

# **Summary of Christian Doctrine**

**by Louis Berkhof**

## Summary Of Christian Teaching I - Religion

1. *The Nature of Religion:* God created man in the image of God and all people have some idea to fear, respect and seek God. Some form of religion controls the thoughts, desires, and feelings of all people. In the Bible religion consists of the fear of God, reverence and love for God, confidence in God, and a response of faith and godliness (obedience). Before God's absolute beauty, greatness, and power, people sense that they are small and helpless. Religion is a willing relationship to God where man gives praise, honour, and service to God. Deuteronomy 10:12,13; Psalm 111:10; Ecclesiastes 12:13; John 6:29; Acts 16:31; Psalm 147:11
2. *The Seat of Religion:* the seat of religion means the part of man's being where religion begins. Religion is not from knowledge in the mind; it is not from the feelings; its source is not the will, or moral activity. The scripture teaches that religion begins in the heart, the center of man's soul. From the heart comes the life of the whole man: the thoughts, feelings and desires. Proverbs 4:23. Psalm 51:10, 17; Matthew 5:8
3. *The Origin of Religion:* People who hate God have guessed how religion started: 1. Men want to control people and get money. 2. Men began to fear and respect the spirits of dead people. 3. Men began to worship the powers of nature which affect their lives. But these answers do not explain how man first got the idea to respect and worship a higher power. Only the Bible gives us the truth about religion and the only God who is worthy of man's worship. God reveals Himself in the Creation and in the Bible, and He demands that every person worship Him, following His instructions in the Bible. God also made man in the likeness of God, with the ability to know God, the desire commune with God, and the desire to glorify God. Genesis 1:27; Deuteronomy 4:13; Ezekiel 37:26

### Questions:

1. Is religion limited to certain races and nations of the earth?
2. How can we come to know the real nature of true religion?
3. What terms (words) are used in the Old and New testament to describe religion?
4. How would you define religion?
5. What are some wrong ideas about the source (or seat) of religion in man's being?
6. What is the center of the religious life according to the Bible?
7. What are some explanations given for the beginning of religion?
8. What is the only true explanation for man's religious nature?

## Summary Of Christian Teaching II - Revelation

Revelation is God's self-disclosure, or His way of showing truth to man. Religion depends on God's revelation of Himself; man could not possibly have had any knowledge of God, if God had not given us knowledge of Himself. God shows truth about Himself both in nature and in His written Word, the Scriptures (the Bible).

Atheists (people who say there is no God) and agnostics (people who say it is impossible to know if God exists) don't believe in revelation. Pantheists (people who say everything is God, or who say there are many "little" gods) speak of revelation, but it doesn't really fit into their system of thought. Deists (people who say God is distant from and unconcerned about His creation) admit the revelation of God in nature but deny special revelation (the Bible).

**General Revelation:** General revelation is before special revelation; general revelation comes to us through the facts and laws of nature, and through the human mind and the facts of experience and history. From it we learn something of the knowledge, wisdom, goodness and power of God. Psalm 19:1,2; Romans 1:19; 2:14,15

General revelation is insufficient to give us truth about God. Because of sin, the message in nature is blurred (confused, hidden). The fact that people around the world invent different (contradictory) religions, shows that we cannot receive accurate knowledge of God from nature. General revelation fails to meet the need of sinners, which is to be saved from sin through Jesus Christ.

There is some value in general revelation: First it explains how people without the Bible can know some true things about God and man. Men know that they received life from God (Acts 17:27,28) and they know what is right and wrong (Romans 2:14); and they share a little of the truth of the Word (John 1:9) and the work of the Holy Spirit (Genesis 6:3). Furthermore, general revelation provides the background in science and history to help to understand the special revelation of God.

**Special Revelation:** the Word of God, the Bible is a revelation in which facts and words together support each other: the words interpret the facts and the facts give substance to the words. Special revelation is necessary after sin entered into the world. Now people have spiritual blindness, and are full of error and unbelief. So people are unable to know God from General revelation. For man to know truth, God had to explain the truths of nature to us, He had to give us the message how to be saved from sin, and He had to give clear thinking and truth to the mind of man to save it from the power of sin.

Special revelation: God uses many different ways to show His truth to people.

1. *Theophanies* or God showing Himself in a visible form:

- Fire, cloud, wind, "small voice" showed God's presence and glory – Exodus 3:2, 33:9; Psalm 78:14; 99:7; Job 38:1; Psalm 18:10-16; 1 Kings 19:12
- The Angel of Jehovah, the second person of the Trinity – Genesis 16:13; 31:11; Exodus 23:20-23; Malachi 3:1.
- Jesus Christ Himself - Jesus came in human flesh to deliver the truth to people. John 1:14

2. Direct Communications:

- Often God spoke to people in an audible voice in the Old Testament. Deuteronomy 5:4.
- Sometimes the Holy Spirit guided the minds of holy men to receive His messages. 1 Peter 1:10,11
- God revealed Himself in dreams and visions Numbers 12:6; Isaiah 6:1-8; Matthew 2:13
- God revealed His will by the Urim and Thummim (See Footnote) Numbers 27:21; 1 Samuel 28:6
- Jesus Christ spoke directly revealing God's will, and He appointed apostles who by the power of the Holy Spirit continued to spread the message of truth. John 14:26; 1 Corinthians 2:12,13; 1 Thessalonians 2:13

3. Miracles - A miracle is an act of God outside the normal laws of nature. Miracles were not mere marvels to amaze men. As essential parts of God's special revelation they

- show the power and presence of God; John 9:2,3;
- symbolize special truths: Luke 5:23-26
- show God's kingdom and how God will save His people from sin; Luke 7:20-22.

- show the greatest miracle, the Son of God coming into human flesh to redeem the fallen order. 1 Timothy 3:16; Revelation 21:5

Special revelation shows the history of God's plan to save sinners and the world. It is not just facts, but it is used by God to renew the mind of man. It changes his will to do what is good and his affections to love God. It prepares us for heaven. It changes sinners into saints. It tells us God's message of redemption (God buying back people who were slaves to sin), and it tells us facts about redemption. God shows his plan to save people dimly at first, from Eve, to Abraham, to Moses, to David, and finally we know the fullness and beauty of the redemption of Jesus Christ in the New Testament.

#### Questions for Review:

1. How do general and special revelation differ?
2. What kind of people (what beliefs) say that there is no revelation from God?
3. What is the position of the Deists regarding revelation?
4. Describe general revelation.
5. Why is general revelation insufficient to meet man's needs, and what value does it have?
6. Why was God's special revelation necessary?
7. Describe special revelation?

#### Footnote

##### Urim and Thummim (Easton's Revised Bible Dictionary)

Perfection (LXX., "truth;" Vulg., "veritas"), # Ex 28:30 De 33:8 # Jud 1:1 20:18 1Sa 14:3,18 23:9 2Sa 21:1 What the "Urim and Thummim" were cannot be determined with any certainty. All we certainly know is that they were a certain divinely-given means by which God imparted, through the high priest, direction and counsel to Israel when these were needed. The method by which this was done can be only a matter of mere conjecture. They were apparently material objects, quite distinct from the breastplate, but something added to it after all the stones had been set in it, something in addition to the breastplate and its jewels. They may have been, as some suppose, two small images, like the teraphim (comp.) # Jud 17:5 18:14,17,20 Ho 3:4 which were kept in the bag of the breastplate, by which, in some unknown way, the high priest could give forth his divinely imparted decision when consulted. They were probably lost at the destruction of the temple by Nebuchadnezzar. They were never seen after the return from captivity.

### Summary Of Christian Teaching III - Scripture

Revelation is God's self-disclosure, or His way of showing truth to man. Special revelation may refer to self-communications of God in verbal messages and miraculous facts. The messages God gave to the prophets were eventually written in the Bible or the Scripture. Some of the Bible was not revealed in a supernatural way, but was written as a result of study and reflection. Special revelation, may refer to the Bible as a whole: the system of redemptive truths and facts, with the proper historical settings, that is found in Scripture and is guaranteed to be true because it is given infallibly (without error) by the Holy Spirit. The whole of the Bible only is for us the *special revelation* of God. The power of God's revelation in the Bible brings new life, light (truth) and holiness.

The whole Bible is given infallibly (without errors) from God. It tells us what to believe about God and how we should live. **Inspiration means men wrote words which were given to them by God.** Old Testament writers wrote what God commanded: Exodus 17:14; 34:27; Numbers 33:2; Isaiah 8:1; 30:8; Jeremiah 25:13; 30:2; Ezekiel 24:1; Daniel 12:4; Habakkuk 2:2. Prophets knew they were speaking the word of the Lord so they often said "Thus says the Lord" or "The word of the Lord came to me". Jeremiah 36:27, 32; Ezekiel 26,27,31,32,39. Paul says his words are "Spirit-taught" **1Corinthians 2:13**, and he says Christ is speaking in him. 2Corinthians 13:3, and says his message is the word of God **1Thessalonians 2:13**. In the book of Hebrews, quotes from the Old Testament are called words from God: Hebrews 1:5, 3:7; 4:3; 5:7; 7:21; The most important verse to prove the inspiration of the Bible is **2Timothy 3:16**.

**Wrong views of inspiration.** The first extreme is **mechanical inspiration**, meaning God literally dictated what the human authors of the Bible had to write. Writers are thought to be passive like the pen in the hand of God, and their minds don't contribute to the style or content of writing. But this view is not correct. Real authors gathered the content of the Bible from real sources (e.g. 1Kings 11:41; 14:29; 1Chronicles 29:29; Luke 1:1-4); described their own experiences (Psalms) and expressed their own style (cf. Isaiah, John, Paul). The second extreme view is **dynamic inspiration** which says God only affected the thoughts and spiritual life of the writers, not the message itself. Thus only indirectly did God influence the writing of the Bible. But this view does not agree with the Bible.

**Biblical view of inspiration:** The correct view, called **organic inspiration**, says that the Holy Spirit directly acted upon the writers of the Bible using their own experiences, knowledge, vocabulary, style and culture to write His message. The Holy Spirit illumined the writer's minds, aided their memory, prompted them to write, repressed the influence of sin on their writings, and guided them in the expression of thoughts and even in the choice of words. 2Peter 1:20-21

How much of the Bible is inspired by God? **Limited Inspiration** Under the influence of *Rationalism* (trust in human reason to discover truth) it has become common to say that only parts of the Bible is inspired, or that none of the Bible is inspired. Some say only the New Testament is true. Some say that only the moral teaching is true, but the historical part contains many mistakes. Some say only Jesus' sermon on the mount (Matthew 5ff) is inspired. But all these conflicting views show the problem, that if some of the Bible is not true, we cannot decide which part is true. Another wrong view

is that thoughts are inspired while the writers chose the words, but in fact accurate thoughts without words is impossible.

**Plenary Inspiration** According to the Bible every part of it is inspired. Jesus and the Apostles often appeal to the Old Testament (OT) books as Scripture, the word of God, to settle any argument. Hebrews quotes OT as words of God or the Holy Spirit. Peter says the writings of Paul are the same level as the OT Scripture 2Peter 3:16. Paul says all Scripture is inspired. 2Timothy 3:16.

**Verbal Inspiration** God inspired each of the words of the Bible. In many cases God told the writers exactly what to write: Leviticus 3, 4; 6:1,24; 7:22,28; Joshua 1:1; 4:1; 6:2. The prophets speak of Jehovah putting His words into their mouths (Jeremiah 1:9) and directing them to speak His words to the people Ezekiel 3:4, 10, 11. Paul says his words are Spirit-taught words, 1Corinthians 2:13. Paul and Jesus based their teaching on a single word from the Bible: Matthew 22:43-45; John 10:35; Galatians 3:16.

**The Perfection of Scripture.** The Reformers said the authority and value of Scripture was much greater than any tradition or ideas from men. Their teaching about Scripture was contrary to the Roman Catholics and some Protestants. The Reformers taught that the inspired Word of God has authority in itself, but Romans Catholics said the authority of the Bible comes from the church. Reformers taught the absolute necessity of the scripture as the way God brings salvation to people. On the contrary, Roman Catholics said the church didn't absolutely need scripture, and some Protestants gave scripture a low position, exalting the "inner light", or the word of the Holy Spirit in the hearts of people. Reformers defended the clearness of the Bible. **Psalm 19:7b; 119:105, 130** While the Bible contains some mysteries, and some things difficult to understand, any person seeking God is able to understand God's plan of salvation by reading the Bible. Priests and pastors are not required for men to read and understand the message from God. Reformers said the scripture is necessary and sufficient. It gives us all we need to know about God, so we are not required to follow Church tradition, or on the "inner light" in our hearts. **2Timothy 3:15, Isaiah 8:20**

### Questions:

1. What is the relation between special revelation and Scripture?
2. What are different meanings of the term "special revelation"?
3. Can we say that special revelation and Scripture are identical?
4. What Scripture proof can you give for the inspiration of the Bible?
5. How would you describe the doctrine of organic inspiration?
6. What can you say about the theory that thoughts are inspired but not the words?
7. How would you prove that inspiration extends to every part of Scripture, and even to the very words?
8. How do Roman Catholics and the Reformers differ on the authority, the necessity, the clearness, and the sufficiency of Scripture?

