

SYLLABUS OF BIBLE DOCTRINES

Table Of Contents

Section I: Scripture; God, Jesus

The Scripture

The Bible

Inspiration

Inerrancy

The Theology of God

Absolute Attributes

Moral Attributes

Existence

One True God

Trinity

Theology of Jesus

Humanity and Deity

Death and Resurrection

Atonement

Resurrection and Ascension

Section II: Salvation, Sanctification, Spiritual War

Theology of Salvation

Doctrine of Sin

The Cross

Repentance, Faith and Grace

Theology of Sanctification

Sanctification

Security of the Believer

Theology of Spiritual War

The Warfare

The Holy Spirit

Divine Healing

Section III: The Church, Ministry, Future

The Church

Mission and Calling

Local Church

Ordinances

The Church Liturgy

Assembly, Prayer, Music, and Praise

Gifts, Giving, Preaching, and Decision

The Ministry

Church Officers

Church Discipline

The Future

The Coming of the Lord

Tribulation, Antichrist, and Armageddon

Death and the Grave

Judgment and Reward

Final Destiny

SECTION 1: SCRIPTURE, GOD, JESUS

THE SCRIPTURE

The Bible, revealing the 'mind of the Lord,' beyond what can be 'clearly understood from the creation,' and 'things able to make one wise unto salvation through faith' is God's message to man. The Bible, neither simple history nor textbook, is a supernatural revelation of the creator to his creation (Ro 1.20; 11.33-34, 2 Ti 3.15).

THE BIBLE

Maintaining a clear focus on the birth, life, death and resurrection of Jesus throughout, the Word of God or Scripture is clearly the world's most unique book. Its complete form is called the 'canon' [gr. kanon meaning measuring rod]. These 66 books with qualities vital for faith and worship were recognized, used and widely distributed by the Church before any rabbinical or clerical authority declared them to be 'canon.' The Old Testament canon was established and has remained unchanged since well before the birth of Jesus. He used it for teaching, quoted from it and in numerous ways authenticated it as true, perfect, unbreakable and everlasting (Lu 24:27; Jn 10:35; Mt 5:18). The New Testament contains historical accounts, letters of instruction and edification widely distributed and used by the early church fathers. These 27 books were written by eye witnesses (or near eyewitnesses), have practical value in teaching and worship, are free from heresy and possess evidence of divine inspiration and authenticity (1 Jn 1:3; 2 Pet 1:16; Act 2:42; 1 Thes 5:27; 1 Cor 14:36-38; 2 Pet 3:15; Re 1:11). The New Testament has remained unchanged since established nearly 1700 years ago. The Apocrypha (hidden books never part of the Hebrew Bible (Ro 3:1-2), were added in some later Greek and Latin translations and removed during the reformation because of their inconsistent doctrines. Another 280 books and writings (including the gnostic writings) from the same period include so many heresies and religious nonsense as to totally obscure any truth or practical information they might have.

INSPIRATION

The presence of Scripture proves God's ability to speak to His creation by divine inspiration. In doctrinal considerations, man's error is to compromise the human element to explain the divine, or compromise the divine to explain the human. We try to explain the unexplainable or fathom the unfathomable. We are face to face with God whose ways are unsearchable and unknowable. Of inspiration, one man said it is, 'that inexplicable power which the divine Spirit put forth of old on the author's of the Holy Scripture,' guiding and preserving them from all error and omission [FPT p.25]. The Bible contains no evidence of man's imperfections, ignorance or that he misrepresented either willfully or unwittingly God's intent. Weymouth says that men were 'impelled' by God. 'Above all, remember,' he says, 'no prophecy in Scripture will be found to have come from the prophets own prompting,' or human will. By inspiration then we mean that, 'special divine influence on the minds of the writers of the Bible, in virtue of which their productions, apart from errors in transcription, and when rightly interpreted, together constitute an infallible rule of faith and practice [A.H. Strong, PCN p. 12]. The words and thoughts are God's revelation to us. The Bible is complete, perfect, infallible and authoritative. It does not contain God's word. It is God's word (1 Pet 1:10-12; 2 Pet 1:20-21).

Revelation makes known the unknown. God does this by inspiration (2 Tim 3:16). This is then quickened or illuminated in believers by the Holy Spirit. Man errs when he is too lazy to 'rightly divide' the Word of Truth or when he refuses to live so as to know the truth' (Lu 7:29-30; Jhn 8:32,47). Of course every word of the Bible, although a true reflection of the times and circumstances, does not merit equal value as 'truth.' The book of Job records the words of Satan, God, Job, his wife and his friends. Not all uttered truth although their utterances are truly represented and valuable for instruction in righteousness. Although all Scripture is inspired' (2 Pet 1:20-21), God does not mark all speech with approval nor does He approve of all the actions recorded. Inspiration assures that nothing is misrepresented or inaccurately portrayed. The Bible does not become the Word of God when understood or illuminated. It is not a mythology or literary device to reveal a loving God. It was not dictated. It was not a divine idea which human authors then enlarged upon. Warfield says the Word of God is a product of the 'creative breath of

God [FPT p. 20], 'not to be confused with guiding or directing but being borne 'by the bearer's [God's] power' to the 'bearer's [God's] goal.' It is completely and totally a work of God.

INERRANCY

The Bible, as no other book, is repeatedly assaulted and ridiculed as being filled with human error and manipulation. The Bible is not simply a spiritual or religious book. It deals with actual, verifiable history of peoples, times, events and circumstances. It declares itself to be complete and without error (Ps 119:89; Jer 1:9; 1 Cor 2:12-13). Inerrancy means that in the original languages the Bible is absolutely infallible. All we know of Jesus, salvation, the future and ourselves is found in the Bible. The Bible can be trusted in every detail of history and we can, therefore, be sure of our salvation. The Bible has never failed in any of its multiple and intricate prophecies and has never needed revision because of historical, scientific, anthropological or social discoveries. Myer Pearlman says, 'Intellectual defences of the Bible have their place, but after all, the best argument is the practical one. The Bible has worked. It has influenced civilizations, transformed lives, brought light, inspiration and comfort to millions. And its work continues [Mp p.29].

THE THEOLOGY OF GOD

In Isaiah 40:25-28 we read about a God who is without equal, holy, all knowing, great in might, strong in power, faithful, everlasting, creator of the ends of the earth, unchanging and wise. This is only a small portion of the revelation we have of God's virtues and properties or attributes. These attributes can be divided into ABSOLUTE, belonging wholly to God, and MORAL which man shares but God has in perfection.

ABSOLUTE ATTRIBUTES

God does not change, is the same from age to age and has no variableness (Mal 3:6; Heb 13:8; Jam 1:17). He is IMMUTABLE. He is totally independent of time and circumstances, never in need of more time or a better situation to accomplish his will. He is not 'nature', 'mind', 'emanation', 'series of emanations', 'everything,' or even 'in everything'. God is Spirit who is everywhere present and everywhere God, who fills everything and is, therefore, OMNIPRESENT (1 Tim 1:17; Jer 22:23-23; Ps 90:2). God is aware of everything, nothing occurs apart from His knowledge and nothing is hidden from Him (Ps 139:2-4). The OMNISCIENT God conceived and ordered a perfect plan and has revealed His manifold wisdom to man (Eph 2:9-10; 3:10). Nothing is too hard for God (Jer 32:17). He is perfect in judicial (legal), authoritative and physical power (Eph 1:18-20) God's OMNIPOTENCE is the fertile field of the mocker, pseudointellectual and unbeter who ask 'can God make a rock he cannot lift?' 'Can God lie or deny himself?' God is consistent within himself by self imposed limitations. His genuine power is unquestioned and evidenced by his creation, his final and absolute authority over the matters of man and nature and his Church which 'turned the world upside down' and continues today in spite of 20 centuries of opposition.

MORAL ATTRIBUTES

God's great moral attributes of holiness and love are perfectly joined in Jesus so that even in redeeming sinful man by His sinless sacrifice both the perfect holiness and perfect love of God are completely satisfied, God is 'Holy, Holy, Holy.' Wilson's Old Testament word study says, 'all those things which in any way pertain to God, or His worship; sacred, free from defilement of vice, idolatry, and other impure and profane things [FPT p. 74].' Holiness is 'more than associated with God,' 'more than sacred, 'it is characteristically Godlikeness '(Is 6:3; Lev 11:44-45). Involving justice (in judgment and reward) and truth (in revelation of himself, his promises and dealings with man) God is absolutely right in punishing the wicked, idolater and deceiver (who worship things untrue) and in rewarding, avenging and delivering the righteous. It is in the context of God's holiness that the love of God first appears'. God is

love and this love is consistently available. His love (including his mercy, longsuffering, goodness, forgiveness and compassion) secures our salvation, provision, advocate or comforter, place in the body of Christ, sonship, adoption, healing and victorious Christian life (Jhn 3:16-17, 5:14-16, 16:7; Ro 8:32, 35-39; 1 Jhn 3:1-2, 4:8-11, 16).

EXISTENCE

The Bible does not explain or argue the existence of God but instead gives an unfolding revelation of His will and nature. No simple or singular definition of God exists in the Bible. We know he is Light, Love, Spirit and a Consuming Fire. We know that there are anthropomorphisms (references to God having human characteristics and there are theophanies (appearances of God in the flesh). These necessary exceptions help us since there is nothing to which we can like Him and know that God as a Spirit can transform himself to anything he desires. The Westminster Catechism defines God, 'a Spirit, Infinite, Eternal, and Unsearchable in His Being, Wisdom, Power, Holiness, Justice, Goodness and Truth.' Man knows from nature and his own conscience (he knows how he ought to act and he knows he does not act that way) that there is a God to whom he is ultimately responsible. Napoleon said, 'Divine effects compel me to believe in a divine cause [FPT p. 531].'

