produce awe)

Necessity of God's self-revelation

Our knowledge of God is directly proportional to His desire for us to know Him

VI. SCRIPTURE: OUR STANDARD OF KNOWLEDGE

The Necessity of Scripture

Why a written revelation beyond nature

God's salvation purpose establishes the necessity of Scripture

Lordship requires specific communication

Covenant relationship requires covenant stipulations

Inscripturation: the written deposit of divine revelation

Reasons for written form:

Corrupting influence of sin (man's tendency to misunderstand)

Problem of generational transfer of revelation

Testifies to the permanence of God's revelation

The Sufficiency of Scripture

Isaiah 55:11 – God's word accomplishes His purpose

Misunderstanding of Scripture is a reader problem not a writer problem

2 Timothy 3:15-17

Hebrews 1:1-2 – The Incarnation: the apex of God's revelation (God's final word)

John 14:26 – The Spirit will remind the Apostles of all that Jesus revealed

John 16:13 – the Spirit will lead apostles into all the truth

Acts 20:27 – The whole counsel of God is now available through the writings of the Apostles

The Sole Authority of Scripture

2 Peter 1:21 – written by men who were moved by God

Galatians 1:1, 6-9

Apostle – not from men, but God

Apostolic proclamation – the standard by which we are judged

1 Corinthians 2:13

1 Thessalonians 2:13

Isaiah 8:20

Deuteronomy 4:2

Danger:

The traditions of men (Matthew 15:6)

The philosophies of the world (Colossians 2:8)

Three reasons for *Sola Scriptura*

Who God is

God is not ignorant (Hebrews 4:13)

God does not lie (Hebrews 11:33-34)

Who we are – Romans 11:33-34

Nature & importance of the Gospel – it requires a sure word from God

VII. THE PERSON OF GOD: THE TRINITY

The Privilege and Personal Nature of the Knowledge of God

John 17:3

Jeremiah 9:23-24

Hosea 6:6 – God's desire for us to know Him

The Effect of the Knowledge of God on Your Mind

Humbles your mind

Edifies your mind

Expands your mind (enlarge your thoughts)

Consoles your mind

Sanctifies your mind

Strengthens your mind

Gives wisdom to your mind

Emboldens your mind

Gives contentment to your mind

Produces a zealous mind

Three Prerequisites for Healthy Spiritual Knowledge

Personal knowledge of God

Pursuit of the knowledge of God with right motives

Meditation upon God leading to prayer and praise to Him

The Fruit of a Personal Knowledge of God

Titus 2:10 – lives that adorn the doctrine

1 Peter 2:9 – lives that show forth His excellencies

The Trinity: the indispensable mystery at the heart of the Christian faith (3 in 1)

Detraction of the Doctrine of the Trinity

Jews and Moslems accuse the church of departure from monotheism

Early church heresies: wrong attempts to explain mystery of unity of God

Two forms of modalism:

Noetus – Son and Spirit are roles the Father assumes

Sabellius – All three are masks which God assumes (persona)

Patrapassianism: the Father suffered on the cross

Dynamic monarchianism: no personal distinctions (Jesus not fully God, but given a portion of the divine nature)

All modern pseudo-Christian cults deviate on doctrine of the Trinity (Mormons, Jehovah's Witnesses, Christian Science, etc.)

Definition Of The Trinity (adapted from Westminster Confession)

“There is but one only living and true God, there are three persons in the Godhead, the Father, Son and Holy Spirit and these three are one true eternal God, the same in substance, equal in power and glory, although distinguished by their personal properties, the Scriptures manifest that the Son and the Holy Spirit are God equal with the Father, ascribing unto them such names, attributes, works, and worship that are proper to God only.”

The Trinity in Scripture

Deuteronomy 6:4 – *Shema* – “Hear, O Israel, the Lord our God is one”

Matthew 28:19 – “in the name of the Father, Son, and Holy spirit”

1 Corinthians 8:6 – “there is only one God”

2 Corinthians 3:16-18 – “Now the Lord is the spirit”

1 Peter 1:2 – the Father's foreknowledge, the spirit sanctifies, the son atones

Acts 5:3-4 – ascribes the name of God to the Holy spirit

1 Corinthians 2:10 – ascribes attribute of omniscience to the Holy Spirit

Genesis 1:2 – ascribes work of creation to the Holy Spirit

2 Corinthians 13:14 – ascribes worship to the Holy Spirit (benediction)

Westminster – “In the unity of the Godhead there are three persons of one substance, power, and eternity.”

Essential unity / functional distinctions

Heretical analogies:

Egg – shell, yolk, and white (1 egg/ 3 parts)

Water – ice, water, steam (1 substance/ 3 modes)

There is no completely accurate natural analogy for God's essential being

Development of the Doctrine of the Trinity

The Old Testament begins to teach the doctrine of the Trinity

Genesis 1:1-3 – God, spirit of God, Word of God

Genesis 1:26 – plurality: “Let us”

Genesis 18:1 – God visits Abraham

Genesis 32:24-30 – The angel of the Lord is God and is sent by God

Psalm 33:6 – the heavens were made by the Word of the Lord

Proverbs 8 – wisdom is personified

Isaiah 48:16 – The Lord, the One sent, and the spirit

The Trinity is revealed in the Old Testament more in deed than in word

Defense of the Doctrine of the Trinity

Inherent rational: God is love, God is eternally unchanging, God has always loved, the object of God's love prior to first creative act was Himself

Inference – the doctrine is inferred from the overall revelation of the Scripture

Direct Testimony – specific language from proof texts

The One and the many – two ultimates resolved in God Himself

VIII. THE PERFECTIONS OF GOD

God's Invisibility

Golden Calf – false worship of Jehovah (Colossians 2:23 – Will Worship)

Called to worship the true God in the true way (Exodus 20:4-6 – 2nd Commandment)

Knowledge of God not speculative because God prohibits making Him in our image

Why God Forbids Making Visible Representations of Himself

1. God is sovereignly invisible

God's invisibility is a non-essential attribute

God sovereignly determines where, when, and how He will appear

Man has no prerogative regarding the visibility of God (Deut. 4:12, 15, 23)

2. God is the living God

Idols deprive God of His absoluteness & personality

Isaiah 40:18-21

Psalms 115:7

3. Importance of God's purpose in establishing man as His image

Genesis 1:26-27

4. God's covenant jealousy

Exodus 20:5

Exodus 34:14 – His name is jealous

God's zeal for a true spiritual relationship with His people

5. Importance of Jesus as God's exact image

Hebrews 1:3

2 Corinthians 4:4

John 14:9 – "He who has seen me has seen the Father"

6. God's redemptive historical plan

God has reserved His full revelation for the final day

1 Corinthians 13:12

1 John 3:1-3

7. God's overwhelming greatness and glory cannot be adequately represented

Exodus 33:17-23

Matthew 11:27 – God's true means of self-revelation

God's Name

Biblical names:

A name carries meaning, it is not just an arbitrary label

Adam named the animals: characterizations, not meaningless sounds

God's name is treated as Himself

Exodus 20:7 – Do not take My name in vain

Joshua 9:9 – The fame of His name

Exodus 9:16

Psalms 22:22 – Messiah's declaration of God's name

Psalms 9:2 – Sing praise to His name

Malachi 2:2 – God curses those who do not honor His name

Psalms 74:7 – The dwelling place of His name

Psalms 74:10 – The enemy spurns His name

Deuteronomy 12:11 – The place the Lord chooses for His name to dwell

Joel 2:32 – Call on the name

Psalms 106:8 – He saved them for the sake of His name

Isaiah 52:6 – Knowing His name = knowing Him

John 5:43 – His name carries His authority
 Revelation 3:8 – Denial of His name = denial of Him
 Acts 4:12 – No other name
 Exodus 23:13 – Make no mention of names of other gods
 Psalm 16:4 – do not take the names of other gods upon your lips
 Hosea 2:16-17 – He will remove the names of the Baals from Israel’s mouth
 Exodus 3:13-15 – I AM THAT I AM (YVHW)

1. Eternality – imperfect tense in Hebrew connotes a sense of eternity
 - Isaiah 41:4 – First and last
 - Isaiah 44:6 – First and last
 - Psalm 135:13 – The memorial name endures forever
2. Covenant faithfulness
 - Exodus 6:1-8 – Shift from *El Shaddai* to YVHW
 - Malachi 3:6 – Names each carry a history and story
3. Sovereignty in salvation
 - Exodus 33:17-19 – I will be gracious to whom I will be gracious
 - Exodus 34:6-7

God’s Attributes

“God is a Spirit in and of Himself infinite in being, glory, blessedness and perfection, all sufficient, eternal, unchangeable, incomprehensible, He is everywhere present, all mighty, all knowing, most wise, most holy, most just, most merciful and gracious, long-suffering in abundance of truth.”