## **Summary Of Christian Teaching IV - The Being of God -- The Essential Nature of God**

The knowledge of God. The possibility of knowing God has been denied on several grounds (reasons). But while it is true that man can never fully comprehend (understand) God, it does not follow that he can have no knowledge of Him at all. He can know Him only in part, but nevertheless with a knowledge which is real and true. This is possible because God has revealed Himself. Left to his own resources, man would never have been able to discover nor to know Him.

Our knowledge of God is twofold. First, man has an inborn knowledge of God. This does not merely mean that, as a result of his creation in the image of God, he has natural capacity to know God. Neither does it imply that man at birth brings a certain knowledge of God with in into the world. It simply means that under normal conditions a certain knowledge of God naturally develops in man. This knowledge is of course of a very general nature.

But in addition to this inborn knowledge of God man also acquires knowledge of Him by learning from God's general and special revelation. This is not obtained without efforts on man's part, but is the result of his conscious and sustained pursuit of knowledge. While this knowledge is possible only because man is born with a the capacity to know God, it carries him far beyond the limits of the inborn knowledge of God.

The Knowledge of God as Known from Special Revelation. While it is not possible to define God it is possible to give a general description of His being. It is perhaps best to describe Him as a pure Spirit of infinite perfections (absolute goodness, completeness). The description involves the following elements:

- a. *God is a pure Spirit.* The Bible contains no definition of God. The nearest approach to it is found in the words of Jesus to the Samaritan woman. "God is a spirit." This means that He is essentially spirit, and that all the qualities which belong to the perfect idea of spirit are necessarily found in Him. The fact that he is pure spirit excludes the idea that He has a body of some kind and is in any way visible to the physical eye.
- b. *God is personal.* The fact that God is a spirit also involves His personality. A spirit is an intelligent and moral being, and when we ascribe (credit) personality to God, we mean exactly that he is a reasonable being, capable of determining the course of His life. At present many deny the personality of God and simply conceive of Him as an impersonal force or power. However, the God of the Bible is certainly a personal God, a God with whom men can converse, whom they can trust, who enters into their experiences, who helps them in their difficulties, and who fills their hearts with joy and gladness. Moreover, He revealed Himself in a personal form in Jesus Christ.
- c. *God is infinitely perfect.* God is distinguished from all his creatures by infinite perfection. His being and virtues are free from all limitations and imperfections. He is not only boundless and limitless, but also stands out above all His creatures in moral perfection and in glorious majesty. The children of Israel sang of the greatness of God after they passed through the Red Sea: "Who is like

unto Thee, O Jehovah, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?" Exodus 15:11. Some (evil) philosophers of the present day speak of God as "finite, developing, struggling, suffering, sharing with man his defeats and victory."

- d. God and His perfection are one. Simplicity is one of the fundamental characteristics of God. This means that He is not composed of different parts, and also that His being and attributes are one. It may be said that God's perfections are God Himself as He has revealed Himself to man. They are the way God reveals or shows us His divine Being. Hence the Bible says that God is truth, life, light, love, righteousness, and so on.

Passages proving:

That God can be known: 1 John 5:20, John 17:3,

That God is a Spirit: John 4:24, 1Tim 6:16,

That God is personal: Malachi 2:10, John 14:9b,

That God is infinite in perfection: Exodus 15:11, Psalm 147:5,

Questions:

1. In what sense is God knowable and in what sense unknowable?
2. What is the difference between inborn and acquired knowledge of God?
3. Is it possible to define God? How would you describe Him?
4. What is involved in God's spirituality?
5. What do we mean when we speak of God as a personality?
6. What proof have we for the personality of God?
7. What do we mean when we speak of the infinity of God?
8. How are the being of God and His perfections related?

Further Study:

- a. Do not the following passage teach that we cannot know God? Job 11:7; 26:14; 36:26.
- b. If God is a spirit and has no body, how do you explain the following passages? Psalm 4:6; 17:2; 18:6, 8, 9; 31:5; 44:3; 47:8; 48:10, and many others.
- c. How do the following passages testify to the personality of God? Genesis 1:1; Deuteronomy 1:34, 35; 1 Kings 8:23-26; Job 38:1; Psalm 21:7; 50:6; 103:2-5; Matthew 5:9; Romans 12:1.



## Summary Of Christian Teaching V - The Names of God

When God gives names to persons or things, they are names which have meaning and give an insight into the nature of the persons or things designated (named). This also applies to the names which God has given to Himself. Sometimes the Bible speaks of the names of God in the singular, and in such cases the name signifies God revealing Himself in general, especially in relation to His People, Exodus 20:7; Psalm 113:3; or sometimes the name simply stands for God Himself, Proverbs 18:10; Isaiah 50:10. The one general name of God is split up into several special names which are expressive of His many-sided being. These names are not of human invention, but are given by God Himself.

**1. The Old Testament Names of God.** Some of the Old Testament names express that God is the High and Exalted One. *'El* and *'Elohim* indicate that He is strong and mighty and should therefore be feared, while *'Elyon* points to His exalted nature as the Most High, the one who receives reverence and worship. Another name belonging to this class is *'Adonai*, usually rendered "Lord," the Possessor and Ruler of all men. Other names express the fact that God enters into relations of friendship with His creatures. One of these, common among the patriarchs (fathers), was the name *Shaddai* or *'El-Shaddai*, which indeed stresses the divine greatness, but as a source of comfort and blessing for His people. It indicates that God controls the powers of nature, and makes them serve His purpose. The greatest name of God, however, always held sacred (holy) by the Jews, is the name Jehovah (*Yahweh*). Its origin and meaning is indicated in Exodus 3:14,15. It expresses the fact that God is always the same, and especially that He is unchangeable in his covenant (binding promise) relationship, and is always faithful to the fulfillment of this promises. It frequently assumes a fuller form in "Jehovah of Hosts." This calls up the picture of Jehovah as the King of Glory surrounded by angelic hosts (armies of angels).

**2. The New Testament Names of God.** The New Testament names are simply the Greek forms of those found in the Old Testament. The following deserve particular attention:

- a. *The name Theos.* This is simply the word for 'God,' and is the most common name employed in the New Testament. It is frequently found with a possessive genitive (Greek grammar) as 'my God,' 'thy God,' 'our God,' 'your God.' In Christ God is the God of each one of His children. The individual form takes the place of the national form, 'the God of Israel,' so common in the Old Testament.
- b. *The name Kurios.* This is the word for 'Lord,' a name that is applied not only to God but also to Christ. It takes the place of both *'Adonai* and Jehovah, though its meaning corresponds more particularly with that of *'Adonai*. It designates God as the Possessor and Ruler of all things, and especially of His people.
- c. *The name Pater.* It is often said that the New Testament introduced this as a new name. But this is not correct, for the name 'Father' is also found in the Old Testament to express the special relation of God with Israel, Deuteronomy 32:6; Isaiah 63:16. In the New Testament it is more individual in that it points to God as the Father of all believers. Sometimes it designates God as the creator of all, 1 Corinthians 8:6; Ephesians 3:14; Hebrews 12:9; James 1:17, and sometimes the first Person of the Trinity as the Father of Christ, John 14:11; 17:1.

**Questions for Review:**

1. What does Scripture mean when it speaks of the name of God in the singular?
2. Are the special names of God of human origin?
3. What two kinds of names do we distinguish in the Old testament?
4. What is the meaning of the names '*Elohim*, *Jehovah*, '*Adonai*, '*El Shaddai*, and *Kurios*?
5. Is the name Father ever applied to God in the Old Testament?
6. In what different senses is the name Father used in the New Testament?

**For further study:**

1. What light does Exodus 3:13-16 shed on the meaning of the name Jehovah?
2. What name of God was rather common in the times of the patriarchs? Genesis 17:1; 28:3; 35:11; 43:14; 48:3; 49:25; Exodus 6:3.
  - a. Can you give some descriptive names of God? Isaiah 43:3, 15; 44:6; Amos 4:13; Luke 1:78; 2 Corinthians 1:3; 11:31; Joshua 1:17; Hebrews 12:9; Revelation 1:8, 17.

Holy One of Israel, Saviour, King, Creator, First and Last, Redeemer, Lord of hosts, Dayspring from on high, God and Father of the Lord Jesus, Father of mercies, God of comfort, LORD your God, Father of spirits, Alpha and Omega, Beginning and End, Almighty.

**To memorize.** Passages about:

- a. *The names of God in general:* Exodus 20:7; Psalm 8:1;
- b. *Particular names:* Genesis 1:1 (*Elohim*); Exodus 6:3 (*El Shaddai*); Psalm 86:8 (*Adonai*); Malachi 3:6; Matthew 6:9; Revelation 4:8

Exodus 20:7 "You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain.

Psalms 8:1 O LORD, our Lord, How excellent is Your name in all the earth, Who have set Your glory above the heavens!

Genesis 1:1 In the beginning God created the heavens and the earth.

Exodus 6:3 "I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name LORD I was not known to them.

Psalms 86:8 Among the gods there is none like You, O Lord; Nor are there any works like Your works.

Malachi 3:6 "For I am the LORD, I do not change; Therefore you are not consumed, O sons of Jacob.

Matthew 6:9 "In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name.

Revelation 4:8 the four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!"

## Summary Of Christian Teaching VI - The Attributes of God

God reveals himself not only in his names but also in his attributes, that is in the perfections of the divine being. It is customary to distinguish between incommunicable and communicable attributes. Of incommunicable attributes there are not traces in the creature (people). Of communicable there are traces of these attributes in man (the creature).

**Incommunicable attributes:** these emphasize the absolute distinction between God and the Creation:

**1. Independence:** The independence or self-existence of God. This means that God has the ground (basis, foundation) of his existence in himself, and unlike man doesn't depend on anything outside of himself. He is independent in his being, virtues and actions, and causes all of His creatures to depend on Him. The idea is embodied in the name Jehovah and is expressed in the following passages. ( Psalm 33:11 "The counsel of the LORD stands forever, The plans of His heart to all generations.", Psalm 115:3 "But our God *is* in heaven; He does whatever He pleases" Isaiah 40:18, 25 ""To whom then will you liken Me, Or *to whom* shall I be equal?" says the Holy One. Daniel 4:35 "All the inhabitants of the earth *are* reputed as nothing; He does according to His will in the army of heaven And *among* the inhabitants of the earth. No one can restrain His hand Or say to Him, "What have You done?" John 5:26 ""For as the Father has life in Himself, so He has granted the Son to have life in Himself, Romans 11:33-36 "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* His judgments and His ways past finding out! "For who has known the mind of the LORD? Or who has become His counselor?" "Or who has first given to Him And it shall be repaid to him?" For of Him and through Him and to Him *are* all things, to whom *be* glory forever. Amen. Acts 17:25 "Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things. Revelation 4:11 "You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created.")

**2. Immutability:** Scripture teaches that God is unchangeable. He is forever the same in his divine being and perfections, also His purposes and promises. (Numbers 23:19 "God *is* not a man, that He should lie, Nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good? Psalm 33:11 "The counsel of the LORD stands forever, The plans of His heart to all generations. Psalm 102:27 But You *are* the same, And Your years will have no end. Malachi 3:6 " "For I *am* the LORD, I do not change; Therefore you are not consumed, O sons of Jacob. Heb 9:17 Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed *it* by an oath, James 1:17 "Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.")

This does not mean however that there is no movement of God. The Bible speaks of him coming and going, hiding and revealing himself. He is also said to repent, but this is evidently only a human way of speaking of God. The following two verses really indicated a change in man's relationship to God.

(Exodus 32:14 "So the LORD relented from the harm which He said He would do to His people Jonah 3:10 "Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it.)