ONE TRUE GOD

God is One God, having life and all things necessary complete and perfect within Himself, distinct and above creation and yet resident and involved in it (De 6:4, 14; Jhn 5:26). The Bible establishes the only reliable position about God for life and worship. All other positions are unbiblical and cast men into despair. The atheist, both philosophical in denial of God's existence and practical in living as though God were non-existent; the agnostic, not denying his existence but denying man can 'know' him; the materialism believing all is matter and sin is imperfection or deviation from 'normal'; the pantheist of liberal theology, seeing God as impersonal nature or emanations of mind, the deist, who make God the absentee watchmaker denying divine inspiration or personal involvement with mankind; and the dualist, who see everything as one or the other equally powerful side of the same coin (good / evil, light / dark, God / devil) struggling in a never to be resolved conflict are all in error not knowing the one true, almighty God revealed in the Holy Scriptures.

TRINITY

The One True God is a compound unity where each separate 'person' of the three in the Trinity is the Godhead and yet is supremely aware of the other two. In the truest sense they are one. Although not always known as the trinity (this word is not in the Bible) God has always existed as such and God has chosen to reveal this facet of his working to us.

The early church was confronted with the truth of the One True God, clearly and distinctly not the gods of pagan animism and polytheism, and yet they also knew God as the Father, Jesus the Son and the Holy Spirit [NM pg 74] (Jhn 14:16, 1 Jhn 1:21). These two facts make up the doctrine of the Trinity. Believers know the Godhead as One made of clearly distinct personality which became known in the work of redemption. Paul writes of the unity of God, Jesus as God, the Holy Spirit as God and all three together (1 Tim 2:5; Phil 2:6-8; Eph 5:20; 2 Cor 13:14). This truth of the Trinity was foreshadowed in the Old Testament (Nu 6:24-26; Is 6:3) and is found throughout the New Testament. The Trinity is not three manifestations of the same thing nor a multi-god-ness as in polytheistic religion. The Bible teaches all three persons as creator, Lord, Jehovah, God of Israel, lawgiver, omnipresent, giver of life, maker of man, quickener of the dead, raiser of Christ, commissioner of ministry, sanctifier of God's people and performer of all spiritual operations. There is, however, only One Triune God who can do all these things.

THEOLOGY OF JESUS

The Bible is the unveiling or revelation of Jesus Christ. His person and work are divinely joined forming one complete revelation of the Lord and Savior of man. All of Christianity is vitally linked to the historical person and work of Jesus. Remove Him or prove Him fraudulent and all of Christianity falls. Divorce any other leader from his

religion and the movement and its following remain.

HUMANITY AND DEITY

The coming of God in the flesh is known as the incarnation. His birth, conceived by the Holy Ghost, to the virgin Mary gave mankind Jesus fully God and fully man. Jesus, divinely conceived, born to a woman who knew no man sexually, grew and developed as a man recognized by men as man (Lu 1:34-35; 2:40, 46, 52; Jhn 4:9). He possessed a body of flesh and blood (He 2:14), a soul and spirit and was in every way a man. The title, Son of Man, identifies him completely with man [EV pg 53-54]. Some modern theologians say Jesus never claimed to be God or part of the Godhead. However Jesus was fully aware of His divine nature, gave attention to fulfilling prophecy and the Old Testament issues of Messiah, rejected Joseph and claimed God as his Father. He commissioned the 12 and 70 in His name and power and demanded sacrifice or worship (Phil 2:10). The Bible gives him the divine names, Son of God and Absolute God (Deity) (Jhn 20:28; 1 Jhn 5:20), The reaction of the multitudes, especially the reaction of the religious leaders to Jesus clearly indicate the claim of deity was present and understood. Other names of deity including Almighty, Alpha and Omega, First and Last, and Lord are used referring to Jesus leaving no question of His Deity. He possesses the divine attributes of pre-existence, immutability, self-existence, omniscience, omnipresence, omnipotence and fullness of the Godhead. He receives, accepts and demands worship. He possesses the offices of God as Creator, Sustainer of life and the universe, Forgiver of sins by his own prerogative (as well as raising the dead) and is Judge of the living and dead.

DEATH AND RESURRECTION

The birth of Christ alone is insufficient for salvation. The incarnation actually presupposes and declares the purpose or work of Jesus to die (Mat 20:28). His death is the theme of heaven's choirs, the first plank of the gospel and the great mystery the prophets sought to understand. The consistent Old Testament theme is a blood sacrifice for man's sins (Lu 24:27, 44; 1 Pet 1:11-12). Jesus is not simply a teacher, philosopher, great example, martyr or evangelist. The suffering servant came to die. Without death and resurrection, all Jesus did on earth is powerless to deal with man's overwhelming problem of sin and guilt (1 Cor 15:1-3). Above all else He is savior and redeemer. He died for our sin and sins and has risen to live for, in and with us as our ascended intercessor and mediator (Rom 4:25; 5:10; 8:34). Man is powerless to deal with guilt. God, in Jesus, has taken the initiative and accomplished what man finds impossible.

ATONEMENT

Jesus died for the whole world (1 Jhn 2:2). His death affects the physical universe, mankind, Satan, the spiritual world and the church. His death provides atonement. Atonement can be understood in light of God's holiness and man's sinfulness. These are related because man has a personal, moral and ethical relationship with God which is affected by sin. The carefully crafted doctrine of Holiness clearly shows that man can approach God only through a blood sacrifice. The Old Testament symbols of priesthood, tabernacle and temple reflect the heavenly pattern. Man's sinfulness is described as rebellion and disobedience. It is not ignorance or character defect but willful spiteful hatred of God deserving condemnation and death. In Jesus there is a universally available solution to the disordered relationship between man and God. Jesus is able to make God and man At-one-(ment) again. Jesus death provides propitiation (covering of man's sins) and ransom (payment price) (1 Jhn 2:2, 1 Tim 2:6). By His vicarious substitutionary death man is reconciled (made to be at peace) with God (2 Cor 5:18-20). Jesus death was not martyrdom (this term is never used of Jesus' death) but His willing clearly understood purpose (Jhn 10:17-18; 1 Tim 2:6). It was not an accident but an event clearly prophesied and foretold by the Scriptures and Jesus himself. It was not merely moral example. No one was impressed by it, least of all the Jews. It was not a show of divine love simply to motivate men to higher standards. Many are loved and never change. It was not to appease divine wrath and display the anger of God to man by example. Jesus was without guile and sinless. Why would God crucify someone not guilty?

RESURRECTION AND ASCENSION

Christianity is based upon historical fact. No religion is similar. The facts of Jesus birth, death, resurrection and ascension are central to every believer's hope and future. Without these we are hopeless and indeed miserable. Jesus rose bodily after dying an actual, physical death. There is more evidence of this (including the absence of the Lord's body, 500 witnesses, unwavering testimony of the apostles even in the face of their own death and Paul's conversion) than for the assassination of Julius Caesar. The appearances of the risen Jesus could not have been hallucinations, visions or dreams. The testimony of the soldiers and those who prepared his body preclude any theory of a false death or swoon. Jesus actually died, was buried, rose from the dead, appeared to many witnesses for about 40 days and then ascended into heaven (Act 1:9). Today Jesus resides in heaven as Lord of all, advocate, with the Father and mediator of the New Covenant (Mat 28:18; Phil 3:20; Col; 2:9). As our risen savior he provides our representation in heaven and blessed hope of his soon return (Jhn 14:3; Col 3:1-4; 1 Jhn 1:1).

SECTION II: SALVATION, SANCTIFICATION, SPIRITUAL WAR

THEOLOGY OF SALVATION

Man, the creation of God, good, intelligent, possessing conscience, will, dominion and responsibility is degenerate and estranged from God. The story of man's sin, guilt, shame and God's redeeming grace are the sum and substance of the Bible. Sin made man universally vulnerable to sickness, sorrow and death (Ro 5:17-19). It affected his entire being - mental, moral, spiritual, and physical. Man is vain in his imaginations, reprobate in mind, spiritually blind, brutish and restless as a result of sin (Ro 1:21-22, 28-31; Is 57:20). God promised redemption and victory through the seed of the very woman Satan beguiled. Salvation, in which man is born again, is the work of God. Man's part includes faith in Jesus Christ and repentance from dead works (Eph 2:8; Heb 6:1; 1 Pet 1:5). Central to salvation is the cross and blood of the Lord Jesus which makes full and complete atonement (Heb 9:22). God seeks to save, provides the ransom and is our propitiation (Mat 20:28; Lu 19:10; 1 Jhn 2:2). It involves his grace, forgiveness and blood for the whole man; body, soul and spirit; past, present and future, provides our forgiveness, cleansing, keeping, healing and deliverance.

DOCTRINE OF SIN

The Bible command is to follow good, reject evil and have life. Man, having a free will, can be tempted and overcome. The bias to sin is passed to every man in every generation. This is called 'original sin.' The act of sin by choice is called 'actual sin.' All men are overcome (Ps 51:5; Ro 3:9, 5:12). Sin produces consequences and penalty. Man's guilt is manifest. His eyes are opened and he covers up (Gen 3:7). Man is utterly lost, destined to destruction (not annihilation or ceasing to exist but a casting away) and powerless to escape.

The Old Testament doctrine of sin involves morals (missing the mark, crookedness and perverseness), relationships with man (violent, injurious, aggressive behavior), God (profane, unholy, transgressing the law, criminal behavior), and his heart (causing him to speak falsely, misrepresent truth, be deceitful, simple, destitute of understanding, foolish and scornful) (Ps 37:38; Pr 1:4, 7:7, 14:6, 15:20; Is 28:15; Heb 12:16). In the New Testament sin is described as 1) missing the mark, 2) debt, 3) lawlessness, disobedience and transgression, 4) falling away, 5) defeat, 6) ungodliness and 7) error (Mt 6:12; Ro 1:18,27, 11:12; 2 Thes 2:3; Heb 9:7; 1 Jhn 3:4). The end of sin is death. Man dies spiritually, then physically and finally a second death (eternally judged) (Eph 2:1; Heb 9:27; Rev 21:8).