John 4:24 – God is a spirit
 Psalm 145:3 – His greatness cannot be searched out
 Psalm 113:4 – His glory is above the heavens
 1 Timothy 6:15 – Blessed and only God
 Matthew 5:48 – Perfect
 John 5:26 – Life in Himself, in need of nothing
 Psalm 90:2 – Eternal
 Malachi 3:10 – Unchangeable
 Psalm 145:3 – Incomprehensible
 Psalm 139:7-10 – Omnipresent
 Luke 1:37 – Almighty
 Hebrews 4:13 – Omniscient
 Romans 16:27 – Most wise
 Isaiah 6:3 – Most holy
 Deuteronomy 32:4 – Most just
 Exodus 34:6 – Abounding in truth

Controversial Considerations of God’s Attributes

God exists outside of time – inadequate description

- Mixes spatial and temporal categories
- Philosophical implication: history is an illusion
- Result: undermines redemptive history

Does God change His mind?

Jeremiah 18:7-10
 Anthropomorphic description of God’s government in history
 He changes His mind from our perspective of history

Can God do anything?

No, He can do everything he wills to do

God cannot lie, sin, etc.

Does God know all the future?

To know the future is to say the truth about it

Knowledge is a justified true belief

He knows all things because He plans all things

IX. THE PROVIDENCE OF GOD

Common Grace

Grace: undeserved blessing

Common: non-saving

Examples

Creation is an act of grace (Mere existence is an expression of grace)

Probation – Man in the garden an expression of grace

Promise of salvation: when we deserved destruction (Genesis 3:14-19)

Prior expressions of grace mixed with curse

1. Preservation of the world (rainbow)
2. Provision of common grace: rain, sun, food (Matt. 5:44-48)
3. Restraint of wickedness (2 Thessalonians 2:6-8)

Common grace is indiscriminate

Common grace: God loves all men in some ways

Election: God loves some men in all ways

Common grace ends at consummation of history: final judgment

Misconceptions

1. Common grace is not really gracious due to temporary nature
2. Unbeliever is enabled to do good
3. Blurs line between righteous and unrighteous

2 Peter 3:9 – Common grace serves the purpose of saving grace

Miracles

Defined: A supernatural act in the created realm in which God manifests Himself as Lord and inspires wonder.

Four historical views (with answers)

1. Exception to natural law: floating ax head (What is natural law?)
2. Caused by immediate power of God without intervening factors (all of God's acts are immediate)
3. Powerful signs and wonders (Subjective – one man's wonder is normal to another)
4. Redemptive event revealing God's gracious purpose (Not all miracles are redemptive)

Requirements for a miracle:

Extraordinary – not in normal realm of events

Powerful – beyond human capacity

Wonderful – cannot be accounted for

God's Government and the Preservation of the World

Nothing is excluded from God's government

Colossians 1:17

Hebrews 1:3

Ephesians 1:11

Nehemiah 9:6

Psalms 36:6

He governs through the agency of men and angels

X. ANGELS

Angelos (Greek): messengers (various roles identified with angels in Scripture)

Isaiah 42:19- prophets

Malachi 2:7 – priests

Revelation 1:20 – pastors

Isaiah 43:9 – the Messiah (Angel of the Lord)

The Nature Of Angels And Demons

1. Created beings – Colossians 1:16

2. Incorporeal – Hebrews 1:14, Luke 24:39

3. Supernatural abilities – Acts 12:7, Luke 8:30

4. Immortal beings – Luke 20:6

5. Personal beings –

Luke 15:10 – love and rejoice

1 Peter 3:12 – curious

Hebrews 1:6 – worship

Luke 1:13 – talk

Genesis 19:1 – come and go

Matthew 24:36 – limited in knowledge

6. Mighty – Psalm 103:20

7. Numerous – Revelation 5:11

Orders of Angels

Cherubim – guarded the garden, ark of the covenant, and the throne

Seraphim – Isaiah 6:2-6 – fly around the throne proclaiming His holiness

Gabriel – mediates revelation to God's people

Michael – the only angel identified as an archangel

Thrones/Dominions/Principalities/Powers

Function of Angels

1. Worship God

2. Carry out God's will

3. Mediated God's Law

4. Execute judgment – Acts 12:23, Passover, etc.

5. Aids in final judgment – 1 Thess. 4:16-17, 2 Thess. 1:7

6. Minister to saints – Acts 12:7, Hebrews 1:14 (Elijah and Jesus in desert)

7. Guardians – Psalm 91:10-12, Matthew 18:10 (their angels)

History of Angels

Originally: all holy (some fell – no possible redemption – Hebrews 2:16)

Holy angels: the elect angels

Matthew 25:41

Revelation 14:10

1 Timothy 5:21

Jesus triumphed over the angelic host

Hebrews 1:4-13

Colossians 2:10, 15

Hebrews 2:14

1 Peter 3:19-22 – proclamation of victory

Character and Status of Satan

2 Corinthians 6:15 – Supreme example of personal iniquity and darkness

Names of Satan in Scripture:

Belial, evil one, slanderer, adversary, enemy, destroyer, liar, murderer, accuser of the brethren, old serpent, dragon, prince of demons, Abbadon, Apollyon, Beelzebub, god of this age, prince of the power of the air, ruler of the world

Theological value of the doctrine of angels and demons (2 Kings 6)

1. Our view of the world is too small
2. Our view of the physical world is too impersonal
3. Prepares us for the reality of the battle
4. Comforts us to know God's provision
5. Shows how great our salvation is (not given to angels)
6. Encourages us that victory is assured

XI. ANTHROPOLOGY: THE NATURE OF MAN

Man's Origin

What is man? Man's inherent self-consciousness leads all to ask this question

Genesis 1:26 – 6th day

Man is part of the animal kingdom

Man is different than the animals

Man is created in God's image

Sin presupposes redemption, which presupposes dignity

Two accounts of creation

Genesis 1:1 – 2:3 – five views of seven days of Genesis 1 and 2

1. Days are roughly 24 hour days (arises from simple reading of the text)
2. Gap theory (Genesis 1:2 – became formless and void)
3. Days are geological ages (one day is as one thousand years)
4. Punctuated day/age period (24 hour days separated by long ages)
5. Framework theory (not chronological but 7 painted portraits)

24 hour day is foundational to Sabbath commandment

Genesis 2:4—

Presupposes that Gen. 1 account was not intended to be chronological

History with narrow focus on man

Evolutionary challenge

Naturalist: theory of gradual transformation from simple to complex forms

Darwin: proposed mechanism for this philosophy (Natural selection)

Sociology of Science: scientific conclusions reached for social reasons

Faith of the Evolutionist: basic principles

1. Something came from nothing
2. Order came from disorder
3. Life came from inorganic matter
4. Variation came from sameness
5. Intelligence came from non-intelligence
6. Language arises from no language
7. Morality arises from non-morality

Theistic evolution: compromise between scripture & natural reasoning

Problems with theistic evolution:

Mature creation – no development

After their kind

24 hour days

Man distinct from animals: the image of God

Man's Constitution

The breath of life – Genesis 2:7

Two sub-biblical views

Dichotomy – body & spirit

Trichotomy – body, soul & spirit

Man became a living soul (not received)

Soul is not a part of man – soul is man

One creative act – not two stage process

Breath of life (*nephesh*) is shared by animals (animating principle)

Why is man different from animals?

Not additional element

Distinction: unique capabilities for rational/moral behavior

Soul

Nephesh (life or soul)

Isaiah 42:1 – God has a *nephesh*

Genesis 9:10 – animals with *nephesh*

Whole man – soul refers to entire person

Genesis 17:14

Romans 13:1

Life of man – Genesis 9:4-5

Idioms for whole man

Joshua 23:14 – heart and soul

Genesis 35:18 – soul departing at death of body

Leviticus 19:20 – corpse is called “a dead soul”

Revelation 6:9 – disembodied souls in heaven

Spirit: used interchangeably with soul – Luke 1:46-47

Breath – Job 15:30

Wind – Genesis 8:1

Animals have spirit – Ecclesiastes 3:21

2 Corinthians 7:1 – flesh and spirit = the whole man

Acts 7:59 – spirit departs at death

Hebrews 12:23 – spirits of just men in heaven

Colossians 2:5 – absent in body, present in spirit

Life imagery

Spirit – life image centered in breath

Soul – life image centered in blood

Heart

Inner life, center (emotion, will, thought)

Deuteronomy 6:5 – the entire life

Mind

Romans 11:34 – God has a mind (1 Corinthians 2:16)

Luke 24:45 – focus upon thought, reason, rational faculty

Scripture is more concerned with the moral characteristic of man's inner life than with a metaphysical description of it.

What about the intermediate state? (between death and resurrection)

Luke 23:43

Luke 16:22

Matthew 22:32

2 Corinthians 5:1 – Paul's view of death: non-platonic

Man's personality continues beyond bodily death – mystery

Final goal: resurrection of the body – glorified body

Man's Original Condition

Man as God's image: all of man imaged God

Effect of the Fall upon man as God's image

Continuing image

Genesis 9:6

James 3:9

1 Corinthians 11:7

Corrupted (or lost) image: in need of restoration

Colossians 3:10

Ephesians 4:24

Romans 8:29

Theological debate

1. Lutheran view: image is completely lost (image=moral excellence)

2. Catholic and Arminian: image has not been lost

3. Reformed: both are true in different senses

Broad: spiritual/intellectual abilities not lost in the Fall

Narrow: moral excellence lost in the Fall

XII. SIN AND ITS PUNISHMENT

Failed Probation: Genesis 3

Tree of the knowledge of good and evil: arbitrary test

Nature of the test: who defines and determines evil – God or man?