**3. Infinity:** The infinity of God means that God is not subject to limitations. We can speak of his infinity in more than one sense viewed in relation to his being. It may be called his

absolute perfection. He is unlimited in his knowledge, wisdom, goodness, love, righteousness and holiness. (Job 11:7-10 "Can you search out the deep things of God? Can you find out the limits of the Almighty?...") Psalm 145:3 "Great *is* the LORD, and greatly to be praised; And His greatness *is* unsearchable") Seen in relation to time it is called his eternity. While this is usually represented in Scripture as endless duration, (Psalm 90:2, 102:12.) it really means that He is above time and therefore not subject to its limitations. For Him there is only an eternal present, no past for future. Viewed with reference to space it is called his immensity. His is everywhere present, dwells in all his creatures, filling every point in space, but is in no way bound by space. (1 Kings 8:27 "But will God indeed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built! Psalm 130:7-10 "Where can I go from Your Spirit? Or where can I flee from Your presence? Isaiah 66:1 "Thus says the LORD: "Heaven *is* My throne, And earth *is* My footstool..." Jeremiah 23:23,24 "Am I a God near at hand," says the LORD, "And not a God afar off? Can anyone hide himself in secret places, So I shall not see him?" says the LORD; "Do I not fill heaven and earth?" says the LORD" Acts 17:27,28 "so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; "for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.')

**4. Simplicity of God:** By ascribing simplicity to God we mean that he is not composed of various parts, such as the body and soul of man, and for that very reason is not subject to division. The three persons in the Godhead are not three parts which make up God. The whole being of God belongs to each one of the persons. Hence we can also say that God and his attributes are one, that he is life, light, love, righteousness, truth, and so on.

**Communicable attributes:** what we see in people is limited, and imperfect. God has unlimited and perfect manifestation of these attributes.

**Knowledge:** This is the perfection of God where he is all his own, he knows himself and knows all things. He has this knowledge in himself and does not receive this knowledge from outside himself. It is always complete and present in his mind. It is all comprehensive. It is called omniscience. God knows all things past, present and future, not only things with real existence, but also things that are possible.

1 Kings 8:29; Psalm 139:1-16; Isaiah 46:10; Ezekiel 11:5; Acts 15:18; John 21:17; Hebrews 4:13;

**Wisdom:** God's wisdom is an aspect of his knowledge. It is the virtue of God which manifests itself in the selection of worthy ends, and the best way to do them. The ultimate end, or purpose, which everything must obey is to bring glory to God. Romans 11:33; 1 Corinthians 2:7; Ephesians 1:6,12,14; Colossians 1:16;

**Goodness:** God is good, that is perfectly holy in himself, but that is not the goodness we have in mind here. But we're talking about God being good to others. It's the perfection which makes God kind and generous to every person. The Bible refers to God's goodness repeatedly. Psalm 36:6; Psalm 104:21; Psalm 146:8,9,16; Matthew 5:45; Acts 14:17

**Love:** The love of God is often called the most central attribute, but it is doubtful whether it should be regarded as more essential than other attributes. The unmerited love of God which reveals itself in pardoning sin is called his grace. Ephesians 1:6,7; 2:4-10; Titus 2:11;

**Grace:** This love is called Grace when God forgives sin.

**Mercy:** When God helps us in our misery in bearing the results of sin, His love is called his mercy or tender compassion. Luke 1:54, 72, 78; Romans 15:9; 9:16; Ephesians 2:4,5

**Longsuffering:** God's love when he bears with the sinner who doesn't obey the instructions and warnings of God. Romans 2:4; 9:22; 1 Peter 3:20; 2 Peter 3:15;

**Holiness:** First of all God is absolutely distinct from all his creatures. He is exalted above them in infinite majesty. Exodus 15:11; Isaiah 57:15; In the second place it means that God is free from all moral impurity or sin. He is morally perfect. In the presence of a holy God, man is deeply conscious of his sin. Job 34:10; Isaiah 6:5; Habakkuk 1:13;

**Righteousness:** The righteousness of God is that perfection by which He maintains Himself as the Holy One over against every violation of His holiness. In virtue of it he maintains a moral government rewarding obedience and punishing disobedience. Psalm 99:4; Isaiah 33:22; Romans 1:32 The justice of God which manifests himself in the giving of rewards is called his remunerative justice. And that which reveals itself in meting out punishment is known as his retributive justice. The former a manifestation of his love and the latter of his wrath.

**Veracity:** That perfection of God in virtue of which he is true in His inner being, His revelation and His relation to His people. He is the true God over against idols, knows things as they really are, and He is faithful in the fulfillment of His promises. Numbers 23:19; 1 Corinthians 1:9; 2 Timothy 2:13; Hebrews 10:23;

**Sovereignty:** The Sovereignty of God may be considered from two points of view. His sovereign will and His sovereign powers. The will of God is represented in the Bible as the final Cause of all things. Ephesians 1:11; Revelation 4:11. On the basis of Deuteronomy 29:29, it is customary to distinguish between the secret and the revealed will of God. The former is the will of God's decree (plan) which is hidden in God and can be known only from its effects. The latter is the will of His precept which is revealed in the Law and the gospel. God's will respect to His creatures is absolutely free. Job 11:10; 33:13; Psalm 115:3; Proverbs 21:1; Matthew 20:15; Romans 9:15-18; Revelation 4:11. God is free to rule over His creatures any way he wants. The sinful deeds of man are also under God's sovereign will. Genesis 50:20; Acts 2:23; And the power to execute His will is called his omnipotence.

**Omnipotence:** The power to execute God's will is called his omnipotence. That God is omnipotent does not mean that he can do everything. He cannot lie, sin, deny himself, Numbers 23:19; 1 Samuel 15:29; 2 Timothy 2:13; James 1:13, 17; Hebrews 6:18; It does mean that He can by the mere exercise of his will bring to pass whatsoever he has decided to accomplish. Also if he should desire he can do more than that. Genesis 18:14; Jeremiah 32:27; Zechariah 8:6; Matthew 3:9; 26:53;

**Questions:**

1. How do we divide the attributes of God?
2. Which attributes belong to each of these classes?
3. What is the independence of God?
4. What is God's immutability?
5. Why does the Bible speak of God relenting?
6. What is God's eternity, immensity, and omnipresence?
7. What is the simplicity of God and how can we prove it?
8. What is the nature and extent of God's knowledge?
9. How is wisdom related to God's knowledge?
10. What is the goodness of God?
11. Should we speak of love as more central in God than his other attributes?
12. How do we distinguish between God's grace, mercy, longsuffering?
13. What is the holiness of God?
14. In what does God reveal his righteousness?
15. What is included in the veracity of God?
16. What distinction do we apply to the will of God?
17. Do the secret and the revealed will of God ever conflict?
18. Does God's omnipotence imply that He can do everything?

## Summary Of Christian Teaching VII - The Trinity

**Tri-une - tri (three) uni (one) -- God is three persons in one being.**

**Statement of the Doctrine:** The Bible teaches that, while God is one, He exists in three Persons, called Father, Son and Holy Spirit. These are not three persons in the ordinary sense of the word; they are not three individuals, but rather three modes or forms in which the Divine Being exists. At the same time they are of such a nature that they can enter into personal relations. The Father can speak to the Son and *vice versa*, and both can send forth the Spirit. The real mystery of the Trinity consists in this that each one of the Persons possesses the whole of the divine essence, and that this has no existence outside of and apart from the persons. The three are not subordinate in being the one to the other, though it may be said that in order of existence the Father is first, the Son second and the Holy Spirit is third, an order which is also reflected in their work.

**Scripture Proof for the Trinity:** The Old Testament contains some indications of more than one person in God. God speaks of himself in the plural. Genesis 1:26; 11:7; The Angel of Jehovah is represented as a divine person. Genesis 16:7-13; 18:1-21; 19:1-22 The Spirit is spoken of as a distinct person. Isaiah 48:16; Isaiah 63:10; Moreover there are some passage in which the Messiah is speaking and mentions other persons. Isaiah 61:6; 63:9; due to the progress of revelation the New testament contains clearer proofs. The strongest proofs are contained in the facts of redemption. The Father sends the Son into the world. The Son send the Holy Spirit. Moreover there are several passages where the three persons are expressly mentioned. Matthew 28:19; 2 Corinthians 13:14; Luke 3:21,22; 1:35; 1 Corinthians 12:4-6; 1 Peter 1:2; This doctrine of the trinity was denied by the Socinians in the days of the reformation; and is denied by the modernists and the Unitarians, who speak of the father as God and the Son as a man, and the Spirit as the influence or the force of God.

**The Father:** The name Father is frequently applied in scripture to the triune God as the Creator of all things. 1 Corinthians 8:6; Hebrews 12:9; James 1:17; As the father of Israel: Deuteronomy 32:6; Isaiah 63:16; and as a father of believers: Matthew 5:45; 48; 6:6, 9, 14; Romans 8:15; In a deeper sense however it is applied to the first person of the trinity to express his relation to the second person. John 1:14, 18; 8:54; 14:12-13; This is the original fatherhood of which all earthly fatherhood is but a faint reflection. The distinctive characteristic of the Father is that he generates the Son from all eternity. The works particularly ascribed to him is the work of redemption, creation and providence and presenting the Trinity in the Counsel of Redemption.

**The Son:** The second person of the Trinity is called the Son or the Son of God. He bears this name, however, not only as the only begotten of the father; John 1:14,18; John 3:16,18,19; Galatians 4:4; but also as the Messiah chosen of God. Matthew 8:29; 26:63; John 1:49; 11:27; and in virtue of his special birth through the operation of the Holy Spirit; Luke 1:32,35; His special characteristic as the special person of the trinity is that he is eternally begotten (proceeding) of the father; Psalm 2:7; Acts 13:33; Hebrews 1:5; By



means of eternal generation the Father is the cause of the eternal existence of the Son within the divine being. The works more particularly ascribed to him are work of mediation. The Mediated the work of creation; John 1:3,10; Hebrews 1:2,3; Ephesians 1:3-14;

**The Holy Spirit:** Though the Socinians, Unitarians or modernists speak of the Holy Spirit a merely the power or influence of God, He clearly stands out on the pages of Scripture as a person. John 14:16,17,26; 15:26; 16:7-15; Romans 8:26; He has intelligence which we read in Jn 14:26; feeling Isaiah 63:10; Ephesians 4:30; Acts 16:7; 1 Corinthians 12:11; Scripture represents him as speaking, searching, testifying, commanding, revealing, striving and making intercession. Moreover, he is clearly distinguished from his own power in Luke 1:35; 4:14; Acts 10:38; 1 Corinthians 2:4; His special characteristic is that he proceeds from both the Father and the Son by *spiration*. John 15:26; Romans 8:9; Galatians 4:6; In general it may be said that it is His task to bring things into completion in both creation and redemption. Genesis 1:1-3; Job 26:13; Luke 1:35; John 3:34; 1 Corinthians 12:4-11; Ephesians 2:22;

### **Questions for Review:**

1. Can we discover the doctrine of the Trinity from nature?
2. Are there three separate individuals in God?
3. Is one person subordinate to another in God?
4. How can we prove the trinity from the old testament?
5. What is the strongest proof for the trinity?
6. What New Testament Passage best proves it?
7. In what different senses is the name father applied to God?
8. What works are more particularly ascribed to each person of the Trinity?
9. In what different senses is the name son applied to Christ?
10. What is the special characteristic of each person of the Trinity?
11. How can you prove that the Holy Spirit is a person?

## Summary Of Christian Teaching VIII - The Decrees of God

**The Divine Decrees in General:** The decree of God is his eternal plan or purpose in which he has foreordained all things that come to pass. Since it includes many particulars we often speak of the divine decrees in plural, though in reality there is but a single decree. It covers all the works of God in creation, and redemption and also embraces the actions of man, not including their sinful deeds. But while it rendered the entrance of sin into the world certain, it does not make God responsible for our sinful deeds. His decree with respect to sin is a permissive decree.

- a. the Characteristics of the decree: The decree of God is founded in wisdom. Ephesians 3:9-11. Though we do not always understand it it was formed in the depths of eternity and is therefore eternal in the strictest sense of the word. Moreover it is effectual, so that everything that is included in it certainly comes to pass. Isaiah 46:10 The plan of God is also unchangeable because he is faithful and true Job 23:13,14; Isaiah 46:10; Luke 22:22. It is unconditional, that is, its execution does not depend on any action of man but even renders such action certain, Acts 2:23; Ephesians 2:8. Moreover, it is all-inclusive, embracing the good and the wicked actions of men, Ephesians 2:10; Acts 2:23, contingent events, Genesis 50:20, the duration of man's life, Job 14:5, Psalm 39:4, and the place of his habitation, Acts 17:26. With respect to sin it is permissive.
- b. objections to the doctrine of decrees: Men do not believe in the doctrine of decrees. They raise many objections: **Objection 1.** It is inconsistent with the moral freedom of men. But the Bible clearly teaches not only that God has decreed the free acts of men, but also that man is nonetheless free and responsible for his acts. Acts 2:23; 4:27-29. We may not be able to harmonize the two together but it is evident from scripture but the one does not cancel the other. **Objection 2.** It makes people slothful in seeking salvation. They feel that if God has determined whether they will be saved or not it makes no difference what they may do. But this is hardly correct, because men does not know what God has decreed respecting him. Moreover not only has God decreed the final destiny of men but also the means by which it will be realized. And seeing that the end is decreed only as a result of the appointed means, encourages rather than discourages their use. **Objection 3:** It makes God the author of sin. It may be said however that this merely makes God the author of free moral beings, who are themselves the authors of sin. Sin is made certain by the decree, but God does not himself produce it by his direct action. At the same time it must be admitted that the problem of God's relation to sin remains a mystery which we cannot fully solve.