Modern theory about sin is inadequate and unbiblical. The ATHEIST may admit that man has vices or does wrong but it is never against God. The DETERMINIST feels that man is not free. Sin is due to circumstances beyond control. Sin is simply an infirmity to be pitied. The HEDONIST declares sin to be things that make us feel bad. Disguised as self-expression and freedom sin is only acknowledged as youthful exuberance or just natural. Modern psychiatry often advocates this attitude. MYSTICISTS (e.g. Christian Science and Dianetics) deny sin's reality by saying it is an absence of good, specifically good thought. They declare people who preach about sin to be 'old fashioned' or 'condemning'. EVOLUTIONISTS see sin only in the abstract terms of base instinct and human need. All these theories fail to deal with man's spiritual nature and relationship with God [MP pg 121-123].

THE CROSS

Man's only hope is Jesus. Salvation is through Christ alone procured by faith and presupposes repentance. Bible doctrine can be seen in two parts; 1) the conditions of salvation and 2) the evidences of salvation. Inwardly the believer experiences the lifting of the burden of sin, joy and God as father (Ps 32:3-6, 51:12; Rom 8:15-16). Outwardly salvation finds expression in love of the brethren, indwelling of the Holy Ghost and new life of holiness (1 Jhn 1:7, 3:14, 4:13). Schofield's comment is, 'The Hebrew and Greek words for salvation imply the ideas of deliverance, safety, preservation, healing, and soundness. Salvation is the great inclusive word of the gospel, gathering into itself all the redemptive acts and processes: as justification, redemption, grace, propitiation, imputation, forgiveness, sanctification, and glorification [PCN p. 461].' The great inclusive act of the gospel is the death of the

Lord Jesus on Calvary.

Luther saw the cross as distinguishing Christianity from all religion. From Jesus' birth, the cross cast its shadow ahead of him and was the central focus of His life. Although Judas delivered him to the priests, the priests to Pilate, Pilate to the soldiers and the soldiers to the cross, the Bible affirms that he was given by the Father and Himself to the cross [JRS p. 338-339]. The Old Testament, three clear affirmations to the disciples (Mk 8:31-32; 9:31, 10:32), at least eight other allusions to his death and resurrection and all the New Testament show clearly that Jesus did not die as a helpless victim, inflexible fate or overwhelming evil. He died, as it was written, because he embraced the plan and purpose of redemption (Mk 14:21).

Many deny the death of God's son as necessary for redemption. Lacking understanding of the depravity of man they are repulsed by so horrid a death. Forsyth said, 'Christ, I repeat, is to us just what his cross is. You do not understand Christ till you understand his cross [JRS p. 43].' Another theologian wrote, 'In the Christian theology of history, the death of Christ is the central point of history; here all the roads of the past converge; hence all the roads of the future diverge [in JRS p. 45].' And G. C. Berkouwer, '... in the cross of Christ God's justice and love are simultaneously revealed [JRS p. 131].' The cross, though constantly attacked as ridiculous, sick, old fashioned, weak, fake and myth, is the central piece of history upon which all of Christianity rests [JRS p. 43]. Christians cling to it for one reason, integrity. John R. W. Stott writes that propitiation, redemption, justification and reconciliation are, 'metaphors' of what God has done in and through Christ's death. Substitution, however, is not another image; it is the reality which lies behind them all [jnv p. 338-339].' Jesus death, physical and spiritual was penal, not natural, as divine judgment. Jesus died our death, for us, for sins to bring us into relationship with God (1 Pet 3:18).

REPENTANCE, FAITH AND GRACE

Hardly to be overestimated in importance is repentance. John the Baptist and Jesus both began their ministries preaching it. Jesus commissioned the 70 to preach repentance and the apostles Paul and Peter emphasized its importance calling upon all men, everywhere to repent or perish (Mat 3:2, 4:17; Mrk 1:15, 6:12; Act 2:38, 20:21). Repentance is changing one's mind. It is accompanied by a moving of one's heart (Godly sorrow), confession, forsaking of sin and turning to God (Is 55:7; Pas 38:18; Mat 21:29; 2 Cor 7:9; 1 Thes 1:9). Repentance is granted by God and encouraged through preaching the gospel, God's longsuffering, divine chastening and confrontation. True repentance produces joy in heaven, pardon and forgiveness of sin, and the working of the Holy Ghost in the believers life (Rom 2:4; 2 Tim 2:24-25; Heb 12:6, 10-11; Lk 15:7, 10 1 Jhn 1:7).

Repentance presupposes faith. There can be no real dealings with God or pleasing him apart from faith. Faith is the motive force of works and the title deed for the benefits of salvation. It is the rewarded and pleasing quality of perseverance, humility and earnestness (sincerity) (Heb 11:6; Mat 8:5-13, 15:21-28; Lk 17:5-6). True faith includes and rests on knowledge, Assurance and boldness are never possible without knowing the will of God. Faith comes by hearing and looking to the promises. Faith involves agreement and appropriation; is something man believes in his heart, confesses with his mouth and does by action toward the will of God (Jhn 16:30; Rom 10:9-10, 17). The works-faith debate over Romans 4 and James 2 is not a feud between Paul and James. It is a difference of perspective. Paul proclaims justification found in God's grace and James the demonstration of justification in man's work. It is enhanced (caused to grow) by prayer and exercise or use. The whole of salvation (acceptance, justification, adoption, sanctification and keeping), past, present and future, is dependent on faith. By faith we have rest, peace, assurance and joy (Is 26:3; Jhn 1:12, 5:24, 8:30-31; Act 26:18; Rom 5:1; Phil 4:6; 1 Pet 1:5).

God provides man with undeserved favor and unmerited love. Grace is the favor a person finds in the eyes of an authority from whom he has no claim of such treatment. It is free- in the sense that the authority is by no means obligated to show favor nor will he be chastened for not showing it. It includes the unconditional or free love of God that chooses the poor, outcast and lost and the faithful covenant love that is absolutely loyal and steadfast. Man, who is a sinner and cannot save himself by law or deeds, can be saved by grace (Ro 3:19-20, 5:17; Eph 2:8-10). God commands men to receive, know and continue in and not frustrate grace by willfulness or disobedience (Act 13:43; Gal 3:21). God's grace calls man to righteous conduct and places him in position to fulfill a stewardship of good works (Col 1:6; Tit 2:11-12). A wrong view of law undermines and frustrates the grace of God. Legalists use law to crowd grace out of salvation and antinomians abuse law turning the grace of God to licentiousness. The modernists

say believers have at salvation a 'sufficiency of grace' so that no rules or instruction are needed, 'grace naturally produces good works,' 'believer's have a built in moral compass,' and others say, 'the believers conscience is adequate.' This unbalanced stress on the a life of grace alone destroys the very clear Bible role of the Holy Spirit to illumine scripture which God uses to refine and make productive fruitful new believers in Jesus (see Gal 5-6 & Col 3:1-4:6). It also denies the clear admonitions to ethical and righteous standards in all of the apostolic writings. Grace provides believers with assurance sufficient for overcoming fear of failure and fear of destruction.

THEOLOGY OF SANCTIFICATION

Man cannot attain or see God apart from holiness and this is impossible without regeneration, the technical term for being bom again or conversion. Man cannot change himself as a leopard cannot change his spots. In man dwells no good thing. His flesh and its works cannot please God. Regeneration is a quickening to a new and divine life created in holiness and indwelt by Christ (Jhn 3:3; Ro 7:18, 8:8; Gal 2:20; Eph 3:24). This occurs when man hears the gospel, believes in his heart and confesses with his mouth the Lordship and work of Jesus. Evangelism, which brings men to decision and faith in Jesus Christ, is meant to be linked with an ongoing life of discipleship and growth in faith.

SANCTIFICATION

Sanctification has the two-fold meaning of separation for use to God and use by God. Thiessen says sanctification is a '...separation to God, an imputation of Christ as our holiness, purification from moral evil, and conformation to the image of Christ.' It has to do with the application of salvation as opposed to the beginning of salvation. It is a work and a process by which men are separated from evil and devoted to God. It affects our character and conduct, our righteousness, conformity to the law of God, and holiness, our conformity to the nature of God. Men are to separate from the ungodly and profane in order to positively conform to Christ in fellowship and service to God. In a special sense we become God's property (Ex 13:2; 2 Chron 29:18-19; Jer 1:5; 1 Pet 1:15). As the Old Testament priests belonged to God, believers are now a priesthood separated to offer service and sacrifice to God. The key to understanding sanctification is in the study of holiness. Holiness refers to the nature of what is set aside and sanctification is the process which brings that nature to be. Sanctification, holiness and consecration are used interchangeably and have as central to their meaning the ideas of separation and purification.

The Bible emphasizes that sanctification is the will of God and the pursuit of the believer (1 Thes 4:3; Heb 12:14). It is both instantaneous and continuous. At salvation believers are called 'saints' indicating the work of God in separating believers to himself and reckoning them sanctified as they are at the same time justified and saved. Jesus becomes our sanctification and works perfection forever to those he sanctifies (Rom 8:29; 1 Cor 6:11; 2 Cor 3:18; Phil 1:6; Heb 10:10, 14; 1 Jhn 3:2). Sanctification, however is not complete at that point. Although called saints, believers are far from perfected. It is one thing to have his righteousness imputed and reckoned to our account and another thing to have it actually in our lives. 'Saints' (those declared sanctified and holy, that is what saint means) are also called 'carnal,' exhorted to 'be holy,' called upon to mortify their 'sinful members' and 'put off the old man.' The Bible teaches a process of growth, maturity, increase, putting to death, abounding in fruit, laying hold of promises, transformation from glory to glory that we may excel more and more. What the Word of God declares us to be at conversion we are exhorted, admonished, commanded and encouraged to be in actual practice. Those declared to be holy by God are to be holy in their pursuit of God. Those cleansed are commanded to cleanse themselves. The continuing work of cleansing and separation for God's use is also called sanctification (1 Cor 1:2, 30, 3:3, 18; 2 Cor 7:1; Heb 6:1; 1 Pet 1:2, 15; 3:15).