Failure of Headship:

God's pattern = God head over man > woman > animals

Man's failure = serpent > woman > God

Cherubim: demonstrate the finality of man's fall and inability to return

Imputation of Adam's Sin

Three views of our union with Adam

1. Seminal (Biological) – through physical seed
2. Platonic (Realistic) – universal essence of man in Adam (Shedd)
3. Representative (Federal Headship) – Romans 5:12
Universal death explained (one man's sin/universal sin: all sinned)
Punctiliar: all men sinned (a particular past event)
All men sinned when Adam Sinned

Variations/Distortions/Denials of Romans 5:12

1. Pelagian – Adam sinned only in an exemplary way
We follow Adam's example
Infant death destroys this view
Romans 5:14 – not all follow Adam's example
Romans 5:18 – one transgression
Pelagian view disallows Adam/Christ theme of Paul
2. Placaeus (Mediate imputation)
Depraved disposition only – no judicial punishment
3. Hodge (Immediate imputation)
We receive Adam's liability but not his blame
Kant critique: how can man be liable for what is imputed?

Our view of imputation determines our view of the atonement

Man's Guilt (Position)

Original sin: man's attempt to become god

Dominion:

Original intent – God rules man > man rules creation
After the Fall – man rules creation in corruption

Description of man under sin: total depravity

Wayward – Isaiah 53, Romans 3:12
Slaves to sin – Romans 6:17
Unable to please God – Romans 8:4-8
Willfully blind – Ephesians 4:18, 1 Corinthians 2:14
Ungrateful – Romans 1:21
Hostile to God – Romans 8:7
Condemned – Romans 3:19
Unrighteous – Isaiah 54:6, Proverbs 15:8

Man's Pollution (Condition)

Heart corruption:

Jeremiah 17:9
Mark 7:21-23
Matthew 15:18-20
Matthew 7:16-18

What about free will?

Man's will is in bondage to sin, but the sin man does he chooses and actually wants to do. Man chooses the particular form of evil he practices.

Matthew 17:12
Luke 12:18 – this is what I will do

Man's moral nature in its four-fold condition

1. Able to sin: prior to the Fall
 2. Not able to sin: fallen and prior to regeneration
 3. Able not to sin: regenerated (Romans 6)
 4. Not able to sin: new heavens and earth (Heb. 12:23, Jude 24, 2 Peter 3:13)
- Man in a sense is free in all four states: he always does what his heart desires

Man's Punishment

1. Spiritual death
Ephesians 2:1
1 John 5:12
2. Exclusion from God's presence
Genesis 3:24
2 Thessalonians 1:9
3. Present grief
Genesis 3:16-17
Proverbs 12:12
4. Disruption
Cosmic: the entire creation groans (Romans 8:19-23, Genesis 3:17-19)
Relational: Genesis 4:8
Personal: no righteousness, peace, joy
5. Physical death
The wages of sin is death: Romans 3:23
The soul who sins shall die: Ezekiel 18:4
6. Final judgment: Revelation 20:11-15

XIII. THE PERSON OF CHRIST

Defense of the Incarnation

How others reacted to Jesus

- Mark 2:7, 12 – Amazed by His works
- Matthew 7:28-29 – Astonished by His teaching
- Matthew 8:27 – marveled at His authority
- Matthew 16:13-17 – Puzzled about His identity

Cultural Barriers to believing in the incarnation (1 Corinthians 1:23)

Jews: (stumbling block)

Fiercely monotheistic they considered incarnation blaspheme

Greeks: (foolishness)

Philosophy aimed at escape from the physical body – concept of the incarnation is the opposite philosophical direction

Biblical Case for the Deity of Jesus

Old Testament: the promise of a divine Messiah

- Psalms 110:1 – The Lord says to my Lord
- Malachi 3:1 – The Lord will suddenly come to His temple
- Isaiah 9:6 – A son born and called the mighty God
- Micah 5:2 – One born in Bethlehem is everlasting
- Isaiah 40:3 – Prepare the way for Yahweh Who is coming
- Jeremiah 23:5-6 – The Messiah will be called Yahweh our righteousness

New Testament: clear statements of his deity

John 4:26 – I am He

Titus 2:13 – Our great God and Savior

Jesus has divine prerogatives

Luke 5:20-21 – Jesus forgives sins

Matthew 14:33 – Jesus receives worship

John 10:30 – He and the Father are one

John 14:9 – He who has seen Him as seen the Father

John 1:1-3 – all things came into being by Him

Colossians 1:15-19 – He is the firstborn of all creation

Philippians 2:6 – Jesus existed in the form of God

John 1:14 – one of a kind (*monogeneus*)

Jesus has divine titles (N.T. applies O. T. Yahweh passages to Jesus)

Yahweh – John 8:24, 28, 58, (I AM)

Isaiah 44:6 / Revelation 1:8, 22:13

Psalms 102:21-26 / Hebrews 1:10-12

Isaiah 8:13, 14 / 1 Peter 2:8

Joel 2:32 / Romans 10:13

Jesus is Lord – central confession of N.T.

Explicit statements of the New Testament of the deity of Jesus

John 1:1

Titus 2:13

Hebrews 1:8 (Psalm 45:6)

Romans 9:5

1 John 5:20

Hebrews 1:3

Philippians 2:6

The Incarnation Expounded

The pre-existence of Jesus

John 8:58

John 17:5

Colossians 1:16-18

Hebrews 1:2, 8:10

John 1:1-3

Galatians 4:4-5

Philippians 2:5-7

Revelation 22:13, 16

John 3:13, 17

John 6:38, 57

John 13:3

John 16:28

The Necessity of the Incarnation (necessary – not optional)

1. To redeem fallen man as God's free and gracious choice – Romans 9:18, 24

2. God's choice to redeem man required:

Covenantal representation – mediator (Romans 3:26)

Romans 5:12-21 – Jesus is the second Adam

1 Corinthians 15:45 – Jesus is the last Adam

1 Timothy 2:5 – Jesus is the one mediator between God and man

Provision of blood atonement – death required

God cannot die, but God incarnated could die

Hebrews 9:23

Hebrews 10:1-12 – Jesus took on a body in order to die

Doctrine of subsequent necessity (Right view)

God chose to save fallen man, therefore He sent Jesus

Doctrine of antecedent necessity (Wrong view)

God had to save fallen man, therefore He sent Jesus

The Incarnation was a subsequent, consequent, absolute necessity

Subsequent – God chose to save

Consequent – because He chose, the Incarnation was required

Absolute – the cross was the only way to save

The Virgin Birth

Virgin conception is the miracle (not birth)

Matthew 1:18-25

Isaiah 7:14

Why was it necessary?

It demonstrates the uniqueness of Jesus

It demonstrates the divine initiative in His birth

It demonstrates the Sonship of Jesus

The Nature of the Humanity of Jesus

Fully man: Jesus was and is completely human

Jesus had everything that makes man human

Weakened human nature: closest to sinful humanity without sinning

Mortal humanity: not prefall humanity

Romans 8:3

Hebrews 5:2

2 Corinthians 13:4

1 Corinthians 15:3

Impeccability

Luke 1:35 – the Holy one to be born

John 8:46 – “can you prove Me guilty of sin”

Acts 3:14 – the Holy and Righteous one

Hebrews 4:15 – tempted . . . yet without sin

Hebrews 9:14 – unblemished

1 Peter 1:18-19

1 Peter 2:22-23

1 John 3:4

2 Corinthians 5:21

Hebrews 5:7, 12:2-4 – Jesus was truly tempted

*Paradox: Jesus was impeccable in regard to His divine nature

Jesus was peccable in regard to His human nature

Charles Hodge – Christ was able to sin

Shedd – Christ was unable to sin because of His deity

Incarnation by addition, not subtraction

John 1:14

Philippians 2:6-7

Acts 20:28 – God's own blood

1 Timothy 3:16

1 Timothy 1:17

Colossians 2:9

The Incarnation did not subtract deity from Jesus

Kenosis theory: divestment of some or all divine attributes (Phil. 2:7)

God cannot divest Himself of any essential attribute (i.e., glory)

The Incarnation did add human flesh to the divine nature (fully God / fully man)

The glory of God was in a certain sense veiled by human flesh

Matthew 17:2

Hebrews 10:20

John 1:14

John 17:5

Jesus chose to not exercise His divine prerogatives in the Incarnation

Hebrews 5:8 – the son suffered: He never laid aside His Sonship

Isaiah 53:12

Four reasons why the Kenosis theory is not tenable

1. The immutability of god does not allow it

2. The unity of the Trinity would cease to exist

3. Genuine incarnation (God made flesh) requires it

4. Exaltation of Jesus would then require giving up human nature

Philippians 2:7 – He emptied Himself – referring to his choice of

Humanity

Servanthood

Obedience

Perpetuity of Jesus' human nature

Hebrews 13:8 – yesterday, today and forever

1 Timothy 2:5

Colossians 2:9 – present tense

Philippians 3:21 – continuity but transformation

Relationship of the two Natures in Christ

Lutheran: divine attributes communicated to His human nature

Reformed: both divine and human natures communicated to His person

Whatever is true of either nature is true of the person

Does Jesus know everything?

Human nature – no

Divine nature – yes

Christological Heresies

Where does heresy come from?