**Predestination:** Predestination is the plan or purpose of God respecting his moral creatures. It pertains to men both good and bad, to angels and devils and to Christ as the mediator. Predestination includes two parts, namely election and reprobation.

- a. *Election:* The Bible speaks of election in more than one sense. 1. The election of Israel as the OT people of God. Deuteronomy 4:37. 7:6-8; 10:15; Hosiah 13:5; 2. The election of persons to some special office or service. Deuteronomy 18:5; 1 Samuel 10:24; Psalm 78:70; 3. The election of individuals unto salvation. This last

sense is the election to which we refer in this connection. It may be defined as God's eternal purpose to save some of the human race in and by Jesus Christ. Matthew 22:14; Romans 11:5; Ephesians 1:4;

- b. *Reprobation*: The doctrine of election naturally implies that God did not intend to save all. If he purposed to save some he also naturally purposed not to save others. This is in harmony with the teaching of scripture. Matthew 11:25,26; Romans 9:13,17,18,21,22; 11:7,8; 2 Peter 2:9; Jude 4; Reprobation may be defined as God's eternal purpose to pass some men by in the operations of his special grace and to punish them for their sin. It really embodies a twofold purpose: 1. To pass some by in the bestowal of saving grace and 2. To punish them for their sins.

**Objections to Predestination**: it is sometimes said that the doctrine of predestination exposes God to the charge of injustice, but this is hardly correct. We could speak of injustice only if man had a claim on God and God owed him eternal salvation. But the situation is entirely different if all men have forfeited the blessings of God as they have. No one has the right to call God to account for electing some and rejecting others. He would have been perfectly just if he had not saved any. Romans 9:14,15; Matthew 20:14,15.

#### **Questions for Review:**

1. What is the divine decree?
2. Why do we sometimes speak of decrees in the plural?
3. What are the characteristics of the decree?
4. What is the nature of God's decree respecting sin?
5. What objections are raised against the doctrine of the decrees?
6. What can be said in answer to these?
7. How is predestination related to the decree in general?
8. Who are the objects of predestination?
9. How must we conceive of the predestination of the angels and of Christ?
10. In what different sense does the Bible speak of election?
11. What does reprobation include and what proof is there for it?
12. Does the doctrine of predestination involve injustice on the part of God? If not, why not?

## Summary Of Christian Teaching IX - Creation

The discussion of the decrees naturally leads to the study of their execution, which begins with the work of creation. This is the beginning and basis of all revelation, and also the foundation of all religious life.

**Creation in General:** The word creation is not always used in the same sense in the Bible. In the strict sense it denotes the work of God by which he produces the world and all that is in it, partly without the use of pre-existent materials, and partly of material that is by its nature unfit, for the manifestation of His glory. It is represented as a work of the triune God. Genesis 1:2; Job 26:13; 33:4; Psalm 33:6; Isaiah 40:12,13. John 1:3; 1 Corinthians 8:6; Colossians 1:15-17. Over against Pantheism we must maintain that it was a free act of God. He did not need the world. Ephesians 1:11; Revelation 4:11. And over against Deism, that He created the world so that it always remains dependent on Him. He must uphold it from day to day. Acts 17:28; Hebrews 1:3.

- a. **The time of creation:** The Bible teaches us that God created the world "in the beginning," that is, at the beginning of all temporal things. Back of this beginning lies a timeless eternity. The first part of the work of creation mentioned in Genesis 1:1 was strictly creation out of nothing, or without the use of preexistent material. The expression "Creation out of nothing" is not found in the Bible, but is in one of the Apocryphal books 2 Macc. 7:28. However the idea is clearly taught in such passages as Genesis 1:1; Psalm 33:9; 148:5; Romans 4:17; Hebrews 11:3.
- b. **The final purpose of creation:** Some find the final end or purpose of creation in the happiness of man. They say that God could not make himself the final end, because he is sufficient unto himself. But it would seem to self-evident that God does not exist for man, but man for God. The creature cannot be the final end of creation. The Bible teaches us clearly that God created the world for the manifestation of his glory. Naturally the revelation of God is not intended as an empty show to be admired by the creature. But also aims at promoting their welfare and attuning their hearts to the praise of their Creator. Isaiah 43:7; 60:21; 61:3; Ezekiel 36:21,22; 39:7; Luke 2:14; Romans 9:17; 11:36; 1 Corinthians 15:28; Ephesians 1:1,5,6,12,14; 3:9,10; Colossians 1:16;
- c. **Substitutes for the doctrine of creation:** They who reject the doctrine of creation resort to three theories for the explanation of the world. 1) Some say that original matter is eternal, and out of it the world arose either by mere chance or by some higher directing force. But this is impossible because you cannot have two eternals and therefore two infinities alongside each other. 2) Others maintain that God and the world are essentially one and that the world is unnecessary issue or outflow of the divine being. But this view robs God of his power of self-determination and men of their freedom and their moral and responsible character. It also makes God responsible for all the evil there is in the world. 3) Still others take refuge in the theory of evolution. But this is clearly a mistake since evolution offers not explanation of the origin of the world. It already presupposes something that evolves.

**The Spiritual World:** God created not only a material but also a spiritual world consisting of the angels.

- a. **Proof for the existence of angels:** Modern liberal theology has largely discarded the belief in such spiritual beings. The Bible however assumes their existence throughout and ascribes to them real personality. 2 Samuel 14:20; Matthew 24:36; Revelation 14:10; Some ascribe to them airy bodies, but this is contrary to scripture. They are pure spiritual beings, though sometimes assuming bodily forms. Ephesians 6:12; Hebrews 1:14; they're without flesh and bone. Luke 24:39. And therefore are invisible Colossians 1:16; Some of them are good, holy and elect. Mark 8:38; Luke 9:26; 2 Corinthians 11:14; 1 Timothy 5:21; Revelation 14:10; Others are fallen from their original state and are therefore evil. John 8:44; 2 Peter 2:4; Jude 6.
- b. **Classes of Angels:** There are evidently different classes of angels. The Bible speaks of cherubim, who reveal the majesty, and glory of God, and guard His holiness in the garden of Eden, in tabernacle and temple, and at the descent of God to the earth. Genesis 3:24; Exodus 25:18; 2 Samuel 22:11; Psalm 18:10; Isaiah 37:16; Alongside of these are seraphim, mentioned only in Isaiah 6:2,3,6; they stand as servants round about the throne of the heavenly king, sing His praises, and are ever ready to do His bidding. They serve the purpose of reconciliation and prepare men for the proper approach to God.

Two angels are mentioned by name. The first of these is Gabriel. Daniel 8:16; 9:21. Luke 1:19,26. Evidently it was his special task to convey divine revelations to man and to interpret them. The second is Michael. Daniel 10:13,21; Jude 9; Revelation 12:7. In the epistle of Jude he is called the archangel, he is the valiant warrior fighting the battles of Jehovah against the enemies of the people of God and against the evil powers in the spirit world .. Besides these two angels, the Bible mentions in general terms the principalities, powers, thrones and dominions. Ephesians 1:21; 3:10; Colossians 1:16; 2:10; 1 Peter 3:22. These names point to differences of rank and dignity among the angels.

**The Work of Angels:** The angels are represented as praising God continually. Psalm 103:20; Isaiah 6:3; Revelation 5:11-12; since the entrance of sin into the world they serve those who inherit salvation. Hebrews 1:14; They rejoice at the conversion of sinners. Luke 15:10; they watch over believers. Psalm 34:7; 91:11; Protect the little ones (children). Matthew 18:10; they are present in the church; 1 Corinthians 11:10; 1 Timothy 5:21; and finally convey believers to bosom of Abraham. Luke 16:22. They also frequently convey special messages of God. Zechariah 1:12-14; They communicate blessings to His people. Psalm 91:11,12; Isaiah 63:9; Daniel 6:22; Acts 5:19. The final work of angels that they execute judgment on God's enemies. Genesis 19:1, 13; 2 Kings 19:35; Matthew 13:41

d. **Evil angels and devils:** Besides the good there are also evil angels who delight in opposing God and destroying his work. They were created good, but did not retain their original position. 2 Peter 2:4; Jude 6; Their special sin is not revealed, but they probably revolted against God and aspired to divine authority. 2 Thessalonians 2:4,9. Satan who

was evidently one of the princes among the angels became the recognized head of those that fell away. Matthew 25:41; 9:34; Ephesians 2:2;

**The Material World:** In Genesis 1:1 we have the record of the original creation of heaven and earth. The rest of the chapter is devoted to what is often called secondary creation, the completion of the work in six days. We will talk about:

a) **The Days of Creation:** the question is frequently debated whether the days of creation are ordinary days or not. Geologists or evolutionists speak of them as long periods of time. Now the word day doesn't always denote a 24 hour period. Genesis 1:5; 2:4; Psalm 50:15 So we establish that the word day doesn't always mean a period of 24 hours in the scripture. Yet the literal interpretation of the word day in the narrative of creation is favoured by the following considerations. A. the Hebrew word *yom* or day primarily denotes a ordinary day and should be so understood unless the context demands another interpretation. B. The repeated mention of morning and evening favours this interpretation. C. It was evidently an ordinary day which Jehvovah set aside and hallowed as a day of rest. D. In Exodus 20:9-11 Israel is commanded to work 6 days and rest the seventh day. E. The last three days were evidently ordinary days because they were determined by the earth's relation to the sun. If they were ordinary days weren't the others.

b) **The work of the six different days:** On the first day light was created, and by the separation of light and darkness, day and night were constituted. This does not conflict with the idea that the sun, moon and stars were created on the fourth day for these are not themselves light, but light bearers. The work of the second day was also a work of separation, the separation of the waters above from the waters below. On the third day the work of separation is continued in the separation of the sea from dry land. In addition to that the vegetable of plants and trees was established. By the word of his power God caused the earth to bring forth flowerless plants, vegetables and fruit trees, each yielding seed after their kind. The fourth day brought the creation of the sun, moon and stars to serve a variety of purposes. To divide day and night; to serve as signs of weather conditions; to determine the succession of seasons and of days and years; and to function as lights for the earth. The work of the fifth day consisted in the creation birds and fishes. The inhabitants of the air and of the water. Finally the sixth day is marked by the climax of work of creation. The higher classes of land animals were created. And the whole work was crowned by the creation of man in the image of God. His body was formed out of the dust of the earth, while his soul was an immediate creation of God. On the seventh day God rested of his creative labours and delighted in the contemplation of his work.

**Parallels in Creation:** Notice the parallel between the work of the first and that of the last three days.

- |   |   |
|---|---|
| 1. the creation of light                                | 3. creation of light-bearers                          |
| 2. the creation of the expanse and separation of waters | 5. creation of fowls of the air and fishes of the sea |
| 3. separation of the waters and dry land,               | 6. creation of the beasts of the fields, the          |

and preparation of the earth as a habitation for men and best. cattle and all creeping things and man.

- c. **The Theory of Evolution:** Evolutionists want to substitute their view of the origin of things for the scriptural doctrine. They believe that from the simplest forms of matter, and life all existing species of plants and animals including man, and also the various manifestations of life, such as intelligence, morality, and religion developed by a perfectly natural process, purely as a result of natural forces. This is merely an assumption, however, and one that fails at several points. Moreover, it is in hopeless conflict with the narrative of creation as it is found in the Bible.

**Questions:**

1. What is Creation?
2. Was creation a free or a necessary act of God?
3. Is the word 'create' always used in the same sense in scripture?
4. Does the Bible prove the creation out of nothing? Where?
5. What two views are there as to the final end of creation?
6. In what sense is the glory of God the final end?
7. What substitutes have been suggested for the doctrine of creation?
8. What is the nature of the angels?
9. What orders of angels are named in the scripture?
10. What are the functions of Gabriel and Michael?
11. What is the work of the angels?
12. What proof have we for the existence of evil angels?
13. Were they created evil?
14. Were the days in Genesis ordinary days or long periods of time?
15. What did god create on each of the six days?
16. Is the theory of evolution consistent with creation?
17. Can you name some of the points on which they differ?

## Summary Of Christian Teaching X - Providence

Since God not only created the world but also upholds it, we naturally pass from the doctrine of creation to that of divine providence. This may be defined *is that work of God in which He preserves all His creatures, is active in all that happens in the world. and directs all things to their appointed end.* It includes three elements, of which the first pertains primarily to the *being*, the second to the *activity*, and the third to the *purpose* of all things.