Man must involve himself believeing the provision made in Jesus death, responding to the Holy Ghost (who works from the inside in power and leading) and the word of God (which works from the outside to provide the right standard for conduct in the believers life) (Gal 2:20; Eph 5:26; Col 1:27). The believer by trial, circumstances, enduring, overcoming temptation and chastening cleanses and purifies what God has already sanctified (Phil 3:12-14; Jam 1:12; 1 Pet 1:7, 4:12; Rev 21:7). Sanctification is completed, perfected or final at the appearing of the Lord Jesus (Col 3:3-4). The Bible holds out hope of deliverance from all iniquity and emphasizes the pursuit of holiness.

Perfection in this life implies the perfect relationship we have because of the blood of Jesus that cleanses from all sin, spiritual maturity, the fulfillment of service and plan of God, being thoroughly equipped for the purposes of God, finishing the course, and progress in a spiritual walk. Absolute perfection is not achieved in this life due to the frailty of man and his incomplete knowledge and understanding.

Man needs constant vigilance, the working of the Holy Ghost and the cleansing of the blood of Jesus to keep his relationship with the Lord. Progress in sanctification, as opposed to the instant sanctification at salvation, is not imputed, vicarious or transferred but must be made a personal possession by obedience to the word of God and following the example of the Lord, the pioneer of our salvation (1 Cor 2:6; Gal 3:3; Col 1:28, 3:12, 4:12; Jhn 17:23; Eph 4:13). To the Jew sanctification involved elaborate traditions, washings and rituals. Sanctification is not the eradication of the sin nature, legalism, rule-keeping, ritual or baptism. The New Testament is not opposed to law, standards or restrictions. These are just and holy when used correctly but never the source of salvation or righteousness. Sanctification is not asceticism, afflicting the body physically to bring it into righteousness.

SECURITY OF THE BELIEVER

Salvation depends upon God. Yet the New Testament clearly teaches man's own volition is involved and that God does not violate man's choice. Experience and Bible example show us that backsliding (from the Old Testament word to turn away or turn back; as a heifer that refuses to come under the yoke or be led) is possible. The experience of Israel fills the Old Testament. The nation, delivered and passed through the Red Sea, walking in the grace and presence of God, justified and guided turned against God. 'Once in grace - always in grace' was not the case. The route to the promised land is littered with the souls of those smitten for murmuring, idolatry, fornication, presumption, rebellion and lust (1 Cor 10:1-12). The heavenly stadium, however, is filled with those who obeyed God and obtained their heavenly destiny. The New Testament warns against becoming cold, disobedient, withered, barren, shipwreck, ashamed, returning to the old life as a dog or sow or looking back after having committed to the plow (Mat 13:22; 24:12; 1 Tim 1:19; 2 Tim 1:8; 2 Pet 2:22). The Bible teaches that God's divine grace can be resisted, even to the point of eternal destruction and that perseverance depends on a dynamic (that is a living, growing and not static) relationship with God. Hebrews is perhaps the most controversial book concerning the security of the believer. Note that the book is written to enlightened, redeemed believers in good standing with God. Not to the unregenerate or those never saved, and that backsliding is sometimes the occasion of members living when the church is weakened, discouraged or persecuted (Heb 6:4-6; 10:32-39). The Bible teaches a true security of the believer with assurance and all the benefits of salvation. A security based on the power of the savior to lead, sustain, fulfill his promises and keep us from falling. We are not to be preoccupied with paranoia and fears of failing nor the perils of the Christian experience. It is God's will to save all men. This grace is offered freely and without condition by God who, foreknowing man, did not fix their destiny but predestined those who believe to ends which provide assurance that God knows all they will go through and has made provision to keep them to the end (Jhn 6:64; Rom 8:35-39; 1 Tim 2:4-6). We are again bound to be confronted with the mysteries of salvation concerning man's free will, God's sovereignty and foreknowledge. Myer Pearlman said, 'as we keep to the practical exhortations of the Scripture and set ourselves to the definite duties commanded, we shall not go wrong [MP p. 274].

THEOLOGY OF SPIRITUAL WAR

Man was created in the personal, moral and social image of God to exercise dominion and glorify God in the earth. When redeemed he is God's handiwork and inheritance (Eph 1:18; 2:10; 3:9-10). The Bible declares him to be a 'new man,' 'I partaker of the divine nature' and having 'new life.' In this new life he has hope of inheritance, authority to minister and promise of victory (Mk 16:19-20; Rom 6:11; Col 3:10; 2 Tim 4:18; 2 Pet 1:4). Man is made of material flesh and blood (the body) and immaterial soul and spirit (1 Cor 15:44). The body is the tabernacle of the soul and spirit, temple of the Holy Ghost, living sacrifice and weapon against Satan.

THE WARFARE

It is fearfully and wonderfully made and returns at death to dust (Gen 3:19; Ps 104:29:139:14-16: Rom 6:13; 12:6; 1 Cor 6:19) Man's old lower nature, the 'Adamic' or 'Old Man' is his nemesis (Eph 4:35-39), the 'Trojan Horse' or 'enemy within' the devil seeks to exploit in a raging spiritual war between two irreconcilable forces, God and the Devil. Lucifer's purpose is to eradicate the testimony of God. Satan's spiritual, transformable and intelligent power seeks to move against, in and through man. He is a strategist. He and his agents oppose all dedicated believers in a conflict over the will of God and the souls of men. Opposition is real, personal and spiritual (Dan 10:12-13; Ro 15:22-24; 1 Pet 5:8). A spiritual - psychological war involving terror and propaganda waged primarily in the mind. The devil uses devices (gr: noema) and wiles (gr: methodia) to twist, snatch away the ivord of God, beguile, delude and bewitch. The devil will dispute, argue and accuse to accomplish his agenda (Job 1:19; Ro 12:1-2; 2 Cor 2:11; 11:3-4; Eph 6:11; Gal 3:1; Ju 9 Rev 12:10). The Bible declares the battle to be violent and militant. Success involves pressing into or siezeing the kingdom by force. War involves Mnderances, persecution, opposition from men and spirits and especially strong resistance from entrenched religious groups (Mat 11:12; Mk 5:1-15; 6:6-28; Lk 16:16; Act 4:1-3; 7:54-58; 13:6-8, 42-50; 14:1-2; 2 Tim 2:9). Believers are to overcome opposition and make the promises of God a reality. We have superior weapons (2 Cor 10:3-5; Eph 6:10-12) that include the Name of Jesus (the single recognized spiritual power in heaven and earth) (Mk 9:38-39; Lk 10:17-20; Jhn 14:11-14), the Blood of the Lamb (the proof of our pardon from the power and dominion of sin) (Col 1:12-14; Rev 12:10-11) and the Word of Faith (Ro 10:8, 17; Heb 4:1-2). These become effective in the actions of believers who press the battle forcing the devil to yield. At salvation every believer is a capable 'builder - fighter'and a witness of the Lord Jesus Christ (Mk 5:18-20; Jhn 4:27-29, 39-42; Act 8:1-4; Ro 16:20; Jam 4:7). The primary problem today is dissipation of strength because of disloyalty to the cause of Christ and disobedience in battle. Spiritual strength is greatly multiplied when believers keep rank, join together in fellowship, assemble in unity, stand firm with a single mind and purpose in the things of Christ (Lev 26:7-8; 1 Chron 12:8;, 33; Act 1:14: 2:1-4; 4:31-33; Phil 1:27; 2:2, 14-15).

THE HOLY SPIRIT

The work of the Holy Spirit is to apply to human experience the benefits of Jesus death and resurrection. God, the Holy Spirit, is eternal, omnipresent, omniscient and omnipotent (Ps 139:7-10; Lk 1:37; 1 Cor 2:10; Gal 4:6; Eph 1:13). He proceeds from the Father and the Son and is involved in creation, the new creation and raising Jesus from the dead (Gen 1:2; Jhn 3:5; 15:26; 16:7; Ro 1:4; 8:11; 2 Cor 5:17). He is called the Spirit, Spirit of the Lord, Spirit of God, Eternal Spirit, Holy Spirit of Promise, Comforter, Spirit of Christ and Spirit of His Son as well as Holy Ghost or Holy Spirit (Is 11:12; Mt 3:16; Jhn 14:26; Ro 8:9; 1 Cor 2:10; Gal 4:6; Eph 1:14). The most common symbols for the Holy Spirit are water, fire, oil, wine, wind, seal and earnest (Mt 3:11; Jhn 3:8;4:13-14; 7:37-39; Act 10:38; Eph 1:13-14; 5:18-20). His manifold work includes making known truth, glorifying Jesus and administering what Jesus has purchased with his blood (Jhn 14:26; 16:14; Col 1:26-28; Eph 3:4-5, 16-17). Jesus' promises not to leave believers comfortless (literally orphaned) is answered by his sending the Holy Spirit. He witnesses that we are the sons of God accepted in the beloved. He strives with sinners and teaches, testifies, reproves, guides, comforts, helps infirmities, intercceds, searches, commands, chooses and quickens believers (Gen 6:3; Jhn 14:26; 15:26; 16:8;, 13-14; Act 9:31; 13:2; 16:6-7; Ro 8:26-27; 1 Cor 2:10). He can be lied to, resisted, blasphemed, grieved and his ministry can be quenched (Mt 12:31-32; act 5:3; 7:51; Eph 4:30; 1 Thes 5:19).