Unteachable disposition

Desire to reduce mysteries of God's word to manageable formulations

Nine major heresies of church history

1. Ebionitism: natural son of Joseph and Mary, Christ at baptism until the cross
2. Adoptionism: man Jesus became divine by conferral of divine qualities
3. Doceticism: Jesus was divine being who only appeared human (1 John 4:2, 3)
4. Sabellianism: God appeared as son for a time (Modalism)
5. Arianism: Jesus divine in secondary sense, 1st & greatest created being (Nicea)
6. Apollinarianism: fully divine/partial human nature (no human mind or soul)
7. Nestorianism: Jesus was two persons (unity of wills, not natures)
8. Eutychianism: Jesus had 1 mingled human & divine nature (Monophysitism)
9. Kenosis: Jesus emptied Himself of deity at incarnation (later 19th century)

Four categories of the nine major heresies

1. Jesus was essentially man (#1 & #2)
2. Jesus was an appearance only (#3 & #4)
3. Jesus' full human nature denied (#5 & #6)
4. Jesus' two natures separated or mingled (#7 & #8)

Chalcedonian Christology (451 AD)

Jesus is 1 person with 2 full natures without confusion, division, mixture or separation

Plurality of natures / not persons

Two whole, complete natures

Homoousios

Westminster Confession – chapter 8, section 2 (statement based upon confession)

The only mediator – 1 Timothy 2:5

of the covenant of grace –

is the Lord – Romans 10:9

Jesus Christ – Matthew 16:16

Who being the eternal – John 1:1

Son of God – 1 John 5:20

of one substance – John 10:31

and equal with the Father – Philippians 2:6

in the fullness of time – Matthew 1:21-28, Galatians 4:4

became a man – 1 Timothy 2:5

and so was and continues to be God and man – John 1:14

in two entire, distinct nature in one person – Colossians 2:9

forever – Romans 9:5

XIV. THE COVENANT OF GRACE

Nature of the Covenant

A mutually bonding contract (compact) between God and His people sovereignly transacted by the Lord wherein a promise is made by God which calls for trust on the part of His people and entails obligations of submission which are sanctioned by blessings and curses.

Contrast of Covenantal and Dispensation Theology

Covenant:

All post-fall covenants essentially one (grace)

Each successive covenant expands upon the prior covenant

Dispensation: each covenant replaces or parallels previous ones

Covenant Theology:

- Old and New covenants are one in essence, diverse in administration
- Old covenant – provisional, anticipatory, administered by foreshadows
 - Colossians 2:16 – shadow vs. substance
 - Hebrews 10:1 – shadow vs. very form
- New Covenant – reality and fulfillment
- Why did God choose to administer the Old Testament by shadows?
 - Galatians 4:1-3 – the immaturity of God's people
 - Example of comic book vs. encyclopedia

Basis and Purpose of the Covenant of Grace

- Basis: God's nature and character
 - He is a covenant making and keeping God
 - Deuteronomy 7:6-10
- Purpose: He will be our god, and we will be His people
 - Genesis 17:7
 - Jeremiah 11:2-4
 - Jeremiah 31:33 (Hebrews 8:10)
 - Ezekiel 37:27 (2 Corinthians 6:16)
 - Zechariah 8:8 (Revelation 21:3)

Promise And Submission

- God made a promise to His people (Hebrews 9:15, Galatians 3:15-22)
- God bound Himself to His promise by an oath (Hebrews 6:13-19)
- God requires us to submit to the obligations entailed by the covenant (Exodus 19:5-6)

Unity of the Covenant of Grace

- Original aim of the Law and Israel's misunderstanding
 - Romans 9:30-32
 - Romans 10:3-4
- Galatians 2:19
 - Die to the Law as means of saving myself
 - Through the Law Paul realized the necessity of grace and faith
- Hebrews 8:6-8
- Ephesians 2:12
 - You were at that time strangers to the covenants
 - Now Gentiles are brought near to the covenants of the promise
- One promise in many covenantal administrations (Noahic, Mosaic, Davidic)

Provisions: Old Covenant Promises and New Covenant Fulfillment

- Genesis 3:15 – (John 12:31-32)
- Genesis 8:21 – (Hebrews 1:3, Revelation 3:21, 4:3)
- Genesis 12:2-3, 17:1-8 – (Hebrews 11:8-10, Galatians 3:14, 16, Ephesians 1:14, 1 Peter 1:4, Luke 2:32, Acts 13:7-8)
- Exodus 12:19-24 – (Matthew 5:17, Hebrews 4:15, Hebrews 9, 1 John 2:4-6)
- 2 Samuel 7 and Psalm 89 – (Luke 1:32-33, Acts 5:31, 1 Corinthians 15:25)

Old Covenant Provisions Fulfilled in Christ

- Every provision of the O.T. covenants is fulfilled in Christ
 - (Adamic, Noahic, Abrahamic, Mosaic, Davidic)
- 2 Corinthians 1:20 – all the promises in Christ are yes and amen
- Luke 24:27 – Christ is central to the covenant of grace

Covenant of Redemption: The Eternal Covenant

Execution of the Covenant of Grace

Covenant between God the Father and God the Son

Economic arrangement: the Son accomplishes and the Father rewards

Intra-Trinitarian Economy of Salvation:

The Father to represent the whole Trinity

The Son to carry out the mediatorial role

John 6:38-40, 10:18, 17:18-19

Ephesians 1:20-23

Acts 2:32-36

Psalm 2:7-9, 89:3

Isaiah 42:1 & 6, 49:5-8, 53:10-12

1 Corinthians 15:25-28, 45-49

Philippians 2:9-11

XV. THE SAVING WORK OF CHRIST

Completing Conceptions of Salvation

Man's concerns for the issues of human dignity and human dispicableness

1. Counterfeit philosophies find different dignity of man based on own concept

Rationalism: intellect

Evolution: cutting edge

2. Various explanations of dispicableness

Fate: (Oedipus)

Environment: external factors

Psychological: syndrome

Evolution: animal essence

Societal: civilization corrupts (back to nature)

Individualism: everyone looks out for #1

Man's answers

Mysticism: enlightenment, new age (self as savior)

Determinism: social programming (state as savior)

Romanticism: back to nature (nature as savior)

Moralism: self-esteem (respect as savior)

Freedomism: (freedom as savior)

Revolutionism: (power as savior)

Progress: (technology as savior)

Religion: Transcendent mysticism – other world or realm (Hinduism)

Immanent moralism – following moral code (Buddhism)

Pseudo Messianic – following new leader (Islam)

Gracious Nature of Salvation (Versus)

Naturalism – Pelagian

Man is not fallen enough to need an entire change

Grace only helps man

Sacerdotal – Roman Catholic

God saves man indirectly through the church as the depository of His grace

Sacraments are essential means of salvation

Universalism – Arminian

God hopes to save all and has made salvation available to all

Man's response ultimately determines his fate

Order of Divine Decrees

In house debate over the order and chronology of God's motives and acts

Supralapsarian vs. Infralapsarian

Lapsarian – relation to the fall of man

Supra – above or prior to

Infra – below or subsequent to

Problems with the debate

Biblical use of the term "decree" is always singular (Ephesians 1:11, 3:11, etc.)

The Decree of God is eternal with no chronological sequence

Essence of the Issue: expressing God's character

Key question – Does God elect men or sinners? (Supra = men / Infra = sinners)

Theories of Salvation in Christian Tradition

What place does the death of Christ have in His saving work?

Tragic Martyr: saving example – but no functional purpose of His death

Uniform life and death: simply final episode in one homogenous event

*Unique function: life and teaching were essential & necessary prelude

What purpose did Christ's death serve?

Divinize cosmic order and human nature

Deliverance from Satan and his power

Inspirational view – contemplation of cross stirs up love

Pedagogical view – teaches us to honor God's justice by displaying God's attitude

*Penal substitution – propitiation and reconciliation and justification

What makes the saving work of Christ effective?

Our moral commitment and conduct based on His example

Mystical union with humanity

Sacerdotal mediation

Appropriation of grace by free choice of faith (cross + faith = salvation)

*Applied by the Holy Spirit working new life and faith in elect

How does Christ's work impact personal religious experience?

Salvation corporate social issue – Liberation theology

Salvation is objectively universally complete – absolute universalism

Salvation is mystically realized – rituals, icons, etc.

Salvation is reciprocal relationship of sacraments and works

Salvation is by response of faith producing religious experience

*Salvation by regeneration producing conversion/sanctification/glorification

Comprehensive Scope of Salvation

Jesus is our Savior

Luke 2:11

John 3:17

John 4:42

1 John 4:14

What is it He saves us from? – Sin and its consequences

Matthew 1:21

1 Timothy 1:15

1 John 3:5

We must grasp the scope of sin to grasp the scope of salvation!