### Doctrine of Providence

**1. The Elements of Divine Providence.** We distinguish three elements :

*a. Divine preservation.* This is *that continuous work of God by which He upholds all things.* While the world has a distinct existence and is not a part of God, it nevertheless has the ground of its continued existence in God and not in itself. It endures through a continued exercise of divine power by which all things are maintained in being and action. This doctrine is taught in the following passages: Ps. 136:25; 145:15; Neh. 9:6; Acts 17:28; Col. 1:17; Heb. 1:3.

*b. Divine concurrence.* This may be defined as *that work of God by which He co-operates with all His creatures and causes them to act precisely as they do.* It implies that there are real secondary causes in the world, such as the powers of nature and the will of man, and asserts that these do not work independently of God. God works in every act of His creatures, not only in their good but also in their evil acts. He stimulates them to action, accompanies their action at every moment, and makes this action effective. However, we should never think of God and man as equal causes; the former is the primary, and the latter only a secondary cause. Neither should we conceive of them as each doing a part of the work like a team of horses. The same deed is in its entirety both a deed of God and a deed of man. Moreover, we should guard against the idea that this cooperation makes God responsible for man's sinful deeds. This doctrine is based on Scripture, Deut. 8:18; Ps. 104:20, 21, 30; Amos 3:6; Matt. 5:45; 10:29; Acts 14:17; Phil. 2:13.

*c. Divine government.* This is *the continued activity of God whereby He rules all things so that they answer to the purpose of their existence.* God is represented as King of the universe both in the Old and in the New Testament. He adapts His rule



to the nature of the creatures which He governs; His government of the physical world differs from that of the spiritual world. It is universal, Ps. 103:19; Dan. 4:34, 35, includes the most insignificant things, Matt. 10:29-31, and that which is seemingly accidental, Prov. 16:33, and bears on both the good and the evil deeds of man, Phil. 2:13; Gen. 50:20; Acts 14:16.

## **2. Misconceptions of Divine Providence.**

In the doctrine of providence we should guard against two misconceptions:

- a. The Deistic conception.* This is to the effect that God's concern with the world is of the most general nature. He created the world, established its laws, set it in motion. And then withdrew from it. He wound it up like a clock, and now lets it run off. It is only when something goes wrong that He interferes with its regular operation. God is only a God afar off.
- b. The Pantheistic conception.* Pantheism does not recognize the distinction between God and the world. It identifies the two, and therefore leaves no room for providence in the proper sense of the word. There are, strictly speaking, no such things as secondary causes. God is the direct author of all that transpires in the world. Even the acts which we ascribe to man are really acts of God. God is only a God that is near, and not a God afar off.

**3. Extraordinary Providences or Miracles.** We distinguish between general and special providence the latter the miracles occupy an important place. A miracle is a supernatural work of God, that is a work which is accomplished without the mediation of secondary causes. If God sometimes apparently uses secondary causes in the production of miracles, He employs them in an unusual way, so that the work is after all supernatural. Some regard miracles as impossible, because they involve a violation of the laws of nature. But this is a mistake. The so-called laws of nature merely represent God's usual method of working. And the fact that God generally works according to a definite order does not mean that He cannot depart from this order, and cannot without violating or disturbing it bring about unusual results. Even man can lift up his hand and throw a ball into the air in spite of the law of gravitation and without in any way disturbing its operation. Surely, this is not impossible for the omnipotent God. The miracles of the Bible are means of revelation. Num. 16:28; Jer. 32:20; John 2:11; 5:36.

To memorize. Passages referring to:

**a. *Preservation:***

b. Psalm 36:6b. "O Jehovah, thou preservest man and beast."  
Nehemiah 9:6. "Thou art Jehovah, even thou alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas till that is in them, and thou preservest them all."

Colossians 1:17. "And He is before all things, and in Him all things consist."

**b. *Concurrence.***

Deuteronomy 8:18a. "But thou shalt remember Jehovah thy God, for it is He that giveth thee power to get wealth."

Amos 3:6. "Shall the trumpet be blown in a city, and the people be not afraid? shall evil befall a city, and Jehovah hath not done it?"

Phil. 2:13. "For it is God who worketh in you both to will and to work, for His good pleasure."

**c. *Government.***

Psalm 103:19. "Jehovah hath established His throne in the heavens; and His Kingdom ruleth over all."

Daniel 4:3b. "His kingdom is an everlasting kingdom, and His dominion is from generation to generation."

I Timothy 6:15. "Which in its own times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords."

**d. *Miracles and their design:***

Exodus 15:11. "Who is like unto Thee, O Jehovah, among the gods? Who is like Thee glorious in holiness, fearful in praises, doing wonders?"

Psalm 72:18. "Blessed be Jehovah God, the God of Israel, who alone doeth wondrous things."

Mark 2:10. "But that ye may know that the Son of man hath power on earth to forgive sins, He saith to the sick of the palsy, I say unto thee, Arise, and take up thy bed, and go thy way into thy house."

John 2:11. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him."

**For Further Study:**

a. Name some examples of special providences. Cf. Deut. 2:7; I Kings 17:6, 16; II Kings 4:6; Matt. 14:20.

b. How should belief in divine providence affect our cares? Isa. 41:10; Matt. 6:32; Luke 12:7; Phil. 4:6, 7; I Pet. 5:7.

c. Name some of the blessings of providence. Cf. Isa. 25:4; Ps. 121:4; Luke 12:7; Deut. 33:27; Ps. 37:28; II Tim. 4:15.

### **Questions for Review**

1. *How is the doctrine of providence related to that of creation?*
2. *What is divine providence?*
3. *What is the difference between general and special providence?*
4. *What are the objects of divine providence?*
5. *What are the three elements of providence, and how do they differ?*
6. *How must we conceive of the divine concurrence?*
7. *How far does the divine government extend?*
8. *What is a miracle, and what purpose do the scriptural miracles serve?*
9. *Why do some consider miracles impossible?*

Reference: *Manual of Reformed Doctrine*, pp. 111-117.

# **The Doctrine of Man in Relation to God**

## **XI**

### **Man in His Original State**

From the discussion of the doctrine of God we pass on to that of man, the crown of God's handiwork.

**1. The Essential Elements of Human Nature.** The usual view is that man consists of two parts, body and soul. This is in harmony with the self-consciousness of man, and is also borne out by a study of Scripture, which speaks of man as consisting of "body and soul," Matt. 6:25; 10:28, or of "body and spirit," Eccl. 12:7; I Cor. 5:3,5. Some are of the opinion that the words 'soul' and 'spirit' denote different elements, and that therefore man consists of three parts, body, soul, and spirit. Cf. I Thess. 5:23. It is evident, however, that the two words 'soul' and 'spirit' are used interchangeably. Death is sometimes described as a giving up of the soul, Gen. 35:18; I Kings 17:21, and sometimes as the giving up of the spirit, Luke 23:46; Acts 7:59. The dead are in some cases named 'souls,' Rev. 6:9; 20:4, and in others 'spirits,' I Pet 3:19; Heb. 12:23. The two terms denote the spiritual element in man from different points of view. As spirit it is the principle of life and action, which controls the body, and as soul it is the personal subject, which thinks and feels and wills, and in some cases the seat of the affections.

**2. The Origin of the Soul in Each Individual.** There are three views respecting the origin of the individual souls.

*a. Pre-existentianism.* Some advocated the idea that the souls of men existed in a previous state, and that something that happened then accounts for their present condition. A few found in this an explanation of the fact that man is born as a sinner. This view finds no favor now.

- b. Traducianism.* According to this view men derive their souls as well as their bodies from their parents. This is the common view in the Lutheran Church. Support for it is found in the fact that nothing is said about the creation of Eve's soul, and that descendants are said to be in the loins of their Fathers, Gen. 46:26; Heb. 7:9,10. Furthermore, it seems to be favored by the fact that in the case of animals both body and soul are passed on from the old to the young, by the inheritance of family traits and peculiarities, and by the inheritance of sinful corruption, which is a matter of the soul more than of the body. However it is burdened with serious difficulties. It either makes parents creators, or assumes that the soul of man can be divided into various parts. Moreover, it endangers the sinlessness of Jesus.
- c. Creationism.* This holds that each soul is a direct creation of God, of which the time cannot be precisely determined. The soul is supposed to be created pure, but to become sinful even before birth by entering into that complex of sin by which humanity as a whole is burdened. This view is common in Reformed circles. It is favored by the fact that Scripture represents the body and the soul of man as having different origins, Eccl. 12:7; Isa. 42:5; Zech. 12:1; Heb. 12:9. Moreover, it is more in harmony with the spiritual nature of the soul, and safeguards the sinlessness of Jesus. It is not free from difficulties, however. It does not explain the inheritance of family traits, and may seem to make God the Creator of sinful souls.

**3. Man as the Image of God.** The Bible teaches that man is created in the image of God. According to Gen. 1:26, God said, "Let us make man in our image, after our likeness." The two words '*image*' and '*likeness*' evidently denote the same thing. The following passages show that they are used interchangeably: Gen. 1:26, 27; 5:1; 9:6; I Cor. 11:7; Col. 3:10; Jas. 39. The word '*likeness*' probably stresses the fact that the image is most like or very similar. There are different views of

the image of God in man:

- a. *The Roman Catholic View:* Roman Catholics find the image of God in certain natural gifts with which man is endowed, such as the spirituality of the soul, the freedom of the will, and immortality. To these God added a supernatural gift, called original righteousness, to keep the lower nature in check. This is supposed to constitute man's likeness to God.
- b. *The Lutheran view:* The Lutherans are not all agreed on this point, but the prevailing opinion is that the image of God consists only in those spiritual qualities with which man was endowed at creation, namely, true knowledge, righteousness, and holiness. These may be designated original righteousness. This view is too restricted.
- c. *The Reformed View:* The Reformed distinguishes between the natural and the moral image of God. The former is the broader of the two, and is generally said to consist in man's spiritual, rational, moral, and immortal being. This was obscured but not lost by sin. The latter is the image of God in the more restricted sense, and consists in true knowledge, righteousness, and holiness. This was lost by sin and is restored in Christ, Eph. 4:24; Col. 3:10. Since man retained the image in the broader sense, he can still be called the image or image-bearer of God, Gen. 9:6; I Cor. 11:7; 15:49; Jas 3:9.

**4. Man in the Covenant of Works.** God at once entered into covenant relationship with man. This original covenant is called the covenant of works.

- a. *Scripture proof for the covenant of works.* (1) Paul draws a parallel between Adam and Christ in Rom. 5:12-21. In Adam all men died, but in Christ all those who are His are made alive. This means that Adam was the representative head of all men, just as Christ is now the representative head of all those who are His. (2) In Hos. 6:7 we read: "But they like Adam have transgressed the covenant" (Am. Rev.). Adam's sin is

called a transgression of the covenant.

- b. *The elements of the covenant of works.* (1) ***The parties.*** A covenant is always a compact between two parties. In this case they are the triune God, the sovereign Lord of the universe, and Adam as the representative of the human race. Since these parties are very unequal, the covenant naturally partakes of the nature of an arrangement imposed on man. (2) ***The promise.*** The promise of the covenant was the promise of life in the highest sense, life raised above the possibility of death. This is what believers now receive through Christ, the last Adam. (3) ***The condition.*** The condition was that of absolute obedience. The positive command not to eat of the tree of the knowledge of good and evil was clearly a test of pure obedience. (4) ***The penalty.*** The penalty was death in the most inclusive sense of the word, physical, spiritual, and eternal. This consists not only in the separation of body and soul, but more fundamentally in the separation of the soul from God. (5) ***The sacrament(s).*** In all probability the tree of life was the only sacrament of this covenant,--if it was indeed a sacrament. It seems to have been appointed as a symbol and seal of life.

- c. *The present validity of the covenant of works.* Arminians hold that this covenant was wholly set aside. But this is not correct. The demand of perfect obedience still stands for those who do not accept the righteousness of Christ. Lev. 18:5; Gal. 3:12. Though they cannot meet the requirement, the condition stands. It holds no more, however, for those who are in Christ, since He met the demands of the law for them. It ceased to be a way of life, for as such it is powerless after the fall.

### **To memorize.**

Passages bearing on:

- a. *The elements of human. nature:*

Matt. 10:28. "And be not afraid of them that kill the



body, but are not able to kill the soul: but rather *fear* him who is able to destroy both body and soul in hell." Rom. 8:10. "And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness."

*b. The creation of the soul:* Eccl. 12:7. "And the dust returneth to the earth as it was, and the spirit returneth unto God who gave it." Heb. 12:9.

"Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live?" *c.*

*Man's creation in the image of God:* X Gen. 1:27. *L'*And God created man in His own image, in the image of God created He him; male and female created He *them* " Gen. 9:6. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." *d.*

*Man in general e~'en now the image of God:* Gen. 9:6. Cf. above under *c.* Jas. 3:9. "Therewith bless we the Lord and Father; and therewith curse we men, who are made in the likeness of God."

*e. The restoration of the image of God in man:* r Eph. 4:24. "And put on the new man, that after God hath been created in righteousness and holiness of truth." Col. 3:10. "And have put on the new man, that is being renewed unto knowledge after the image of Him that created him."

*f. The covenant of works:*

Hos. 6:7. 'LBut they like Adam have transgressed the covenant" all be made alive."~,C~~1\_5 ~i~':FO~ as in Adam all die, so also in Christ shall

### **For Further Study:**

a. How would you explain the passages which seem to imply that man consists of three elements, I Thess. 5:23; He. 4:12; compare Matt. 22:37.

b. Does man's dominion over the rest of creation also form part of the image of God? Gen. 1:26, 28; Ps. 8:6-8; Heb. 2:5-9.

c. What indications of a covenant can you find in Gen. 2 and 3?

### Questions for Review

1. What is the usual view of the elements of hylarism, and how can this be proved?
2. What other view is there, and what port it?
3. What different views are there as to the origin of the soul?
4. What are the arguments for, and the objections to each?
5. Do the words 'image' and likeness denote different things?
6. What is the Roman Catholic, the Lutheran, and the Reformed view of the image of God in man?
7. What distinction do the Reformed make, and why is it important?
8. What Bible proof have we for the covenant of works?
9. Who are the parties in the covenant?
10. What is the promise, the condition, the sacrament of the covenant?
11. In what sense does this covenant still hold?
12. In what sense is it abolished?

Reference: *Manual of Reformed Doctrine*, pp. 121-134.

## XII

### Man in the State of Sin

**1. The Origin of Sin.** The Bible teaches us that sin entered the world as the result of the transgression of Adam and Eve in paradise. The first sin was occasioned by the temptation of Satan in the form of a serpent, who sowed in man's heart the seeds of distrust and unbelief. Scripture clearly indicates that the serpent, who appears as the tempter in the story of the fall, was but an instrument of Satan, John 8:44; Rom. 16:20; II Cor. 11:3; Rev. 12:9. The first sin consisted in man's eating of the tree of the knowledge of good and evil. This eating was sinful simply because God had forbidden it. It clearly showed that man was not willing to subject his will unconditionally to the will of God, and comprised several elements. In the *intellect* it revealed itself as unbelief and pride, in the *will* as the desire to be like God, and in the *affections* an unholy satisfaction in eating of the forbidden fruit. As a result of it man lost the image of God in the restricted sense, became guilty and utterly corrupt, and fell under the sway of death, Gen 3:19; Rom 5:12; 6:23.

**2. The Essential Nature of Sin.** At present many substitute the word 'evil' for 'sin,' but this is a poor substitute, for the word 'sin' is far more specific. It denotes a definite kind of evil, namely, a moral evil for which man is responsible and which brings him under a sentence of condemnation. The modern tendency is to regard it merely as a wrong done to one's fellow-beings misses the point entirely, for such a wrong can be called sin only in so far as it is contrary to the will of God. Sin is correctly defined by Scripture as "lawlessness," I John 3:4. It is lack of conformity to the law of God, and as such the opposite of that love which is required by the divine law. The Bible always contemplates it in relation to the law, Rom. 1:32; 2:12-14; 4:15; 5:13; Jas. 2:9, 10; I John 3:4. It is first of all *guilt*, making men liable to punishment, Rom. 3:19; 5:18; Eph. 2:3, and then also *inherent corruption* or moral pollution. All men are guilty in Adam and are therefore born with a corrupt nature. Job 14:4; Jer. 17:9; Isa. 6:5; Rom. 8:5-8; Eph. 4:17-19. Sin has its seat in the heart of man, and from this center influences the intellect, the will, and the affections, in fact the whole man, and finds expression through the body. Prov. 4:23; Jer. 17:9; Matt. 15:19, 20; Luke 6:45; Heb. 3:12. In distinction from the Roman Catholics we maintain that it does not consist in outward acts only, but includes evil thoughts, affections, and intents of the heart. Matt. 5:22, 28; Rom. 7:7; Gal. 5:17, 24.

**3. Sin in the Life of the Human Race.** Three points deserve consideration here:

*a. The connection between Adam's sin and that of his descendants.* This has been explained in three different ways.

(1) *The earliest explanation is called the realistic theory*, which is to the effect that God originally created one general human nature, which in course of time divided into as many parts as there are human individuals. Adam possessed the whole of this general human nature; and through his sin it became guilty and polluted. Naturally, every individual part of it shares this guilt and pollution.

(2) *In the days of the Reformation the representative theory came to the foreground.* According to this view Adam stood in a twofold relation to his descendants: he was their natural head, and he was their representative as the head of the covenant. When he sinned as their

representative, this sin was also imputed to them, and as a result they are all born in a corrupt state. This is our Reformed view.

(3) *A third theory, not so well known, is that of mediate imputation.* It holds that the guilt of Adam's sin is not directly placed to our account. His corruption is passed on to his descendants, and this makes them personally guilty. They are not corrupt because they are guilty in Adam, but guilty because they are corrupt.

- b. *Original and Actual Sin.* We distinguish between original and actual sin. All men are born in a sinful state and condition, which is called original sin, and is the root of all the actual sins that are committed.

(1) **Original sin.** This includes both *guilt* and *pollution*. The guilt of Adam's sin is imputed to us. Because he sinned as our representative, we are guilty in him. Moreover, we also inherit his pollution, and now have a positive disposition toward sin. Man is by nature *totally depraved*. This does not mean that every man is as bad as he can be, but that sin has corrupted every part of his nature and rendered him unable to do any spiritual good. He may still do many praiseworthy things in relation to his fellow-beings, but even his best works are *radically defective*, because they are not prompted by love to God nor done in obedience to God. This total depravity and inability is denied by Pelagians, Arminians, and Modernists, but; is clearly taught in Scripture, Jer. 17:9; John 5:42; 6:44; 15:4, 5; Rom. 7:18, 23, 24; 8:7, 8; I Cor. 2:14; II Cor. 7:1; Eph. 2:1-3; 4:18; II Tim. 3:2-4; Tit. 1:15; Heb. 11:6.

(2) **Actual sin.** The term '*actual sin*' denotes not only sins consisting in outward acts, but also those conscious thoughts, desires, and decisions that proceed from original sin. They are the sins which the individual performs in distinction from his inherited nature and inclination. While original sin is one, actual sins are manifold. They may be sins of the inner life, such as pride, envy, hatred, sensual lusts, and evil desires; or sins of the outer life, such as deceit, theft, murder, adultery, and so on. Among these there is one unpardonable sin, namely, *the sin of blasphemy against the Holy Spirit*, after which a change of heart is impossible, and for which it is not necessary to pray, Matt. 12:31, 32; Mark 3:28-30; Luke 12:10; Heb. 6:4-6; 10:26, 27; I John 5:16.

c. *The Universality of Guilt.* Scripture and experience both teach us that sin is universal. Even the Pelagians do not deny this, though they ascribe it to external conditions, such as a bad environment, evil examples, and a wrong kind of education. There are passages in which the Bible directly asserts the universality of sin, such as I Kings 8:46; Ps. 143: 2; Prov. 20:9; Eccl. 7:20; Rom. 3:1-12, 19, 23; Gal. 3:22; Jas. 3:2; I John 1:8, 10. Moreover, it teaches that man is sinful from birth, so that this cannot be considered as the result of imitation, Job 14:4; Ps. 51:5; John 3:6. Even infants are considered sinful, for they are subject to death, which is the penalty for sin, Rom. 5:12-14. All men are by nature under condemnation, and therefore need the redemption which is in Christ Jesus. Children are never made an exception to this rule. John 3:3, 5; Eph. 2:3; I John 5:12.

### **To memorize. Passages to prove:**

a. *That sin is guilt:*

Rom. 5:18. "So then as through one trespass the judgment

came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life."

I John 3:4. "Every one that doeth sin doeth also lawlessness; and sin is lawlessness."

Eph. 2:3. "Among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest."

*b. That sin is pollution:*

Jer. 17:9. "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?"

Rom. 7:18. "For I know that in me, that is in my flesh, dwelleth no good thing; for to will is present with me, but to do that which is good is not."

Rom. 8:5. "For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. "

*e. That sin has its seat in the heart:*

Jer. 17:9. Cf. above under b.

Matt. 15:19. "For out of the heart come forth evil thoughts murders, adulteries, fornications, thefts, false witness, railings."

Heb. 3:12. "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God."

*d. That Adam's guilt is imputed to us:*

Rom. 5:12. "Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." Also verse 19. "For as through one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous."

I Cor. 15:21, 22. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive."

*e. That man is totally depraved:*

Jer. 17:9; Rom. 7:18; 8:5. Cf. under b. above.

*f. That sin is universal:*

I Kings 8:16. "For there is no man that sinneth not."

Ps. 143:2. "And enter not into judgment with thy servant; for in thy sight no living man is righteous."

Rom. 3:12. "They have all turned aside, they are become unprofitable; there is none that doeth good, no, not so much as one. "

I John 1:8. "If we say that we have no sin, we deceive our-

selves, and the truth is not in us."

**For Further Study:**

- a. Can you give some other scriptural names for sin? Job 15:5; 33:9; Ps. 32:1, 2; 55:15; Rom. 1:18; 5:15; I John 3:4.
- b. Does the word 'evil' ever mean anything else than sin in Scripture? If so, what? Cf. Ex. 5:19; II Kings 6:33; 22:16; Ps 41:8; 91:10; Prov. 16:4.
- c. Does the Bible explicitly teach that man is a sinner from birth? Ps. 51:5; Isa. 48:8.

**Questions for Review**

- 1. *What is the biblical view of the origin of sin?*
- 2. *What was the first sin, and what elements can be distinguished in it?*
- 3. *How would you prove that Satan was the real tempter?*
- 4. *What were the results of the first sin?*
- 5. *Do the words 'sin' and 'evil' mean the same thing?*
- 6. *Where does sin have its seat in man?*
- 7. *Does sin consist only in outward acts?*
- 8. *What different views are there respecting the connection between Adam's guilt and that of his descendants?*
- 9. *What is original sin, and how does actual sin differ from it?*
- 10. *How do you conceive of total depravity?*
- 11. *What proof is there for the universality of sin?*

Reference: *Manual of Reformed Doctrine*, pp. 135-150.

## XIII

### Man in the Covenant of Grace

For the sake of clearness we distinguish between the covenant of redemption and the covenant of grace. The two are so closely related that they can be and sometimes are, considered as one. The former is the eternal foundation of the latter.

**The Covenant of Redemption.** This is also called “the counsel of peace,” a name derived from Zech. 6:13. It is a covenant between the Father, representing the Trinity, and the Son as the representative of the elect.

- a. *The scriptural basis for it.* It is clear that the plan of redemption was included in God's eternal decree, Eph. 1:4 ff.; 3:11; II Tim. 1:9. Christ speaks of promises made to Him before He came into the world, and repeatedly refers to a commission which He received from the Father, John 5:30, 43; 6:38-40; 17:4-12. He is evidently a covenant head, Rom. 5:12-21; I Cor. 15:22. In Ps. 2:7-9 the parties of the covenant are mentioned and a promise is indicated, and in Ps. 40:7, 8 the Messiah expresses His readiness to do the Father's will in becoming a sacrifice for sin. Heb. 10:7
- b. *The Son in the covenant of redemption.* Christ is not only the Head but also the Surety of the covenant of redemption, Heb. 7:22. A *surety* is, one who takes upon himself the legal obligations of another. Christ took the place of the sinner, to bear the penalty of sin and to meet the demands of the law for His people. By so doing He became the last Adam, a life-giving spirit, I Cor. 15:45. For Christ this covenant was a covenant of works, in which He met the requirements of the original covenant. But for us it is the eternal foundation of the covenant of grace. Its benefits are limited to the elect. The elect only, obtain the redemption and inherit the glory which Christ merited for sinners.
- c. *Requirements and promises in the covenant of redemption.* (1) The Father *required* of the Son that He should assume human nature with its present infirmities, though without sin, Gal. 4:4-5; Heb. 2:10, 11, 14, 15; 4:15; that He should place Himself under the law to pay the penalty and to merit eternal life for the elect, Ps. 40:8; John 10:11; Gal. 1:4; 4:4, 5; and that He should apply His merits to His people by the renewing operation of the Holy Spirit, thus securing the consecration of their lives to God, John 10:28; 17:19-22; Heb. 5:7-9. (2) And the Father *promised* the Son that He would prepare for Him a body, Heb. 10:5, would anoint Him with the Holy Spirit, Isa. 42:1; 61:1; John 3:34, would support Him in His work, Isa. 42:6, 7; Luke 22:43, would deliver Him from the power of death and place Him at His own right hand, Ps. 16:8-11; Phil. 2:9-11, would enable Him to send the Spirit for the formation of the Church, John 14:26; 15:26; 16:13, 14, would draw and preserve the elect, John 6:37, 39, 40, 44, 45, and would grant Him a numerous seed, Ps. 22:27; 72:17.