Salvation is impossible apart from the Holy Ghost. By the Spirit we become 'one of his,' are immersed in the body, put on Christ and have the witness that we are saved (Jhn 16:15; Ro 8:9; 16:1; 1 Cor 12:13; Gal 3:27; 4:6). By the law comes the knowledge of sin, by the Spirit comes the knowledge of salvation (Ro 3:10; 8:16). He takes the initiative to convict the sinner and makes confession of Jesus as Lord possible (Jhn 6:44; 16:8; 1 Cor 1:2:3). All believers have the Spirit as the agent of conversion and sanctification. There is a distinction, however, between having the Spirit as the agent of conversion and sanctification and being 'filled' with the Spirit (Rom 8:2; Tit 3:5). Many make a powerless assent to truth. In the early church being filled was a powerful, lifetransforming experience so different from salvation that the New Testament describes it as being 'filled,' 'baptized,' 'receiving,' 'falling on'and'endueing with power from on high'. It was not a theology or doctrine but a real experience. New Testament examples always involved people already saved. The term 'filled' describes the initial experience, the habitual lifestyle and special occasions of unusual anointing. The initial evidence is speaking in other tongues. This is obvious in three of the five New Testament occasions and strongly implied in the other two. A liberal theologian, writes,'... (speaking

in tongues) was the most conspicuous and popular gift of the early years of the church. It seems to have been the regular accompaniment and evidence of the descent of the Spirit upon believers [WMS p. 551.' Dr. G. B. Stevens in Theology of the New Testament writes, '... it is obvious that the gift of the Spirit is regarded as synonymous with ... speaking with tongues and prophesying [WMS p. 55-56].' J. Elder Cumming, '... there is another blessing ... a blessing to be asked for and expected by Christians still, and to be described in language similar to that employed in the book of Acts [WMS p. 60].' R. A. Torrey describes the work of the Holy Spirit in conversion as receiving power for salvation, and in baptism receiving power for service [Wms p. 60]. The filling with the Holy Ghost, evidenced by speaking in other tongues, is a gift for all believers but is distinct from the special gift of the Spirit for particular utterance to edify, exhort and encourage the congregation. There is sufficient difference between the occasions of filling to keep from rigidly harnessing it to some legalistic experience. Yet, there is similarity enough to allow the modern church to contend for it subsequent to salvation with the help of leadership

The Spirit is vital in the process of sanctification. He who inspired the writers of the Bible works to illumine truth in the believers. Effective prayer is dependent on His intercession. He is the distinctive difference between the carnal and spiritual life. The life of the flesh leads to death and destruction. Life in the Spirit leads to Godly character, Christian service and heavenly destiny (Ro 8:9; Gal 5:22-25). The Scotch Presbyterian Dr. A. B. Macdonald wrote, 'The church's belief in the Spirit sprang from her experience of a fact Its most striking manifestation at first was 'speaking in tongues,' the power of ecstatic utterance in an unintelligible speech People who hitherto had seemed to be nothing out of common suddenly became capable of impassioned prayer and speech, or of lofty moods in which they were manifestly holding converse with the Unseen.' Without question the power of the Holy Ghost is necessary for successful Christian warfare.

DIVINE HEALING

Although controversial, divine hearing is one of the most reasonable Bible doctrines. Man is both material and spiritual. God's interest is in both. The body is for the Lord and the Lord for the body (1 Cor 6:14-20). The body is included in atonement, redemption and sanctification. It is a member of Christ, the temple of the Holy Ghost, a living sacrifice, heir of blessing and raised at the resurrection (Gen 9:6; Rom 8:23; 12:1; 1 Cor 6:14-20; Eph 1:14). Sickness has a spiritual cause, a relationship to the body and the soul and a spiritual significance. All sickness is the result of sin, often specific sin. Men become sick by misuse of the body, not discerning the body of Christ, rebellion, disobedience, presumption, mumuring, lust and family curse (Nu 12:10; 16:46-5-; Ps 103:3; 1 Cor 5:5; 11:27-32; Heb 12:5-10; Jam 5:15). Sickness, being spiritual, has a spiritual remedy in the blood of Jesus. F. F. Bosworth writes, 'Let us seek to know God's Will Is He willing [is] it wise Is it part of his plan for us at the present time.' He continues, 'It is impossible to boldly claim by faith a blessing which we are not sure God offers Faith begins where the will of God is known [BOS p. 33].' God is clearly concerned about the health of the body and the soul and spirit of believers (Is 33:24; 1 Thes 5:23; 3 Jhn 2).

The will of God to heal is clearly indicated in the Old Testament cases of divine healing and the New Testament ministry of Jesus and the apostles. Jesus came to do the will of the father, the father did the works and of remarkable note, Jesus never refused healing to anyone (Mk 9:22-23; Lk 5:12-13; Jhn 6:38; 14:10). Even under severe time and emotional pressure Jesus healed the sick. Leslie Thomas Holdcroft in Divine Healing: A Comparative Study wrote, 'A total of twenty-seven individual miracles of healing credited to Jesus are to be found in the Scriptures, as well as ten occasions recording general healing of large numbers of people ... In each instance, Jesus freely and frankly presented Himself as an object of faith to be sincerely believed it is truly remarkable that He should promise his disciples, 'Greater works than these shall [ye] do.' God's will to heal was extended from Jesus to his disciples and to the church. The book of Acts is properly titled the Acts of the Holy Spirit which he continued of all Jesus 'began.' Acts records the continuing will of God in the church age. A. J. Gordon quotes Dr. Gerhard Uhlhorn, 'Witnesses who are above suspicion leave no room for doubt that the miraculous powers of the apostolic age continued to operate ... [Ministry of Healing p. 58]. 'The popular concept that sickness is to be endured and works a positive redemptive benefit for the believer is clearly unbiblical. Commented on by Kenneth Mackenzie. '... this conception of His will gives us sickly Christians, weak faith, empty joy, puny conquests God's will is not a vindictive judge His will is a blessed companion', which illumines our way, cheers our spirits, makes glad our lives and brings fruitfulness to all that we do [FPT 372-373].' The atonement makes healing an immediate reality for the believer.

SECTION III: THE CHURCH, MINISTRY, FUTURE

THE CHURCH

Jesus is the head of the church (Eph 5:23) (kuriakos ; meaning 'belonging to the Lord' used twice in the New Testament and ekklesia ; taken from the cultural meaning of an assembly of free citizens called by a herald for the transaction of public business used 114 times almost always in a spiritual sense). 'Church' refers to the universal church of those 'born again' and to local assemblies such as the church in Jerusalem (Act 8:1; 11:22; 1 Cor 12:13; 1 Pet 1:3, 22-25). It is not Judaism or the Levitical priesthood but a mystery now revealed (Eph 3:1-6,10). Jesus is building His church and has sent His Holy Spirit to fill and energize it. Jesus loved and died for the church which is to be presented to Him as His bride (Eph 5:25, 27). It is the temple of the Holy Ghost, the body of Christ, pillar and ground of the truth and the building of God (1 Cor 1:18; 3:9; 12:27; Eph 1:23; 1 Tim 3:14-15). Christ is the cornerstone, the foundation the apostles and prophets, believers are lively stones fitly framed and builded together and the Holy Ghost indwelling guest (Mt 16:18; 1 Cor 3:16; Eph 2:20; 1 Pet 2:4-5). The presence of human frailty and tares in no way negates its spiritual foundation, purpose or place in Christ (Mt 13:30).

MISSION AND CALLING

Educators, politicians and reformers, lacking understanding, have established countless programs and institutions clearly un-biblical. The distinct and all important mission of the church is to evangelize the world. Not simply proclaim the gospel but to incorporate believers an ongoing walk with Jesus called discipleship. God is calling out a people for himself. Disciples are fishers of men (not a commodity, but souls and not information, but transformation). All other 'missions' of the church are important only as they enhance the one mission of evangelism. Primacy on evangelism provokes criticism of being simplistic and narrow. Nonetheless, the importance of evangelism as THE mission of the church cannot be overstated (Mt 28:18-20; Mk 1:16-17; Act 1:8; 15:14). The church is the salt and light, the restraint on lawlessness, the godly remnant and the pillar and ground of truth called to glorify God, edify its members, provide godly role-models, purify herself and educate her members (Mt 5:13-16; 2 Thes 2:6-7; Gen 18:22-33; Eph 3:21; Rom 15:6; Eph 1:6, 12, 12, 18; 2 Thes 1:12; 1 Pet 4:11; Eph 4:11-16; Mt 28:29; 1 Jhn 3:2). All these 'callings' find expression and purpose in the one calling of evangelism. Every believer is to personally look upon the fields and become involved in the missionary calling of the church.

Discipleship is God's only plan for transmitting His truth from generation to generation. 2 Timothy 2:2 gives the pattern for transmitting life from faith to faith over four generations. Jesus made disciples and they understood this as the plan of God (Mt 16:17-20). Jesus' discipleship involved calling men to be 'with him,' and sending them to preach in His name with His power (Mk 13:14-15). The disciple is matured in the presence of his master by following his example and partaking of his spirit and life. Discipleship demands self-sacrifice and zeal. Those who constantly step back, resist commitment or live for self will never be disciples (Lk 14:25-35). The disciples heart is center-stage. In the processes of in ministry it is made manifest (Jhn 13:2, 21). Discipleship involves calling and planting. It is at the same time something we don't do (no-one is called and planted by themselves) and something we don't undo (plants, once planted, do not move themselves from). There is a certain mystery involved in discipleship. Character, fruitfulness and relationships are vital. Disciples are not employees or handymen. They are involved with and accountable for souls.