2 Corinthians 5:17 – salvation unto a new creation

2 Peter 1:3 – all things

1 Timothy 4:8-10 – Savior of all men (this present life and that to come)

Redemption

Presently: spiritual (Ephesians 1:7, Colossians 1:14)

Eventually: encompassing all things

(Romans 8:23, Ephesians 1:14, 4:30, Colossians 1:20, 1 John 3:8)

Messianic Offices of Prophet, Priest and King

Jesus is the Christ (Anointed One) – the Messiah

O.T. offices of Prophet, Priest and King were anointed (foreshadows of Messiah)

All the O.T. pointed toward Jesus: John 5:39 and Luke 24:27

Exodus 29:7 – Priest anointed

1 Samuel 10:1 – King anointed

1 Kings 19:16 – Prophet anointed

Jesus exercised all 3 offices both in His humiliation and exaltation

Jesus as the Prophet

Hebrews 1:1 – the apex of God's revelation

Acts 3:22-23 – the prophet (Deuteronomy 18:15)

Colossians 2:3 – the treasury of all knowledge

Jesus as the King

Isaiah 9:6-7 – kingship during first advent (Psalm 2)

Matthew 12:28 – initial revelation of kingdom defeating His enemies

Acts 5:31 – exaltation (Revelation 17:14, 1 Corinthians 15:5)

Ephesians 1:20-23 – the King rules over His corporate people as head

Jesus as the priest: two-fold (Atonement and Intercession)

Two Stages of Messianic Work: Humiliation and Exaltation

Philippians 2:6-10 – humiliation leading to exaltation

Hebrews 12:2

Romans 1:3-4 – incarnation > resurrection > declaration

Luke 24:25-27 – first suffering > then glory

1 Peter 1:10-12 – the suffering of Christ and the glories that followed

XVI. REDEMPTION ACCOMPLISHED

The Centrality of the Cross

19 different Gospel accounts of predictions of His death

11 different Greek words for death of Jesus

1 Corinthians 1:18 – the Gospel of the word of the cross

Philippians 3:18

Romans 6:3

1 Corinthians 1:23, 2:2, 15:3

Galatians 6:14

Colossians 1:12-23 – the cross accomplishes the restoration of the cosmic order

Hebrews 9:23 – necessity of the cross

Source of the Atonement

God's sovereignly expressed love

John 3:16 – God's motive in sending His Son

Correct View: God's love moved Him to provide atonement

Incorrect view: The atonement moved God to love

Particular/distinguishing love – not sentimentality

Romans 5:8 – God commends His love by acting while we were still sinners

John 3:16

Ephesians 1:3 – in love He predestined us to Sonship

1 John 4:9-10

Christ's mediation is the greatest display of God's preexistent love for us

God is not bribed to love us by the sacrifice of His Son

Exposition of the Atonement (5 Key Components)

Obedience: Christ's obedience was both active and passive

Active: prescriptive obedience toward the Law of God

Passive: suffering the penalty of the Law

Romans 5:19

John 6:38, 10:17-18

Philippians 2:7-8

Expiation: Purging of sin by sacrifice providing forgiveness

Sacrifice:

Blood – Hebrews 9:26, 13:12

Lamb – 1 Peter 1:18, John 1:29, Revelation 7:14

Passover – 1 Corinthians 5:7

Day of Atonement – Hebrews 9:6-15

Sin offering – Hebrews 13:10-13

O.T. sacrifices provide theological context for understanding the death of Christ

Leviticus 1:4 – lay hands on the sacrifice

Leviticus 4:20 – make atonement

Leviticus 4:26 – burned on altar

Leviticus 4:31

Leviticus 6:7

Atonement provided for forgiveness

Patterned after the Heavenly work – Hebrews 9:9-11, 23-24

Cleansing – Hebrews 9:14

*Sin is the focus of expiation

Vicarious and Substitutionary sacrifice – Hebrews 9:26

Propitiation:

Turn away the wrath of God occasioned by our sin

*God is the focus of propitiation

Propitiation doesn't turn a wrathful God into a loving God, love made propitiation

God's love doesn't compromise his justice, but moves Him to satisfy it

Propitiation assures us that God's judgment has been born for us

Romans 3:25

Hebrews 2:17

1 John 2:2, 4:10

Reconciliation

Presupposes God's holy enmity with us because of our sin

Psalm 5:4

Isaiah 59:2

*Alienation is the focus of reconciliation

God is reconciled to us

Matthew 5:23-24 – God's enmity / our reconciliation

Romans 5:8-11 – God puts aside His enmity and we receive reconciliation

2 Corinthians 5:18 – 21

It is God's work

It is a finished work

It is a forensic work

Ransom: (redemption)

Price paid for release of slaves (manumission price) – 1 Peter 1:18-19

*Slavery is the focus of ransom

Four-fold characteristic of biblical ransom

1. Deliverance from bondage
2. Restoration to freedom and privilege
3. Payment of price
4. Price paid by someone with a prior and more fundamental claim

1 Timothy 2:6, Matthew 20:28, Titus 2:14, Hebrews 9:12, Ephesians 1:7, Romans 3:24-25, 1 Peter 1:18-19

Presupposes bondage and captivity: our bondage is sin

1. Guilt
2. Curse – Galatians 3:13
3. Power – 1 Corinthians 15:56

Ransom price paid to God with reference to Satan

Colossians 2:15

John 12:31

Hebrews 2:14-15, 9:12

Perfection of the Atonement

1. Completeness: we are left with no liability for sin – Romans 8:1
2. Historicity: historical event once and for all accomplished objectively in time
3. Finality: one sacrifice for all time – Hebrews 1:3, 9:12 and 25-28
4. Uniqueness – His death only accomplishes the work of atonement
5. Efficacy – His death has effectively accomplished full satisfaction – Hebrews 10:14

Actuality of the Atonement

Actual payment – not merely potential or intended payment

John 10:26-28

Acts 20:28

Revelation 5:9

John 17:9

Matthew 20:28

Hebrews 9:11-12

Issue of Federal Headship

Did Adam's sin make us actual or potential sinners?

Jesus is the last Adam

Particularity of the Atonement

For whom did Christ die?

Issue of double indemnity: if He died for all than all must be saved

Christ died for his people

John 17:2 and 9 – those given to Him

Titus 2:14 – for us, a people

Ephesians 5:25 – for her

Acts 20:28 – the church

John 10:15 – the sheep

Matthew 1:21 – His people

Traditional Problem Texts

2 Peter 2:1 – False teachers claim they belong to Master (Deuteronomy 32:6)

1 John 2:2 – Jews vs. Gentiles

Romans 14:15 – destroy = cause to stumble

1 Timothy 4:10 – Savior as title and provider of temporal blessings

“All” and “Every” texts

Idioms not always including each and every

Term often used as a generalization

Matthew 9:35 – all cities and villages?

Colossians 1:28 – every man on earth?

1 Corinthians 6:12 – all things are lawful?

“World” texts

Luke 2:1 – all the world?

1 John 5:19 – the whole world?

John 3:16 – depth, not breadth of God’s love in focus

XVII. THE HOLY SPIRIT

The Designation “The Holy Spirit”

Spirit = “breath”

O.T. uses “spirit” without other descriptive designation usually

N.T. uses “Holy” as the most common designation of the Spirit

The New Testament period is the predominant age of the Spirit

Distinct Divine Person

3 early heresies concerning the Holy Spirit

Macedonians and Socinians: the H.S. is not a person, but the power of God

Sabellianism: God is one divine person expressed in three modes (Modalism)

Subordinationism: the Holy Spirit is distinct, but not fully divine

The person of the Holy Spirit:

Characteristics of personhood: acting, thinking, feeling, etc.

Acting – Genesis 1:2, John 14:26, Matthew 1:18, Acts 13:2, Romans 8:27

John 3:6, 2 Corinthians 3

Thinking – 1 Corinthians 2:10-11

Feeling – Ephesians 4:30, Acts 5:9, Isaiah 63:10

Choosing – 1 Corinthians 12:11, Acts 16:11

Personal reference – Matthew 28:19, Acts 15:28, Acts 5:3

Evidence against heresy:

Luke 4:14 – The Spirit can't be the power, but must have the power

Matthew 12:30-32 – sin against the Son, and sin against the Spirit

1 Corinthians 12:4 and 8 – The Holy Spirit gives the gifts

John 14:26 – sent by the Father

Distinct: passages where three persons are identified in the same context

Luke 3:21-22 – the baptism of Jesus

John 14:16-17 – the Father, the Helper, Another Helper

Acts 2:33 – the Son receives the Holy Spirit from the Father

Fully Divine:

The Holy Spirit is functionally subordinate, not essentially subordinate

God's names, attributes, works, and worship

Names:

Exodus 17:7 (Hebrew 3:7-9) – tempted Yahweh and the Holy Spirit

Acts 5:3-4 – lied to the Holy Spirit = lied to God

2 Corinthians 3:16-18 – the Lord is the Spirit

Attributes:

Omnipotent – Luke 1:35, Genesis 1:2

Omniscience – Isaiah 40:13, 1 Corinthians 2:10

Omnipresence – Psalm 139

Providence – Psalm 104:30

Eternal – Hebrews 9:14

Works:

Creation – Genesis 1:2

Preservation – Psalm 104:30

Miracles – Matthew 12:28

Regeneration – John 3:5

Sanctification – 2 Thessalonians 2:13

Resurrection – 1 Peter 3:18, Romans 8:11

Worship:

Baptized into the Name – Matthew 28:19

Benediction – 2 Corinthians 13:14

Relationship of the Holy Spirit to the Father and the Son

John 15:26 – proceeding from the Father, sent by the Son, testifying of the Son

Romans 8:9 – the Spirit of Christ

Galatians 4:6 – the Spirit of His Son

1 Corinthians 2:10-11 – intimate knowledge by the Spirit of God's heart

2 Corinthians 3:17 – the Lord is the Spirit (the Spirit and Jesus are on in office in that the Holy Spirit's sole function is to apply the word and work of Jesus)

The Work of the Holy Spirit

General – The Particular task of the Holy Spirit is to bring the plan of the Father to completion through application of the Word and the benefits of the Son by acting upon and within the creature.