**The Covenant of Grace.** On the basis of the covenant of redemption God established the covenant of grace. Several particulars call for consideration here.

- a. *The contracting parties.* God is the first party in the covenant. He establishes the covenant and

determines the relation in which the second party will stand to Him. It is not so easy to determine who the second party is. The prevailing opinion in Reformed circles is that it is the elect sinner in Christ. We should bear in mind, however, that the covenant may be viewed in two different ways: **(1)** *As an end in itself*, a covenant of mutual friendship or communion of life, which is realized in the course of history through the operation of the Holy Spirit. It represents a condition in which privileges are improved for spiritual ends, the promises of God are embraced by a living faith, and the promised blessings are fully realized. So conceived it may be defined as *that gracious agreement between God and the elect sinner in Christ in which God gives Himself with all the blessings of salvation to the elect sinner and the latter embraces God and all His gracious gifts by faith*. Deut. 7:9; II Cron. 6:14; Ps. 25:10, 14; 103:17, 18. **(2)** *As a means to an end*, a purely legal arrangement for the realization of a spiritual end. It is evident that the Bible sometimes speaks of the covenant as including some in whom the promises are never realized, such as Ishmael, Esau, the wicked sons of Eli, and the rebellious Israelites who died in their sins. *The covenant may be regarded as a purely legal agreement, in which God guarantees the blessings of salvation to all who believe*. If we think of covenant in this broader sense, we can say that God established it with believers and their children, Gen. 17:7; Acts 2:39; Rom. 9:1-4.

*b. The promises and requirements of the covenant.* Every covenant has two sides; it offers certain privileges and imposes certain obligations.

**(1) The promises of the covenant.** The main promise of the covenant, which includes all others, is contained in the oft repeated words, "I will be a God unto thee and to thy seed after thee," Jer. 31:33; 32:38-40; Ezek. 34:23-25, 30, 31; 36:25-28; Heb. 8:10; II Cor. 6:16-18. This promise includes all others, such as the promise of temporal blessings, of justification, of the Spirit of God, and of final glorification in a life that never ends. Job 19:25-27; Ps. 16:11; 73:24-26; Isa. 43:25; Jer. 31:33, 34; Ezek. 36:27; Dan. 12:2, 3; Gal. 4:4, 5, 6; Tit. 3:7; Heb. 11:7; Jas. 2:5.

**(2) The requirements of the covenant.** The covenant of grace is not a covenant of works; it requires no work with a view to merit. However, it does contain requirements and imposes obligations on man. By meeting the demands of the covenant man earns nothing, but merely puts himself in the way in which God will communicate to him the promised blessings. Moreover, it should be borne in mind that even the requirements are covered by the promises: God gives man all that He requires of him. The two things which He demands of those who stand in covenant relationship to Him are (a) *that they accept the covenant and the covenant promises by faith, and thus enter upon the life of the covenant*; and (b) *that from the principle of the new life born within them, they consecrate themselves to God in new obedience*.

*c. The characteristics of the covenant.* The covenant of grace is a *gracious* covenant, because it is a fruit and manifestation of the grace of God to sinners. It is grace from start to finish. It is also *eternal* and inviolable covenant, to which God will always be true, though men may break it. Even in its widest extent it includes only a part of mankind, and is therefore *particular*. If its New Testament dispensation is called universal, this is done only in view of the fact that it is not limited to the Jews, as the Old Testament dispensation was. This covenant is also characterized by *unity*. It is essentially the



same in all dispensations, though the form of its administration changes. The essential promise is the same, Gen. 17:7; Heb. 8:10, the gospel is the same, Gal. 3:8, the requirement of faith is the same, Gal. 3:6,7, and the Mediator is the same, Heb. 13:8. The covenant is both *conditional* and *unconditional*. It is conditional because it is dependent on the merits of Christ and because the enjoyment of the life it offers depends on the exercise of faith. But it is unconditional in the sense that it does not depend on any merits of man. And, finally, it is testamentary as a free and sovereign disposition on the part of God. It is called a 'testament' in Heb. 9:16, 17. This name stresses the facts, (1) *that it is a free arrangement of God*; (2) *that its New Testament dispensation was ushered in by the death of Christ*; and (3) *that in it God gives what He demands*. The covenant of grace differs from the covenant of works in that it has a mediator. Christ is represented as the Mediator of a new covenant, I Tim. 2:5; Heb. 8:6; 9:15; 12:24. He is Mediator, not only merely in the sense that He intervenes between God and man to sue for peace and to persuade to it, but in the sense that He is armed with full power to do all that is necessary for the actual establishment of peace. As our Surety, Heb. 7:22, He assumes our guilt, pays the penalty of sin, fulfills the law, and thus restores peace.

*Membership in the covenant.* Adults can enter the covenant as a purely legal arrangement *only by* faith. And when they so enter it, they at the same time gain entrance into the covenant as a communion of life. They therefore enter upon the full covenant life at once. Children of believers, however, enter the covenant as a legal arrangement by birth, but this does not necessarily mean that they also at once enter it as a communion of life nor even that they will ever enter it in that sense. Yet the promise of God gives a reasonable assurance that the covenant life will be realized in them. As long as they do not manifest the contrary we may proceed on the assumption that they possess the new life. When they grow up, they must accept their covenant responsibilities voluntarily by a true confession of faith. Failure to do this makes them covenant breakers. From the preceding it follows that unregenerate persons may temporarily be in the covenant as a purely legal relationship, Rom. 9:4. They are recognized as covenant children, are subject to its requirements and share its ministrations. They receive the seal of baptism, enjoy the common blessings of the covenant, and may even partake of some special operations of the Holy Spirit. If they do not accept the corresponding responsibilities, they will be judged as breakers of the *covenant*.

*The different dispensations of the covenant.* (1) The first revelation of the covenant is found in Gen. 3:15, which is usually called the protevangel or the maternal promise. This does not yet refer to the formal establishment of the covenant. (2) The covenant with Noah is of a very general nature as a covenant with all flesh. It conveys only natural blessings, and is therefore often called the covenant of nature or of common grace. It is closely connected, however, with the covenant of grace. It is also a fruit of the grace of God and guarantees those natural and temporal blessings which are absolutely necessary for the realization of the covenant of grace. Genesis 9:1-17 (3) The covenant with Abraham marks its formal establishment. It is the beginning of the Old Testament particularistic administration of the covenant, which is now limited to Abraham and his descendants. Faith stands out prominently as its necessary requirement, and circumcision becomes its seal. Genesis 12:1-5; (4) The covenant at Sinai is essentially the same as that established with Abraham, but now takes in the whole nation of Israel, and thus became a national covenant. Though it strongly stresses the keeping of the law, it should not be regarded as a renewed covenant of works. The law increased the consciousness of sin, Rom. 3:20, and

became a tutor unto Christ, Gal. 3:24. Passover was added as a second sacrament. (5) The new covenant, as revealed in the New Testament, Jer 31:31; Heb. 8:8, 13, is essentially the same as that of the Old Testament, Rom 4; Gal 3. It now breaks through the barriers of particularism and becomes universal in the sense that its blessings are extended to people of all nations. Its blessings become fuller and more spiritual, and baptism and the Lord's Supper are substituted for the Old Testament sacraments.

**To memorize:** passages on

- a. The parties of the covenant: Gen 3:15; Exodus 19:5,6; Jeremiah 31:31-33; Acts 2:39;
- b. Its promises and requirements: Cf. Gen 17:7; Exodus 19:5; Jeremiah 31:33 under a. above, for the essential promise. Genesis 15:6; Exodus 19:5; Psalm 25:14; Psalm 103:17,18; Galations 3:7,9;
- c. The characteristics of the covenant: Eternal - Gen 17:19b; Isaiah 54:10; Isaiah 24:5; Unity - Gal 3:7,9, Rom 4:11; Testamentary - Hebrews 9:17,18;
- d. The Mediator of the covenant: 1 Timothy 2:5; Heb. 8:6.

**For Further Study:**

- a. Can you name some special covenants mentioned in the Bible? Gen. 31:44; Deut. 29:1; I Sam. 18:3; II Sam. 23:5.
- b. Can you name instances of covenant breaking? Gen. 25:32-34, cf. Heb. 12:16, 17; Ex. 32:1-14; Num. 14; Num. 16; Judg. 2:11 ff.; I Sam. 2:12 ff.; Isa. 24:5; Ezek. 16:59; Hos. 6:7; 8:1; 10:4.
- c. Did the giving of the law change the covenant essentially? Rom. 4:13-17; Gal. 3:17-24.

**Questions for Review**

1. *What is the covenant of redemption? By what other name is it known, and how is it related to the covenant of grace?*
2. *What scriptural evidence is there for it?*
3. *What is the official position of Christ in this covenant?*
4. *Was it for Christ a covenant of grace or a covenant of works?*
5. *Whom does Christ represent in this covenant?*
6. *What did the Father require of Christ, and what did He promise Him?*
7. *What distinction do we apply to the covenant of grace?*
8. *How does this affect the question, who is the second party in the covenant?*
9. *What is the all-embracing promise of the covenant?*
10. *What does God require of those who are in the covenant?*
11. *What are the characteristics of the covenant?*
12. *In what sense is the covenant unbreakable, and in what sense breakable?*
13. *How can you prove the unity of the covenant?*
14. *In what sense is it conditional, and in what sense unconditional?*
15. *Why can it be called a testament?*
16. *Where do we find the first revelation of the covenant?*
17. *What was the nature of the covenant with Noah?*

18. *How did the covenant with Abraham and the Sinaitic covenant differ?*
19. *What characterized the New Testament dispensation of the covenants?*
20. *What is the position of Christ in, the covenant of grace?*
21. *How can adults become covenant members?*
22. *How do children of believers enter the covenant?*
23. *What is expected of them?*
24. *Can unregenerate persons be members of the covenant?*

Reference: *Manual of Reformed Doctrine*, pp. 151-171.

## XIV THE DOCTRINE OF THE PERSON AND WORK OF CHRIST

### The Names and Natures of Christ

1. **The Names of Christ.** The most important names of Christ are the following:

*a. Jesus.* This is the Greek form of the Hebrew Joshua, Jos. 1:1; Zech. 3:1, or Jeshua, Ezra 2:2. Derived from the Hebrew word 'to save,' it designates Christ as the Saviour, Matt. 1:21. Two types of Christ bore the same name in the Old Testament, namely, Joshua the son of Nun and Joshua the son of Jehozadak.

*b. Christ.* This is the New Testament form for the Old Testament 'Messiah,' which means 'the anointed one.' According to the Old Testament, prophets, I Kings 19:16, priests, Ex. 29:7, and kings, I Sam. 10:1, were anointed with oil, which symbolized the Holy Spirit. By this anointing they were set *aside* for their respective offices, and were qualified for them. Christ was anointed with the Holy Spirit for the threefold office of prophet, priest, and king. Historically, this anointing took place when He was conceived by the Holy Spirit and when He was baptized.

*c. Son of Man.* This name, as applied to Christ, was derived from Dan. 7:13. It is the name which Jesus generally applies to Himself, while others seldom use it. While it does contain an indication of the humanity of Jesus, in the light of its historical origin it points far more to His superhuman character and to His future coming with the clouds of heaven in majesty and glory, Dan. 7:13; Matt. 16:27, 28; 26:64; Luke 21:27.

*d. Son of God.* Christ is called 'the Son of God' in more than one sense. He is so called, because He is the second Person of the Trinity, and therefore Himself God, Matt. 11:27, but also because He is the appointed Messiah, Matt. 24:36, and because He owes His birth to the supernatural activity of the Holy Spirit, Luke 1:35.

*e. Lord.* Jesus' contemporaries sometimes applied this name to Jesus as a form of polite address, just as we use the word 'sir.' It is especially after the resurrection of Christ that the name acquires a deeper meaning. In some passages it designates Christ as the Owner and Ruler of the Church, Rom. 1:7; Eph. 1:17, and in others it really stands for the name of God, I Cor. 7:34; Phil. 4:4, 5.

2. **The Natures of Christ.** The Bible represents Christ as a Person having two natures, the one divine and the other human. This is the great mystery of godliness, God manifested in the flesh, I Tim. 3:16.