LOCAL CHURCH

The Bible gives detailed instruction about how to behave in church. Paul expects the traditions to be followed and Jude exhorts believers to contend earnestly for the faith (1 Cor 11:2; 1 Tim 3:15; Ju 3). The only logical explanation for the New Testament pattern is we are supposed to follow it. The local assembly is composed of 'members' called out by God. professing Jesus as Lord and living a lifestyle that corresponds to that profession. The minimum requirements for a local church are people who profess faith in Jesus, are baptized, organize under

leadership and do God's will. Duties of the members include assembly, edification of one another and exhortation (1 Thes 5:11; Heb 3:13; 10:25). The early church had leadership (elders, bishops, pastors and deacons) known and esteemed by the congregations (1 Thes 5:12-13; Act 6:1-7; 13:1; 14:23; 20:17; Phil 1:1; Tit 1:5). Members met together on a regular basis, raised money for the work of the church and kingdom of God, regulated the conduct of believers (including the flow of believers from church to church and discipline within the assembly), adhered to a doctrinal standard, prayed together, provided for the needy and recognized ministry (Act 20:7; 1 Cor 16:2; Act 15:22-29; Rom 16:1-2; 2 Cor 3:1; Rom 16:17; 1 Cor 5:13; 14:34; 3 Jhn 10; Act 2:42-45; Eph 2:20; Act 13:2-40).

ORDINANCES

A sacrament is something offered to the senses. Its meaning comes out of the mystery religions of Roman culture. Today it is used to mean a mysterious conveyance of grace to a person taking the sacrament. It is also used in reference to the Lord's Supper and Baptism. A better term is ORDINANCE because of its untainted use and simpler meaning as a "symbol." "It is an outward rite appointed by Christ to be administered in the Church as a visible sign of the saving truth of the Christian faith [THI p. 422]." A symbol is a sign. A rite is the sign used regularly for sacred purpose and an ordinance is a symbolic rite which sets forth a central truth of faith and is universally obligatory for the believer. All agree there are two ordinances; the Lord's Supper and water baptism. Broadly interpreted ordinance could include prayer for the sick and marriage.

BAPTISM is an ordinance of perpetual obligation because Jesus (our example) was baptized,, the disciples baptized and Jesus commanded it (Mt 3:13-15; 29:19-20; Jhn 4:1-2). The apostles taught and practiced it after the resurrection of Jesus. Paul taught it, was baptised himself and Peter intimates its use in the early church (Act 2:38-41; Ro 6:3-4; Act 9:18; 1 Pet 3:21). The New Testament uses baptism in symbol to explain spiritual truth and emphasizes it as foundational (Heb 6:2). Baptism follows salvation in every New Testament example, is testament of an accomplished fact, is not for infants and was by complete immersion in the name of the Father, Son and Holy Ghost [THI pg 425; RYR pg 424]. Baptism is not the giving of the Holy Spirit or membership in the church. In symbol baptism attests to the burial and resurrection of the Lord Jesus (Ro 6:3-4; Col 2:12; 1 Pet 3:21). It associates believers with the sufferings of Christ, His body, the new life and His leadership (Mk 10:38-39; 1 Cor 12:13; Ro 6:1-10; 1 Cor 10:2). Spiritually it is associated with the important truths of forgiveness, union with Jesus, discipleship and repentance (Act 22:16; Ro 6:1-10; Mt 28:19; Act 2:38). Baptism is an important step of obedience for the new convert identifying him with a local body of believers.

Instituted by Jesus on the night He was betrayed the **LORD'S SUPPER** is the second universally recognized ordinance of the church. It was established in the earliest churches and symbolizes the death of Jesus. It is a remembrance, in symbol proclaims his death, assures us of his coming again and provides communion or fellowship in the body (Mt 26:26-30; 1 Cor 10:21; 11:24-26). Participation is for believers willing to examine themselves. The disobedient, false teacher, divisive member and unseparated from the world eat and drink unworthily cursing their own bodies (Ro 16:17; 1 Cor 5:11-13; 2 Thes 3:6, 11, 15; Tit 3:10; 2 Jhn 10:11). The Bible uses the term 'cup' (not wine) in taking the Lord's Supper. The false teachings of transubstantiation and baptismal salvation deny the efficacy and finality of Calvary, create a false mystery religion, promote idolatry and perpetuate a false priesthood [THI pg 428].

THE CHURCH LITURGY

God's glory is made for the church where divine truth and order are established. The Bible gives clear instruction that man is to approach God "after the pattern" (Ex 25:8-9; 1 Tim 3:15). What makes the church service different from all other gatherings is God's presence to "do" his will. God's residence is in his assembled called out people (2 Chron 5:13-14; Ps 22:3; Lk 5:17). Literally, you can find God in church. The reason for the church's existence is to provide a focus for his supernatural power and expression of his purposes for man. Those who gather do so to embody and express the Lord Jesus Christ as the answer for all of man's needs. Truth becomes light in the church which is the one Biblical structure and unit with which individual believers are called to identify themselves.

The **LITURGY** (from liturgikos: ministered to the Lord [Act 13:1-3]) or form of the service, includes assembling together, prayer, praise, giving, preaching, exercise of spiritual gifts, and altar calls. God is present to minister where these conditions are met. It is in the presence of the Lord that believers are changed (edified) and sinners are converted (Jhn 4:20-24; 1 Cor 3:17-18). The end result of all we do in the liturgy is called worship. **WORSHIP** (from two Greek words: Prokuneo, meaning to bow down, and Latreuo, a very significant word indicating the idea of priestly service of one's entire life, prayer, giving and ministry) is an encounter and life changing experience with God (Deu 5:23-27; Is 6:1-5; Rev 4:9-11; 2 Cor 3:18; Col 3:16). It is not coming to church, listening to a sermon, watching while the clergy performs, buying religious objects or even ministering. Worship provides a true, indication of ones spiritual condition. The true worshipper is sane, secure and has no ego problem. Worship is the outflow of a grateful heart. an acceptance of God's grace to justify and separate one from the world, and the occupation of the heart with the things of God (2 Sam 7:18-22; Ps 23:5; 1 Cor 2:14-15). In worship God is glorified, the body or congregation is edified, individual believers are built up and the sinner is converted.

ASSEMBLY, PRAYER, MUSIC AND PRAISE

The New Testament church **ASSEMBLED** typically on Sunday (not a public holiday at the time) because of its relationship to the resurrection. The early church went to the synagogue on Saturday (sabbath) to evangelize and worshipped together on Sunday (Jhn 20:1,19; Act 20:7; 1 Cor 16:2; Rev 1:10). The only definitive statement is Paul's admonition not to be pressured into worship on any particular day by the Judaizers (religious legalists). Assembly is for remembrance, celebration, giving, observance of ordinances, preaching and confrontation of needs (Act 13:1-2; 20:7; 1 Cor 3:16; 16:2; Heb 10:25). Neglect of assembly violates the Bible mandate, slights the Lord Jesus, destroys one's testimony and deprives one of the ministry, protection, edification and blessing of corporate worship.

PRAYER is a sacred ministration commanded by God for all men everywhere. In the New Testament the entire congregation was involved, voluntarily submitted to God in audible, zealous, believing and reverent prayer. They lifted hands, said 'amen, amen,' and bowed their heads. Prayer was never attributed to buildings, candles or incense (Act 4:16, 23-31; 20:36; 1 Tim 2:8; Heb 4:16).

There are at least 839 references to **MUSIC** in the Bible. There is a clear command to "come to before God (enter his presence) this way (with instruments and music) while we live" (Ps 66:1-3; 92:1-4; 100:2). Every awakening of God's people is accompanied by music and singing. Music is culturally the first medium for the promotion of new ideals and programs. Moses understood the spiritual state of Israel by their music (Ex 32:17-18). Music prepares the heart to receive God's word. The issue is not entertainment but participation and contending for the presence of God. The spiritual high ground. Music is associated with prophecy (direction), protection, deliverance, dominion and gifting (2 Chron 20:124-17, 20-22). Calvin, Knox, Wesley and Luther all advocated loud singing and music as necessary for true worship. Wesley said, "Be no more afraid of your voice now, nor more ashamed of being heard than when you sing the songs of satan." Another sage said, "God owns all the tunes except the spittoon."

Words have creative spiritual power. They are especially powerful in **PRAISE**. Praise is not dialogue, meditation or silence, It is the assembled body waging war for dominion. A quality of self is removed and the Holy Spirit is released. Praise is a summons or "running up the flag" to rally forces to the place of battle (Is 59:19). Praise is a declaration of "here is the Lord." The scriptural injunction hallelujah means "praise ye the Lord." It is associated in scripture with military strategy to destroy, confuse and confound the strategies of hell (Ex 17:8-13; 2 Chron 20:14-28; Ps 47:1-9; 149:5-9; Heb 13:13-15). God lives in, is enthroned in and inhabits praise. The gates of his city are called praise and we are commanded to enter his presence with thanksgiving (Ps 22:3; 100:4; Is 60:18).

GIFTS, GIVING, PREACHING AND DECISION

In the liturgy the place of spiritual gifts is important. Specifically the place of tongues and interpretation. I Corinthians 12-14 are instructions for the church concerning spiritual gifts. Paul writes First Corinthians as a rebuke for lack of order, immorality, and abuses of the spiritual gifts in the church. **GIFTS** are for the edification of the body, not self-glorification. Chapter fourteen deals with three different aspects of the church service. First, tongues used as a congregational event in prayer and praise without interpretation. None is needed because the event is

simultaneous for all. Secondly, the gift ministry of tongues and interpretation. Paul is emphasizing how important it is to communicate God's message to the congregation clearly and lays the responsibility to interpret on the one who gives the message. Do not "insert" the words "at the same time" in verse 23. Of course we do not all preach "at the same time." Neither do we give tongues and interpretation as a message from God for the body "at the same time." Thirdly, preaching (prophecy) for the congregation communicated clearly in a known language. Preaching and the supernatural event of tongues and interpretation occur logically and naturally one at a time. The instruction corrects egotistical displays and wrong motives. Paul is not anti-gifts or tongues both of which the entire New Testament heartily endorses.