Creation – Father created through the Word by the Spirit (Genesis 1:1-3)

Redemption – the Father elects, the Son redeems, the Spirit regenerates

In the natural realm

Means of creation – Genesis 1:2

Creates and sustains all living things – Psalm 104:29-30, Job 33:4

Active in natural processes – Job 26:13, Isaiah 40:7 and 59:19

Active in human processes – understanding, skill, strength, courage, wisdom

In the redemptive realm

O.T. preparation: O.T. work of the Spirit was provisional

Calling a people of the world

Equipping the people of God to rule – 1 Samuel 16:13-14

Inspiring prophets – Numbers 1:25, 1 Kings 22:24, Nehemiah 9:20, 2 Peter 1:21

N.T. culmination

Ministry of Messiah – Isaiah 11:1-5 and 42:1-8 and 61:1-3

Anointed by the Spirit – Luke 4:17-21, John 3:34

Poured out upon His people – Acts 2:33, Titus 3:5-6

Endowment of Messiah

Transition from O.T. to N.T. – the work of the Spirit in the Messianic Age

Zechariah 12:10 – conversion

Isaiah 32:15-16 – justice and peace

Isaiah 44:3-4 – multiplication of godly seed

Isaiah 59:20-21 – abiding presence

Ezekiel 39:29 – poured out

Ezekiel 11:19 – regeneration and sanctification

Ezekiel 36:26 – new heart and new obedience

Joel 2:28-32 – universal giving of Spirit on all flesh

Baptism of the Holy Spirit at Pentecost

Historical complex

Description: the baptism of the Holy Spirit is part of a historical complex of events by which Christ once and for all accomplished our redemption

Events: Incarnation, Cross, Resurrection, Ascension, Outpouring

Joel 2:28-32

Acts 2:16 – fulfillment of the O.T. promise

Baptism with the Spirit and Fire – summary description of Messiah's work

Luke 3:17 – fire baptism = judgment

Luke 12:49-51 – "I came to cast fire on the earth"

John 7:39 – evidence that the work of Christ is complete

John 14:16-18

Baptism of the Spirit – the common experience of everyone united with Christ

Every aspect of the work of Christ is applied to believers by the Spirit

Galatians 2:20 – the cross

Romans 6:3-4 – the resurrection

Colossians 2:12-13 – buried and raised

Ephesians 2:5-6 – made alive, raised, ascended

I Corinthians 12:13 – all baptized with the Spirit

Romans 8:9-10 – gift of spirit necessary condition of relationship with Him

Inspiration of Scripture

- John 16:13-16 – promise to apostles concerning inspiration
- 1 Corinthians 2:12-13 – Spirit given teaching
- 1 Peter 1:10-11 – the Spirit of Christ inspiring O.T. prophets
- 2 Timothy 3:16

Individual enlightenment and conviction

- 1 Corinthians 2:14
- 1 Thessalonians 1:5 – conviction
- 1 John 2:27 – enlightenment (the anointing teaches you)

Rebirth and renewal

- John 3:3-8 – the wind blows where it will
- Titus 3:5 – regeneration and renewal

Indwelling individual believers and corporate church

Individuals as temples:

- 1 Corinthians 3:16
- 1 John 4:13
- Ephesians 3:16-17
- 1 Corinthians 6:19

The corporate church as a temple: Ephesians 2:22

Distribution of the gifts

- 1 Corinthians 12:11
- Hebrews 2:4

Leads and sanctifies individual believers

- Romans 8:4 and 14
- Galatians 5:16, 22, 25

Comforts and guides the church

- John 14:16-18
- Acts 15:28
- Romans 5:5
- Romans 14:17

Assurance

- Romans 8:16
- Romans 8:27

Resurrection and glorification of the body

- Romans 8:11
- 1 Corinthians 15:42-44 – spiritual body

XVIII. REDEMPTION APPLIED

The Call of the Father

The Gospel call: the free offer of the Gospel

A general call to all men – the gospel (many are called)

Effectual call – drawing of the elect (few are chosen)

3 elements of the general call of the Gospel:

1. Announcement of plan of salvation: informing (God's plan)
2. Promise of redemption: promising (God's promise)
3. Command to repent and believe: warning (God's command)

Directed to sinners (elect and non-elect)

The Gospel call does not presuppose the ability of the hearers to respond

Necessity of preaching – Romans 10:13-17

The effectual call

Necessity of effectual call: man’s corruption, inability, and unwillingness

- Ephesians 2:1 – dead in sin
- John 3:20 – hates the light
- John 3:6 – must be born in order to see
- Romans 3:11 – none seeks after God

Evidence of effectual call:

- 1 Corinthians 1:9 – you were called into fellowship
- Philippians 3:12 – laid hold of by Christ Jesus
- 1 Corinthians 1:23-26 – those who are the called
- Romans 1:6 – the called of Jesus Christ
- Romans 8:28 – those who are called according to His purpose
- John 6:44 – drawing is calling

Nature of effectual call:

- His action in summoning and ushering us into union with Christ
- Efficacious
- Immutable
- High
- Holy
- Heavenly
- Sovereign

Romans 8:28 – the call is the bridge between election and the benefits of salvation

Agent of the Father’s call: the Holy Spirit

The Holy Spirit testifies to hearts

- Matthew 11:25-27
- Matthew 16:17
- John 6:44-45
- John 16:13-15
- 1 Corinthians 2:4-5
- 1 Corinthians 12:3
- 2 Corinthians 4:4-7
- 1 John 2:20 and 27

Illumination: accompanies proclamation and confirms it to our heart

Enlightenment: exclusive to the content of the Gospel

The Holy Spirit regenerates hearts

- Subjective transformation of the sinner
 - Titus 3:5 – renewal and cleansing
 - Ezekiel 36:25-28 – new heart
- Sovereign initiative of God
 - John 1:12-13
 - James 1:18
 - John 3:5-8
- Linked to objective declaration of the Word
 - James 1:18 – the word of truth
 - 1 Peter 1:23

Appropriate fruits with genuine regeneration

1 John 2:29

1 John 3:9

1 John 4:7

Caution: regeneration is not identical with conversion

Regeneration is God's work in our heart

Conversion is our work in response to His work

The Provisions of the Spirit in Salvation

Conversion: change of direction of thoughts, desires and purpose from sin to God

Man's responsibility to turn – Lamentations 5:21

Man's dependence upon God – Jeremiah 13:23

Conversion – man is active / Regeneration – man is passive

Conversion is not a judicial act like justification

Conversion is beginning of our response to new life not a process

Elements of conversion: faith and repentance

Repentance: grief and hatred for sins > turning with new motivation to obedience

Intellectual: true and accurate knowledge of sin and its consequences

Emotional: right heart reaction to sin (Hebrews 1:9)

Volitional: right choice to obedience

Necessary for pardon, but not the cause of pardon (not penance)

The cause of pardon is the free grace of God in Christ and His work

The Benefits of the Son in this Present Life

All benefits of the Son are received in union with Christ – John 15:6

Justification

By faith alone

Works are not necessary in order to be saved

Works are necessary once we are saved

Faith is the agency of justification, not the basis of it

By grace you are saved through faith – Ephesians 2:8

Elements of justification

1. Forensic: God's objective judicial act of declaring man righteous (legal)

2. Declarative: sinner is declared righteous (not infused with righteousness)

Justification is the opposite of condemnation

Condemnation does not infuse with sin, but declares the penalty

3. Grounded in Christ: not in faith or works – Romans 4:5

4. Union with Christ: direct with ecclesiastical mediation

Justification is an act of God's free grace wherein He pardons all our sins and accepts us as righteous in His sight only on the righteousness of Christ imputed to us and received by faith alone.

Imputation: three key imputations in redemptive history

1. Adam's sin imputed to us through federal headship

2. Our sin to Christ on the cross – Colossians 2:14

3. Christ's righteousness to us – 2 Corinthians 5:21

Adoption

John Owen – "Our fountain privilege"

Martin Luther – "A mirror of the Fatherly heart of God"

Greek term – to place or instate as a son (only Paul uses term in N.T.)

O.T. images of adoption: Sarai and Ishmael, Moses, Esther, etc.

Greek and Roman practice: usually adopted young adults
 Extension of name
 Authority and inheritance

Five N.T. occurrences of term
 Romans 8:15
 Romans 8:23
 Romans 9:4
 Galatians 4:5
 Ephesians 1:5

Concept in the N.T.
 John 1:12
 1 John 3:1
 Revelation 21:7

The Fatherhood of God in relation to men: (adoptive sonship vs. natural sonship)
 Liberalism: natural inherent sonship of all men
 Biblical: a son solely by God's grace (only Jesus is essentially son)
 Always by virtue of a supernatural act of God in salvation
 A merciful change of status (from strangers to sons)

Past dimension of adoption:
 God's adoptive love prior to history – Ephesians 1:5
 God sent His own Son to accomplish our adoption as sons
 God's historical adoption of Israel
 Exodus 4:22
 Romans 9:4
 Galatians 4:5 – Israel's adoption contrasted with ours

Present dimension of adoption: 1 John 3:1 – “and we are”
 Transfer of Family – Ephesians 2:2-3
 Two primary N.T. images of God's love for us
 The Cross – Romans 5:8
 Our adoption – 1 John 3:1
 The Father's tender care for His children – the indwelling Spirit
 Bestowal of the right of sonship – John 1:12
 Access to His presence – Hebrews 4:16
 New identity: we belong to a new family – Ephesians 3:14-15
 New status: the privilege of sonship responsibility

Jesus' Sonship
 John 1:14 (*monogeneas*) one of a kind
 We do not partake of the unique and special Sonship of Jesus
 We do partake of these aspects of sonship
 1. We share the same Father – Hebrews 2:10-13
 2. We are made joint-heirs of the Father

Adoption and the Holy Spirit
 Romans 8:15 – the Spirit of adoption
 Assurance – the fruit of the presence of the Spirit of adoption
 Galatians 4:6 – the Spirit of His Son
 Romans 8:15-16 – adoption fosters a filial affection (Abba, Father!)
 Internal witness – the Spirit bears witness with my spirit

Implications of adoption

Ethics:

- Live like sons
- Live up to the family name
- Live in ways pleasing to the Father
- Imitate the Father

Eschatology:

- Promised inheritance
- Glorification
- Fullness of adoption: the redemption of the body
- New Heavens and New Earth

Sanctification

God did not save us so that we would go on sinning

Problem: depravity of man

Definition: renewal in the whole man after the image of God whereby we are enabled to die more and more to sin and live unto righteousness

Accomplished and Progressive

We are holy

We are being made holy

Two aspects of sanctification: purity and separation

John 17:17- sanctification: purity and separation

Romans 6:19 – purity = sanctification

2 Timothy 2:21

Characteristic mark of a Christian: sanctification

Not an optional second step in the Christian life

2 Thessalonians 2:13 – God chose us for this

1 Thessalonians 5:23 – God’s purpose for each believer

1 Peter 1:15 – called to be holy

Justification and Sanctification distinguished – not separated:

Justification

Sanctification

My guilt

My pollution

God’s judicial act

God’s internal work

Same for all believers

Differs in degree among believers

Grants title to eternal life

Prepares heart to live eternally

Romans 6 – Paul’s definitive connection of justification and sanctification

Agent of sanctification: the work of the triune God

Father – Ephesians 1:4

Son – Ephesians 5:24-27, Titus 2:14

Spirit – 2 Thessalonians 2:13, 1 Peter 1:2

Power of sanctification:

Union with Christ – Romans 6

Power of His resurrection – 1 Corinthians 1:30

Pattern of sanctification: the holiness of God

Ephesians 5:1 – imitate God

Matthew 5:48 – be perfect as He is

1 Peter 1:15

Two types of sanctification: definitive and progressive

Definitive (position)

Past tense accomplished event – 1 Corinthians 1:2, 6:11

Breaks the bondage of sin

Sets us free from slavery to sin

Progressive (process)

Present tense and future tense

Growth in maturity and holy living

1 John 3:3

2 Corinthians 7:1

2 Corinthians 3:18

Romans 8:13

Romans 12:12

Completion at death – Hebrews 12:23

Present struggle with sin in believer's life

Galatians 5:17 – flesh at war with Spirit

Romans 7:15-23

1 John 1:7 – victory in the struggle

1 John 2:1

1 John 3:6,9 – character or habit of life, not individual acts

Two aberrant views of sanctification:

Perfectionism:

Imposes separation between justification and sanctification

Second work of grace

Roman Catholicism:

No distinction between justification and sanctification

Infusion of righteousness

Four means of sanctification (grace)

1. The word of God

Information which guides us: a light unto our path

Sanctified by the truth of His word – John 17:17

Knowledge of God's will essential – 1 Thess. 4:13

Power which enables us – Hebrews 4:12

Training which equips us:

Wisdom – 2 Timothy 3:15-17

Senses exercised to discern – Hebrews 5:12

2. Prayer

Pattern of prayer: the Lord's Prayer

Attitude of prayer:

Humility

Submission

Confidence

Boldness

Reverence

3. The Sacraments: Baptism and Communion

Pictures of the Gospel (but not merely pictures)

Instructive purpose (but not merely instructive)

Signs and seals of the Covenant of grace

4. The providence of God in trials and tribulations
 - 1 Peter 1:6-7 – our faith is purified as gold in the fire
 - 2 Corinthians 12:7-10 – the power of God in our weakness

Perseverance

Necessity of perseverance: distinguishing the truly regenerate from others at times

Those who fall away:

John 15:1-5

Hebrews 6:4-6

Mark 4:5-6, 16-17 – temporary faith

2 Peter 2:20-22 – dog returning to its vomit

Matthew 7:22-23 – those who will say, “Lord, Lord”

Those who persevere:

Matthew 7:22-23 – those who persevere will be saved

Hebrews 3:14 – hold fast until the end

No security apart from perseverance – 2 Peter 1:10-11 (confirming our calling)

Perseverance vs. preservation

Athletes persevere – we must run to the end of the course

Strawberries are preserved – God will keep us to the end

Philippians 2:11-13 – We must work out as God works in

1 Peter 1:4-5

Romans 8:28-30

John 6:39-40

John 10:28-30

Romans 8:31-39

Philippians 1:6

Assurance

Defined: A firm and legitimate persuasion of our salvation

Romans 8:38

1 John 5:15 – you can know

1 John 3:14 – love of the brethren gives assurance

Assurance is not essential to saving faith

True believers can lose assurance

Trusting Christ alone is essential to saving faith

Psalm 51 – restore the joy of my salvation

Reasons some lack assurance

Lack of dramatic conversion experience

Failure to use the four means of grace

Misunderstanding of doctrine (i.e., wrong view of election)

Disobedience and sin

Apathy toward the things of God

The ground of assurance

Abundance of God’s grace

Knowledge of God’s faithfulness to His promises

How we gain assurance

Look to Jesus and the cross – Hebrews 3:1, 12:1-2

Consider the Father’s reliability – Romans 11:29

Listen to the witness of the Spirit – Romans 8:15-17

How we confirm our assurance

Love of the brethren – 1 John 3:14-21

Obedience

Self-examination – 2 Corinthians 13:5

Faith

Fruitfulness

Good works

Fruit of Assurance: peace, joy, hope – Romans 5:1-5, 14:17

The Doctrine of Hell

The fear of death – Hebrews 2:14-15

The Necessity of Divine punishment

2 Timothy 2:13 – He can't deny Himself

Exodus 23:7 – He will not justify the wicked

Exodus 34:7 – He will not acquit the guilty

Psalms 5:4-6

Habakkuk 1:13

Romans 2:5-6

The cross testifies to the necessity of Divine punishment

The duration of Hell

Everlasting

Infinite punishment = offense to an infinitely pure holiness and righteousness of

God

Sheol

The temporary place of departed souls (O.T.)

Never means the grave or non-existence

Daniel 12:2 – the resurrection vs. the intermediate state

Psalms 143:3 a dark place

Ezekiel 26:6 – lower

Genesis 25:8 – ancestors reunited

Deuteronomy 32:22 – dimensions of Sheol (lowest)

Isaiah 38:10 – inescapable

Proverbs 9:18 – place of disembodied spirits

Isaiah 14:9-11 – conscious torment

Psalms 116:3 – painful distress

Job 26:5-6 – trembling before God

Genesis 37:35 – righteous go down to Sheol

Psalms 49:15 – future deliverance from power of Sheol into God's presence

Psalms 139:8 – Omnipresence of God in Sheol

Psalms 73:24 – righteous received to glory

Hades

The New Testament translation of Sheol

The Septuagint never uses Hades for the grave

Hades is the temporary realm of departed spirits prior to the resurrection

Revelation 20:13-15 – intermediate state which will be destroyed

Acts 2:31 – the soul in Hades and the flesh in the tomb prior to resurrection

2 Peter 2:9 – place of present punishment for unrighteous dead

Luke 16:19-31

Torment for wicked / comfort for righteous in Hades
Great chasm fixed between them that cannot be crossed
Fate of the wicked and righteous are not reversible

The judgment of the wicked

John 5:29 – a resurrection to judgment

Matthew 25:41, 46 –

Wicked separated from God

Eternal fire

Eternal punishment

2 Peter 2:9 – unrighteous dead kept in punishment for final judgment

Revelation 14:10-11 – torment of fire and brimstone forever

2 Thessalonians 1:8-9 – eternal destruction from the presence of the Lord

Two false views:

Purgatory – intermediate place of punitive suffering for righteous (Catholic)

Limbus Patrum – detainment of O.T. saints prior to resurrection

Limbus Infanatum – place of unbaptized infants

Second probation – opportunity after death for wicked to receive Christ

Luke 16:19-31

John 8:21, 24

2 Peter 2:4, 9

Jude 7, 13

Gehenna

Permanent, ultimate and unending destiny of wicked following judgment

Word used 12 times in N.T. (11 times by Jesus)

Valley of Hinnom: garbage dump (continual fire and worms)

Matthew 23:33 – place of judgment

Matthew 5:9-30 – body and soul are punished

Mark 9:47-48 – conscious torment

Revelation 20:10-15

The lake of fire

The second death – a final, unending death

Problem of “fairness” of Hell

A right evaluation of the holiness of God and the sin of man is needed

Ugliness of Hell is the measurement of the ugliness of sin

God’s righteousness provides a just recompense for sin

The good news of Hell

God is worthy of our respect

God is faithful to his character and His word

Every wrong in history will be redressed

God respects human dignity: our choices count for eternity

The bad news of Hell

We all deserve it

Flee from the wrath to come

Thank God for His mercy!