All revivals are marked by generous spontaneous **GIVING** (1 Chron 29:3-9; 2 Chron 24:4-14; 31:2-10; Neh 10:37-39). The pattern is a regular opportunity and challenge to give (1 Cor 16:1-2; 2 Cor 8 & 9). Jesus is interested in our giving as a sacred ministration important to character development and measure of our heart (Mk 12:41-44). Believers set aside a proportional amount to give in the assembly including the sacred portion or tenth (tithe) (Gen 14:17-20; 28:19-22; Lev 27:30-32; Num 18:24, 28). God linked the **TITHE** to worship when he gave Moses the law at Mt. Sinai (Deu 12:8-19; 14:22-27). Giving indicates and proves our love for God, flows from a life first given to Him and is voluntarily, liberally, cheerfully and in accordance to our blessing given as unto the Lord (Jam 2:15-17; 1 Jhn 3:17-18). Giving was the primary means of cooperation among the churches.

Hinduism lives by its ritual and social structure; Buddhism by its meditation; Confucianism by its code of manners; but Christianity lives by the foolishness of **PREACHING**. The metaphor is the herald of the king delivering by decree the law of the kingdom (Dan 3:4; 1 Tim 2:7). All citizens were required to hear and obey. Rejection meant stripping away the rights of citizenship and identified the rebel heart. Preaching is a deliberate intrusion into the affairs of men to persuade them to hear and repent. God was pleased to establish preaching for the conversion of the lost (Mt 3:1-2; 4:17; Mk 1:14-15; Act 2:14, 37-38; 8:5; 24:25; 26:28; Rom 10:14-15; 1 Cor 1:18-25). The business of the church is preparing, equipping and sending preachers of passion, enthusiasm, excitement and urgency to the lost. The early church required some form of altar call (**DECISION**) and counted new converts (Mt 3:5-8; Act 2:41; 4:4).

THE MINISTRY

All local churches immediately organized, numbered members, chose helpers, ministered to groups, recognized leaders and ordained ministry (Act 2:41; 4:4, 32-37; 6:1-7; 11:30; 14:23). All churches are organized. The early church saw leadership as clearly necessary. They sent relief to elders, appointed elders, called together a council of elders, saw leaders as gifts set in the church (Act 20:17; Rom 12:8; Phil 1:1; Tit 1:15; Heb 13:7, 17). The early church had two classes of leaders, the elders who were heads of churches responsible for oversight and the deacons who ministered under the direction and authority of the elder. It is important to note that the gifts and the office are distinct. Gifts are for all believers but not all will have a public office in the church. Women may receive gifts but generally are not office holders in the church and gifts may function outside of the church but offices have meaning only in context of a church.

CHURCH OFFICERS

The terms pastor, bishop and elder are used synonymously in the New Testament. The elders were made bishops for the pastoring of the flock of God (Act 20:17, 28; Tit 1:5-9; 1 Pet 5:1-2). The same men are referred to by all three terms. The duties of the pastor are given to men already called elders. Peter and John were apostles and yet called elders. Calvin used the terms interchangeably '... on the authority of Scripture, which uses the terms as synonymous. [THI p. 419].' Virtually all of the early church recognized this synonymous use of terms for describing the differing elements of ministry that the head of the local congregation would exercise. The qualifications for spiritual ministry are listed in I Timothy 3:1-13, 5:17-25, Titus 1:5-2:8 and I Peter 5:1-1. Qualifications include personal conduct of holiness and example becoming believers, family ruled well, spiritual maturity and community life of good report. The ministry includes guarding the truth of the gospel and as such they are to be able teachers. The ministry of ruling well demands a family life established in good order. This includes a chaste relationship with one wife. This proscribes

multiple marriages particularly after salvation and identification with a body of believers. Elders were ordained by appointment and laying on of hands. Those ordained had a continuing relationship with other church leadership (Act 13:3; 1 Tim 4:14; 5:22; Tit 1:5)

The office of deacon was a plural ministry in the congregation (Phil 1:1; 1 Tim 3:8-13). Qualifications include personal lifestyle, doctrinal soundness, spiritually successful in testing and trial and a family ruled with same quality as that of the elder. This qualification shows how critical a good family life is for successful Christian living. Deacon means "to serve." The ministry of a deacon included personal contact with new converts and other special groups of people. They meet essentially the same qualifications as elders but do not hold the leadership role of the church. They help in the spiritual and material needs of the church. The term "deaconess" is not a good translation of the word "helper." No formal deaconess was recognized until the third century [RYR p. 419]. There is no official church leadership position of deaconess and no early church leadership position was held by a woman. The "trustee" is a non-biblical church office necessary in some cultures for holding property and conducting business according to legal statute of the government.

CHURCH DISCIPLINE

Jesus ministry and purpose for the church is to sanctify it and present it to himself as a bride without spot or wrinkle. Church activity is aimed toward this goal. This requires the discipline of members. Church discipline is necessary for removing the defilement (leaven) of sin, protection of believers, challenge to godliness, sound faith and restoration of the fallen (1 Cor 5:6-8; 2 Cor 2:5-11; Gal 6:1; 1 Tim 5:20; Tit 1:13). The Bible mandates discipline of the accused elder, sinning or overtaken brother, unruly and factious members, false teachers and immoral members (Mt 18:15-20; Gal 6:1; 2 Thes 3:6; 1 Tim 5:19-20; Tit 1:10-16; 3:8-11). Discipline is specifically required for those who refuse to work, teach the resurrection as an allegory or deny its reality and those who "unsettle" the church (Gal 1:8-9; 2 Thes 3:6). Discipline is to be without prejudice, property (without hasty, rash or incomplete procedure and in accord to Bible pattern) and with the goal of restoration. An uncompromising attitude of meekness and love willing to forgive the repentant and press for restoration is necessary for those exercising discipline (Mt 18:15-20; 2 Cor 2:5-11; Gal 6:1; 2 Thes 3:9-15; 1 Tim 5:21; Tit 1:13).

The discipline of leadership is especially critical. The sin of the leader affects the body he serves, his own spiritual body of his family and the world's view of the church giving it cause to blaspheme. It is not simply a matter of 'everyone sins.' There is much greater impact than suspected and the Bible is clear in making a matter affecting the entire congregation bringing judgment for things people have done. Failure to discipline can only weaken the church although the church may continue to increase in numbers. The qualifications for the leader of faithfulness, husband of one wife and a home ruled well are all violated in a moral transgression. The trust they have established over time is broken and cannot be restored without discipline. These qualities of leadership cannot be restored in a simple act but require an element of time. Judgment or discipline of leaders occurs with a different spiritual dimension, intensity, or severity, timing and purpose. Churches cannot be preoccupied with the ministers status or ministry, overlook the spiritual depth and significance of the violation or simply please a crowd of followers or appease a crowd of angry parishioners. The Bible term restore means a time of mending, equipping and fitting for use. It does not mean placing in office. The clear demand of discipline in leaders is a time to be refit for the ministry (Mt 4:21; Gal 6:1; Eph 4:12; 1 Thes 3:10). We are never to lay hands suddenly on anyone for ministry or receiving into fellowship. The biblical doctrine of laying on of hands is related to the establishing of the throne of God on earth, transference of spirit, agreement and participation, and setting apart for service (Gen 48:13; Lev 1:4; Nu 27:23; Ps 18:34; Mk 16:18; 1 Tim 2:8; 4:14; 5:22). Premature reinstatement circumvents the work of godly sorrow, cheapens the ministry and church, avoids biblical discipline and command and destroys the relationship between personal lifestyle and spiritual leadership (Gal 6:1; 1 Tim 5:22).

THE FUTURE

Crucial to the Bible is understanding the statement 'Jesus is coming again'. The doctrine of the Lord's return is found in over 300 New Testament references including entire chapters devoted to it. The early church was keenly interested in the Lord's return. Paul makes 50 references to it and devoted First and Second Thessalonians to discussing it. It is not the coming of the comforter (pentecost), the death of the believer, destruction of Jerusalem by

Titus in A.D. 70 or conversion. The Scripture indicates a long period of time between the giving of the stewardship and the return of the master. Scoffers ridicule the doctrine saying, "where is He?" Clearly men cannot know the day or hour but can have confidence that God is faithful to all he promised (Mt 24:36; 25:19; 2 Pet 3:3-9). Waiting is not a period of inactivity. The church age is characterized by evangelism, urgency (because we do not know when), preparation and readiness hastening the day of His return. The return of the Lord is characterized as immanent (meaning "at any time"), literal, personal and bodily (Jhn 14:2-3; Act 1:11; 2 Pet 3:11; Rev 1:7). The early church found it a comfort, encouragement and blessed hope (1 Cor 15; 1 Thes 4; Tit 2:13). Jesus spoke of the signs of his coming (Mt 24-25; Mk 13; Lk 21:5-36). The world will be in perilous times, Israel will be regathered (a prophetic insight from the days of Moses and since Israel's founding again as a nation May 14, 1948, a present reality) and there will be unprecedented increase in knowledge and technology. "It may be said truthfully also that every writer [of the New Testament] speaks of the Lord's coming. If we accept every type and figure as well as reference, then we may say that there is not a single book in the New Testament that does not speak of the Lord's coming. It receives more attention than any other doctrine. You read far more about it than you do about faith [or] the blood of Jesus ... although both faith and the blood are absolute essentials. You read more about it than you do about even the great doctrine of love ... [F.E. Howitt in THI p. 442]."

THE COMING OF THE LORD

Many doctrines find their fullest meaning in relation to the coming of Jesus. His being "King"; the future aspects of salvation, sanctification and adoption; resurrection; Jesus' specific promises to return; His admonition to "watch"; the Sabbath; and the ordinances of baptism and the Lord's Supper are robbed of meaning when separated from the second coming. The hope of His return motivates believers to - brotherly kindness, holiness, faithfulness, service, evangelistic passion and consoling the bereaved (1 Thes 1:9-10; 3:12-12; 4:13-18; 5:23; Tit 2:11-13; Heb 10:25; 1 Jhn 3:3). Paul was taken prisoner over this hope (Act 23:6; 26:6-8; Rom 8:20-25; 1 Cor 15:19; Gal 5:5). This hope challenges backsliders and warns the ungodly. In fact, when rightly believed the hope of Jesus return sets in place all the other doctrines as vital. The second coming provides insight to God's purposes and provides a basis for evangelistic appeal to the sinner. Rather than "cutting the nerve" of Christian service as has been claimed, Jesus' return infuses it with urgency. "There is one thing that will not be denied, even our opponents themselves being the witness, namely, that men that held this hope, have so far discharged their obligation to God as to have promoted the interests of His church by personal service, by money sacrifice, by missionary zeal, by intelligent counsel, by tireless work, so as not to have been surpassed by any people that have ever named His name, or joined their fortunes to His cause [W.B. Riley in THI p. 445]."