How to proclaim the doctrine of Hell: with humility and urgency

Heaven

General principles:

Philippians 1:21 – death is gain for believers
2 Corinthians 5:8 – absent from the body / present with the Lord
Acts 7:48-49 – God’s throne room
Psalm 102:19 – God’s sanctuary
Hebrews 8:2, 9:11 – the true tabernacle where God dwells
Isaiah 6:1-3 – God’s throne room
Psalm 23:6 – God’s house
John 14:2 – the Father’s house
Luke 2:15 – angel’s dwelling
2 Thessalonians 1:7-8
Matthew 24:36
Mark 12:5

Our activity in Heaven:

Worship – Revelation 19:1-8
Service – Revelation 7:14-15 (they serve Him day and night)
Fellowship – Hebrews 12:23

Our hope: New Heavens and New Earth

2 Peter 3:13 – characterized by righteousness
Romans 8:18-23 – liberty of the glory

Present enjoyment of Heaven’s benefits

Hebrews 12:22-24 – present church gathering is foretaste of Jerusalem above
Ephesians 2:6 – we are seated with Him in heavenly places
Philippians 3:20 – our citizenship is in Heaven
Ephesians 1:13-14 – down payment of the Holy Spirit
John 5:24 – present enjoyment of eternal life
Hebrews 11:16

Personal perfection:

Romans 8:16-25 – glorification
Hebrews 12:23 – righteous men made perfect

The presence of God: Unifying theme of Scripture – from Garden to the New Jerusalem

Psalm 16:11
2 Corinthians 5:8
Philippians 1:23

The Resurrection

Redemption and Glorification of the body

Romans 8:23
1 Corinthians 15:42-44 – imperishable
Philippians 3:21 – like His glorious body
Ephesians 5:27

Acquittal at the last judgment

The Judge – 2 Corinthians 5:10 (Christ)
Assisting in the judgment:
Angels – Matthew 13:41-42, 25:31
Saints – Psalm 149:5-9, 1 Corinthians 6:2-3
Reward for his work – Acts 17:31

The Parties judged

Every individual in history

Matthew 12:36-37

Matthew 25:32

Romans 14:10

Revelation 20:12

Demons

Matthew 8:29

1 Corinthians 6:3

2 Peter 2:4

Jude 6

The Purpose of judgment

Receive due recompense – reward and punishment

God will vindicate His Name and justice

The Standard of Judgment

2 Corinthians 5:10 – character and holiness of God's revealed will

Christ our Advocate at the final judgment

1 John 2:1

Revelation 20:12 – another book

Revelation 21:27 – the Lamb's book of life

Entrance into the Consummated Kingdom

Matthew 25:34

Revelation 21:1-5

XIX. ETHICS: CHRISTIAN LIVING

General

Therefore – Romans 12:1

Ethics: bringing our implicit code of behavior out in the open by considering our conduct

Ethics analyzes that code in the context of God's standard

Ethics considers the presuppositions and implications of our code of behavior

Ethics leads to the discovery of what makes a good life and the production of that life

Definition

Ethics is bring God's Word to bear upon men to deepen their covenantal relationship with

Him by asking what the whole Bible has to say about the subject in view as a means of

determining which of each person's acts and attitudes receive God's blessing through

obedience, and which ones receive God's judgment through disobedience.

Distinctives of the Ethical Point of View

1. Prescriptive – not descriptive: what should we do (what should be – not what is)

2. Principle – not power: might does not make right

3. Unchanging perspective not alterable by decision

4. Not arbitrary or trivial: social conventions (e.g., table manners)

Scope of Ethics

All encompassing

Everything has an ethical dimension: do all to the glory of God

Pattern of Ethical Reasoning

All ethical reasoning follows a certain pattern

General rule (value, criterion)

+Statement of Fact (or observation)

Inference: particular judgment

Three common ethical mistakes:

Mistake of rules

Mistake of facts

Mistake of inference

Ethical Pitfalls

Traditionalism: parental, cultural, national, etc.

Unteachability: arrogance bred from superior knowledge

Complacent arbitrariness: unwillingness to reconsider

Mere emotional appeals

Narrow Simplistic Reasoning

Rationalization: there must be some reason that I'm right (mind already made up)

Qualification to the point of tautology: ever-changing argument which simply restates itself

Criteria of Good Works

What makes a good work good?

The problem of the virtuous pagan

Three different kinds of criteria of good works

God requires all three criteria to be met

1. Right purpose: 1 Corinthians 10:31 – God's glory

2. Right motive:
Romans 14:23 – faith
1 Corinthians 13 – love

3. Right standard: 1 John 3:4 – the Law of God

Each of the three criteria is sufficient unto itself:

The right understanding of one will lead to the other two

Three independent perspectives all leading to the same conclusion

The Goal of Ethics

To glorify God and enjoy Him forever

In seeking His glory we find our own good

Our goal as people should conform to God's goal for us

Legitimate situational ethic: knowing the culture and people we are applying the Word to

Ethical Factors in every situation:

God – His presence and will

God's Word to that situation

Direction of History – concluding with the Day of Judgment

Human condition – the nature of man

Sin

God's redemptive purpose

Historical distortions of ethical goal:

1. Doctrine of two-fold end – Asceticism (creates two categories of believers)

Correction – God's creation purpose in the natural world

Moderation – the right use of the things of this world

2. Tragic moral choice – our only choices are sin (hiding Jews and lying to Nazis)
 Never the case: God’s sovereignty insures a righteous option (1 Cor. 10:13)
 Nature of sin: the choice to displease God rather than do what pleases Him
 Examples: Egyptian midwives, Rahab, Samuel, Micaiah

The Right Motive In Ethics

Becoming the right kind of people will produce the right motives

Factors in producing the right kind of people:

Scripture

Prayer

Sacraments

Trials

Motive: inward disposition that is the effective cause of our behavior

Love of God and neighbor is right motive

External righteousness only is not sufficient motive of heart at issue

White Sepulchers – Phariseeism (inward defilement)

Right motive in Scripture

Love – 1 Corinthians 13

Faith – Hebrews 11:6

Repentance

Fear of God

Hope – 1 John 3:1-3

Models of right motives in the N.T.

Temples

Body of Christ

Bride of Christ

Jesus

Soldiers

Servants of God

New man

The Right Standard in Ethics

The Christian Ethic is more than only the Law, but never less than it

Danger of Antinomianism

Spiritual Antinomianism: we are led by the Spirit and don’t need a written code

Dispensational Antinomianism: there is a different standard for N.T. believers

Right N.T. use of the Law

Different uses of the term “law”

Positive: Romans 7 – the law is holy, righteous, good

Negative: Galatians 2:9 – died to the law

Resolution: 1 Tim 1:8 – the law is good if one uses it lawfully

Unlawful use: legalism – self-merit through the law (Rom 10:3)

Lawful use: instructive and convicting (Galatians 2:19)

Ephesians 2:12 – Mosaic covenant was always a covenant of promise, not legalism

Grace in the Law

Hebrews 3:18-19 – they lacked obedience and faith

Galatians 3:21 – the Law is not pitted against the promises of God

Romans 9:31-32 – Israel’s wrong pursuit of righteousness

Law as schoolmaster (tutor) – ceremonial aspects of the Law

Gospel doesn't replace Law – supersedes ceremonial administration in types and shadows
The continuing validity of the moral injunctions of the Law

2 Timothy 3:16-17 – all Scripture

Matthew 4:4 – every word

Matthew 5:18 – every jot and title

Right application of Law in N.T.

Cultural factor

Parapet around roof (apply according to original intent)

Social Application of Law

The Law is not geographic, but universal

Romans 2:14-15

Deuteronomy 4:5-8 – the O.T. influence of the Law on the Gentile nations

Israel intended to be a model of righteousness to nations (a city set on a hill)

Premosaic application of the Law by God: the Flood, Sodom and Gomorrah

Romans 3:19 – that all the world may be brought to judgment

Isaiah 24:5

Political Application of Law in N.T.

Revelation 13 – the Beast requiring forehead and hand mark (contrast Deuteronomy 6:8)

1 Tim. 1:8-10 – lawful use of Law in restraining evil

Romans 13 – magistrate as executor of God's wrath against sin

Psalm 2 – the Law of God as fetters and cords restraining the nations

What about penal sanctions of O.T.?

Matthew 15:4 – Jesus upholds death penalty for incorrigible children

Acts 25:11

Romans 1 and 13

Hebrews 2:2