The second coming is divided into two events. The rapture and the final coming (second advent or revelation). These are separated by a seven year period of time known as the tribulation. The rapture is clearly taught as a "snatching away (Gr: *hamazo* and L: *rapio*) " of the believer in the smallest moment of time. At the rapture believers are involved in following the dead in Christ who are raised to meet the Lord in the air (1 Cor 15:51-52; 1 Thes 4:15-18; 2 Thes 2:1, 3; Tit 2:13; 1 Jhn 3:2-3). They then participate in the marriage supper of the Lamb and the believer's judgments and rewards. At the revelation or final coming believers are involved in the defeat of antichrist and the establishment of the millennial kingdom.

TRIBULATION, ANTICHRIST AND ARMAGEDDON

Tribulation is used in the Bible to mean the trials and persecution of all believers, the time of Jacob's trouble for national Israel and the final outpouring of God's wrath against the antichrist and wicked nations of the world (Dan 9:24-27; Jer 30:7-9; Jhn 16:33; Rev 6:12-17). This final outpouring is the "great" tribulation and is the latter half of the seven year period of time dividing the two aspects of Christ's second coming. The principle events of the seven years are its beginning with the catching away of the church (and with her the Holy Ghost's restraint of evil), the outpouring of judgment (seven seal and seven trumpet judgments), the abomination of desolation set up in Jerusalem and increasing persecution of Jews (Dan 9:27; 12:12-11; Mt 24:15; 2 Thes 2; Rev 6:1 - 8:1; 8:6 - 11:15; 12). The last half of the seven years is marked by totalitarian rule by antichrist, gathering armies to fight God, the Battle of Armageddon, the bowl judgments, the fall of the harlot church, the return of Jesus with his saints, the judgment of beast and false prophet and the chaining of Satan in the bottomless pit (Rev 12:17; 13:15-16; ch 17 - 18; 19:20; 20:1-

3).

A central figure in these last days is the antichrist. His spirit is already at work in the world and has without question energised many ungodly world figures such as the kings of Babylon (Is 14:14-17), Nero and Hitler. It's fulfillment is in a man who wears the titles Beast, Little Horn, Man of Sin, Son of Perdition and The Wicked (Lawless) One (Dan 7:8; 8;9; 2 Thes 3, 8; Rev13:1-4). Literally he is "Against God's Anointed One" (1 Jhn 2:18, 22; 4:3; 2 Jhn 7). He is at various times in his career the last ruler of the Roman Empire, a proponent of religious tolerance, covenant maker with Israel, wonder of the people of the world, conspirator with the dragon and false prophet, sponsor of the harlot church and covenant breaker with Israel. He eventually demands worship as "God (not Christ)," turns against all religion and propels mankind into battle with God at Armageddon.

After the defeat of antichrist and the armies of the world at Armageddon, Jesus establishes his world rule This last for 1000 years (the Millenium). During this time satan is bound in the bottomless pit, the nations are judged, Jesus and the saints rule. Israel and Jerusalem are the focus of government. It is a time of Justice, righteousness, discipline by Jesus, peace, happiness, health, longevity, prosperity and freedom from the curse (Ps 72; Is 2:14; 9:5-6; 11:3-5; 25; 35; 52:1, 16; Jer 23:5-6; Am 9:13-15; Mi 5:4-5; Zec 3:10; 8:12; 12:16-21). It is not to be confused with the church age or with national Israel.

DEATH AND THE GRAVE

Those who eat, drink and make merry thinking they "just die" are wrong. Most religions will teach some form of immortality for the soul. The Bible teaches redemption for the entire person - body, soul and spirit. The heart not right with God gravitates toward false teaching concerning death, hell and the grave. Physical death, the body without the soul, is in transition from the visible world to the invisible. It is not the end of existence. When the mortal is gone we really enter life (2 Cor 5:4; Ja 2:26). All men die but believers have the sting of death removed by the atoning death of Jesus (Rom 5:12-15; 1 Cor 15:54-57; Phil 1:21; 2 Tim 1:10; Heb 2:9, 14-15; 9:15). Spiritual death is separation from God both in this world and the world to come, Death, for the believer marks an entrance to paradise and the presence of Jesus (Gen 2:17; Eph 2:1; Jam 5:20; 1 Jhn 3:14). The unbeliever enters hell (hades or Sheol). A key Bible word is "asleep." It is very clearly used to mean a person died". It marks the state of the body, not the person, between death and resurrection. The person is present with the Lord.

Between death and resurrection the body is in the ground and the believer in paradise with Jesus. The wicked in hell separated from God. Hell in the Old Testament was composed of two parts with a great gulf between (Lk 16:22-31; Gen 37:35; Deu 32:22; Ex 32:22-24). The lower part for the wicked the other (reserved for the righteous) called Abraham's bosom has been emptied and the saints are in paradise (Eph 4:8-10). A very much greater reality than generally granted to hell, There is awareness, regret, reason, prayer (never to be answered), sight, hearing, desire, anguish and communication. The rich man died and went to hell. There is no soul sleep or purgatory. Paradise and hell, however, are not the end.

The hope of the believer and the church is resurrection (Phil 3:20-21; 1 Thes 4:13; Tit 2:13). The preaching of the gospel includes the resurrection of Jesus from the dead. All men come out of the grave. Bible doctrine includes the resurrection of Jesus, the old testament saints, church saints, two witnesses of Revelation and the unrighteous to judgment. Resurrection is taught in the Old Testament hope of Job, Isaiah, Joseph's deliverance from the pit, Isaac's return from the sacrifice and the examples of those raised from the dead. In the New Testament resurrection is affirmed by Paul, prophetically declared by John demonstrated and guaranteed by Jesus being raised from the dead (Jhn 5:28--29; 1 Cor 15; Eph 2:6). Lazarus, Jairus daughter, the widow's son and other examples affirm the Bible doctrine and hope of resurrection (Mt 27:52-52; Lk 7:12-15; 8:41-56; Jhn 11:41-44). It is a great mystery involving a transformation (metamorphosis) or change. It is bodily. God gives a new powerful, heavenly body. Resurrection is to judgment or reward (1 Jhn 3:2; 1 Cor 15:51-57; Rom 2:6-10).

JUDGMENT AND REWARD

All are raised and give account (Rom 14:11-12). The wise to shine forever, the righteous to wear a crown (San

12:3; 2 Tim 4:7-8). Man's character remains unchanged from death to resurrection (Rev 22:11-12). God is expressly declared to be a judge, man's conscience demands justice and man cannot live righteous without judgment (Rom 2:6-10, 15-16). The Bible tells of five distinct judgments. The judgment of believers, nations, national Israel, the wicked dead and Satan with his fallen angels. The believer's judgment actually begins at Calvary with his sin being judged and atoned for in the death of Jesus. He is then responsible to judge himself until raptured or raised to the judgment seat of Christ where he will be rewarded (1 Cor 3:13-15; 4:5; 11:31-32; 2 Cor 5:10). The believer's rewards are called crowns and include the crown of rejoicing for souls won, the crown of righteousness for overcoming, the crown of life for faithfulness and the crown of glory for the shepherds of God's flock. Judgment of the unbeliever also begins at Calvary where he rejects the plan of God and Jesus' atonement. He then lives without judging himself until he dies. He is then raised, already in spiritual death and condemned, to face The Great White Throne Judgment immediately following the millenium (2 Thes 1:7-9; Rev 13-5; 20:5-6). His eternal destiny is already established as he faces Jesus his judge. Judgment is based on works, has varying degrees of severity and none are found righteous. None have their name in the Lamb's Book of Life, all have rejected the saving grace of God, none were raised in the first resurrection and all are sentenced to the second death.

FINAL DESTINY

All men have a destiny beyond this present life (Mt 25:46; Jhn 10:28; 2 Thes 1:8-9). Two clearly distinct categories of men, believers and unbelievers, have clearly distinct destinies. The believer in heaven and the unbeliever in hell (note: this is gehenna [Mk 9:43] taken from the place of the rubbish dump near Jerusalem; it is not hades or sheol which is the place of the wicked dead between death and the second resurrection). Eternal life (1 Jhn 5:11-12) is not merely existence or duration but a quality of life entered into by the believer in Jesus. His home is in heaven where Jesus lives, there is ample, sufficient provision, inheritance and reward. There is beauty, joy and personal relationship in heaven (Mt 5:12; Jhn 14:2-3; Col 1:5; 2 Tim 4:8; 1 Pet 1:4; Mt 17:2-3; Phil 4:3; Rev 21-22). The final destiny of the wicked is the Lake of Fire (hell, gehenna) where there is separation from God, outer darkness, unquenchable fire, everlasting contempt, torment, destruction and eternal punishment. In hell the worm never dies and there is, wrath and retribution (Mt 9:44; Rom 2:5, 8-9; 2 Cor 11:14-15; 1 Thes 1:10). This is the second death (Rev 20:14; 21:8). Satan's final judgment and destiny are secured after he is released from the pit, leads a rebellion against God for a short while and then is cast into the Lake of Fire with his angels (Is 24:21-22; Mk 9:43; 1 Cor 6:3; 2 Pet 2:4; Ju 6). Two errors concerning final destinies are annihilationism and universalism. Neither are biblical. As horrible as eternal punishment may sound, as wretched as sin is and as great a mercy as God has, men will all testify to God's righteous judgment. Every mouth will be stopped.