*a. The two natures.* Since many in our day deny *the deity* of Christ, it is necessary to stress the Scripture proof for it. Some old Testament passages clearly point to it, such as Isa. 9:6; Jer. 23:6; Micah 5:2; Mal. 3:1. The New Testament proofs are even more abundant, Matt. 11:27; 16:16; 26:63, 64; John 1:1, 18; Rom. 9:5; I Cor. 2:8; II Cor. 5:10; Phil. 2:6; Col. 2:9; Heb. 1:1-3; Rev. 19:16. The *humanity* of Jesus is not called in question. In fact, the only divinity many still ascribe to Him is that of

His *perfect* humanity. There is abundant proof for the humanity of Jesus. He speaks of Himself as man, John 8:40, and is so called by others, Acts 2:22; Rom. 5:15; I Cor. 15:21. He had the essential elements of human nature, namely, a body and a soul, Matt. 26:26, 38; Luke 24:39; Heb. 2:14. Moreover, He was subject to the ordinary laws of human development, Luke 2:40, 52, and to human wants and sufferings, Matt. 4:2; 8:24; Luke 22:44; John 4:6; 11:35; 12:27; Heb. 2:10, 18; Heb. 5:7, 8. Yet though He was a real man, *He was without sin*; He did no sin and could not sin, John 8:46; II Cor. 5:21; Heb. 4:15; 9:14; I Pet. 2:22; I John 3:5. It was necessary that Christ should be both God and man. It was only *as man* that He could be our substitute, and could suffer and die; and only as *sinless man* that He could atone for the sins of others. And it was *only as God* that He could give His sacrifice infinite value, and bear the wrath of God so as to deliver others from it, Ps. 40:7- 10; 130:3.

b. *The two natures united in one Person.* Christ has a human nature, but He is not a human person. The Person of the Mediator is the unchangeable Son of God. In the Incarnation He did not change into a human person: neither did He adopt a human person. He simply assumed, in addition to His divine nature, a human nature, which did not develop into an independent personality but became personal in the Person of the Son of God. After this assumption of human nature the Person of the Mediator is not only divine but *divine-human*; He is the God-man, possessing all the essential qualities of both the human and the divine nature. He has both a divine and a human consciousness, as well as a human and a divine will. This is a mystery which we cannot fathom. Scripture clearly points to the unity of the Person of Christ. It is always the same Person who speaks, whether the mind that finds utterance be human or divine, John 10:30; 17:5 as compared with Matt. 27:46; John 19:28. Human attributes and actions are sometimes ascribed to the Person designated by a divine title, Acts 20:28; I Cor. 2:8; Col. 1:13, 14; and divine attributes and actions are sometimes ascribed to the Person designated by a human title, John 3:13; 6:62; Rom. 9:5.

c. *Some of the most important errors concerning this doctrine.* The Alogi and the Ebionites denied the *deity* of Christ in the early Church. This denial was shared by the Socinians of the days of the Reformation, and by the Unitarians and Modernists of our day. In the early Church Arius failed to do justice to the full *deity* of Christ and regarded Him as a demi-God, while Apollinaris did not recognize His full *humanity*, but held that the divine Logos took the place of the human spirit in Christ. The Nestorians denied the unity of the two natures in one Person, and the Eutychians failed to distinguish properly between the two natures.

**To memorize.** Passages to prove:

- a. *The deity of Christ.* Isa. 9:6. Jer. 23:6. John 1:1. Rom. 9:5. Col. 2:9.
- b. *The humanity of Christ.* John 8:40. Matt. 26:28. Luke 24:39. Heb. 2:14.
- c. *The unity of the Person.* John 17:5. John 3:13. I Cor. 2:8.

**For Further Study:**

- a. In what respect was Joshua the son of Nun a type of Christ; and in what respect Joshua the son of Jehozadak? Zech. 3:8, 9; Heb. 4:8.
- b. What do the following passages teach us respecting the anointing of Christ? Ps. 2:2; 45:7; Prov. 8:23 (cf. Auth.Ver.), Isaiah 61:1
- c. What **divine attributes** are ascribed to Christ? Isa. 9:6; Prov. 8:22-31; Micah 5:2; John 5:26; 21:17. What **divine works**? Mark 2:5-7; John 1:1-3; Col. 1:16, 17; Heb. 1:1-3. What **divine honor**? Matt. 28:19; John 5:19-29; 14:1; II Cor. 13:14.

**Questions for Review:**

- 1. Which are the most important names of Christ." What is the meaning of each?
- 2. What elements are included in Christ's anointing? When did it take place?
- 3. Whence is the name 'Son of Man' derived? What does the name express?
- 4. In what sense is the name 'Son of God' applied to Christ?
- 5. What different meanings has the name 'Lord' as applied to Christ?
- 6. What Bible proof is there for the deity and humanity of Christ?
- 7. What is the nature of the Person of Christ, divine, human, or divine-human?
- 8. How can the unity of the Person of Christ be proved from Scripture?
- 9. What are the main errors respecting the Person of Christ?

Reference: *Manual of Reformed Doctrine*, pp. 175-187.

## XV

### The States of Christ

We often use the words 'state' and 'condition' interchangeably. When we speak of the states of Christ, however, we use the word 'state' in a more specific sense, to denote the relation in which He stood and stands to the law. In the days of His humiliation He was a servant under the law; in His exaltation He is Lord, and as such above the law. Naturally these two states carried with them corresponding conditions of life, and these are discussed as the various stages of these states.

1. **The State of Humiliation.** The state of humiliation consists in this that Christ laid aside the divine majesty which was His as the *sovereign* Ruler of the universe, and assumed human nature in the form of a servant; that He, the supreme Lawgiver, became subject to the demands and curse of the law. Matt. 3:15; Gal. 3:13; 4:4; Phil. 2:6-8. This state is reflected in the corresponding condition, in which we usually distinguish several stages.

a. *The incarnation and birth of Christ.* In the incarnation the Son of God became flesh by assuming human nature, John 1:14; I John 4:2. He really became one of the human race by being born of Mary. This would not have been true, if He had brought His humanity from heaven, as the Anabaptists claim. The Bible teaches the virgin birth in Isa. 7:14; Matt. 1:20; Luke 1:34, 35. This wonderful birth was due to the supernatural influence of the Holy Spirit, who also kept the human nature of Christ free from the pollution of sin from its very inception, Luke 1:35.

b. *The sufferings of Christ.* We sometimes speak as if the sufferings of Christ were limited to His final agonies, but this is not correct. His whole life was a life of suffering. It was the servant life of the Lord of Hosts, the life of the sinless One in a sin-cursed world. Satan assaulted Him, His people rejected Him, and His enemies persecuted Him. The sufferings of the soul were even more intense than those of the body. He was tempted by the devil, was oppressed by the world of iniquity round about Him, and staggered by the burden of sin resting upon Him,—“a man of sorrows, and acquainted with grief.” Isa. 53:3.

c. *The death of Christ.* When we speak of the death of Christ, we naturally have in mind His physical death. He did not die as the result of an accident, nor by the hand of an assassin, but under a judicial sentence, and was thus counted with the transgressors, Isa. 53:12. By suffering the Roman punishment of crucifixion He died an accursed death, bearing the curse for us, Deut. 21:23; Gal. 3:13.

d. *The burial of Christ.* It might seem as if the death of Christ was the last stage of His sufferings. Did He not cry out on the cross, “It is finished”? But these words probably refer to His *active* suffering. His burial certainly was a part of His humiliation, of which He as the Son of God was also conscious. Man's returning to the dust is a punishment for sin Gen.3:19. That the Saviour's abode in the grave was a humiliation, is evident from Ps. 16:10; Acts 2:27, 31; 13:34,35. It removed for us the terrors of the grave.

*e. The descent into hades.* The words of the Apostolic Confession, "He descended into hades," are variously interpreted. Roman Catholics say that He went down into the Limbus Patrum, where the Old Testament saints were confined, to release them; and the Lutherans that, between His death and resurrection, He went down to hell to preach and to celebrate his victory over the powers of darkness. In all probability it is a figurative expression to denote (1) that He suffered the pangs of hell in the garden and on the cross, and (2) that He entered the deepest humiliation of the state of death, Ps. 16:8-10; Eph. 4:9.

**2. The State of Exaltation.** In the state of exaltation Christ passed from under the law as a covenant obligation, having paid the penalty of sin and merited righteousness and eternal life for the sinner. Moreover, He was crowned with a corresponding honor and glory. Four stages must be distinguished here.

*a. The resurrection.* The resurrection of Christ did not consist in the mere re-union of body and soul, but especially in this that in Him, human nature, both body and soul, was restored to its original beauty and strength, and even raised to a higher level. In distinction from all those who had been raised up before Him He arose with a *Spiritual* body, I Cor. 15:44, 45. For that reason He can be called "the first fruits of them that slept," I Cor. 15:20, and "*the* firstborn of the dead," Col. 1:18; Rev. 1:5. The resurrection of Christ has a threefold significance: (1) It was a declaration of the Father that Christ met all the requirements of the law, Phil. 2:9. (2) It symbolized the justification, regeneration, and final resurrection of believers, Rom. 6:4, 5, 9; 1Cor. 6:14; 15:20-22. (3) It was the cause of our justification, regeneration, and resurrection, Rom. 4:25; 5:10; Eph. 1:20; Phil. 3:10; I Pet. 1:3.

*b. The ascension.* The ascension was in a sense the necessary *completion* of the resurrection, but it also had independent significance. We have a double account of it, namely, in Luke 24:50-53; Acts 1:6-11. Paul refers to it in Eph. 1:20; 4:8-10; I Tim 3:16, and the Epistle to the Hebrews stresses its Significance, 1:3; 4:14; 6:20; 9:24. It was a visible ascent of the Mediator, according to His human nature, from earth to heaven, a going from one place to another. It included a further glorification of the human nature of Christ. The Lutherans have a different view of it. They conceive of it as a change of condition, whereby the human nature of Jesus Passed into the full enjoyment of certain divine attributes, and became permanently omnipresent. In the ascension Christ as our great high priest enters the inner sanctuary to present His sacrifice to the Father and begin His work as intercessor at the throne, Rom. 8:34; Heb. 4:14; 6:20; 9:24. He ascended to prepare a place for us, John 14:1-3. With Him we are already set in heavenly places, and in His ascension we have the assurance of a place in heaven, Eph. 2:6; John 17:24.

*c. The session at God's right hand.* After His ascension Christ is seated at the right hand of God, Eph. 1:20; Heb. 10:12; I Pet. 3:22. Naturally, the expression 'righthand of God' cannot be taken literally, but should be understood as a figurative indication of the place of power and glory. During His session at God's right hand Christ rules and protects His Church, governs the universe in its behalf, and intercedes for His people on the basis of His completed sacrifice.

*d. The physical return.* The exaltation of Christ reaches its climax when He returns to judge the living



and the dead. Evidently His return will be bodily and visible, Acts 1:11; Rev. 1:7. That He will come as Judge is evident from such *passages* as John 5:22, 27; Acts 10:42; Rom. 2:16; II Cor. 5:10; II Tim. 4:1. The time of His second coming is not known to us. He will come for the purpose of judging the world *and* perfecting the salvation of His people. This will mark the complete victory of His redemptive work. I Cor. 4:5; Phil. 3:20; Col. 3:4; I Thess. 4:13-17; II Thess. 1:7-10; II Thess. 2:1-12; Tit. 2:13; Rev. 1:7.

**To memorize. Passages bearing on:**

- a. *The state of humiliation:* Gal. 3:13. Gal. 4:4, 5. Phil. 2:6-8.
- b. *The incarnation:* John 1:14. Rom. 8:3.
- c. *The virgin birth:* Isa. 7:14. Luke 2:35.
- d. *The descent into hades:* Ps. 16:10. (Acts 2:27); Eph. 4:9.
- e. *The resurrection:* Rom. 4:25. I Cor. 15:20.
- f. *The ascension:* Luke 24:51. Acts 1:11.
- g. *The session:* Eph. 1:20. Heb. 10:12.
- h. *The return:* Acts 1:11. Cf. above under f. Rev. 1:7.

**For Further Study:**

- a. What does the Old Testament tell us about the humiliation of Christ in the following passages: Ps. 22:6-20; 69:7-9; 20:21 (typo in original); Isa. 52:14, 15; 53:1-10; Zech. 11:12, 13.
- b. What was the special value of Christ's temptations for us? Heb. 2:18; 4:15; 5:7-9.
- c. How do the following passages prove that heaven is a place rather than a condition? Deut. 30:12 ; Josh. 2:11; Ps. 139:8; Eccl. 5:2; Isa. 66:1; Rom. 10:6, 7.

**Questions for Review**

1. *What is meant by the states of the Mediator?*
2. *How would you define the states of humiliation and exaltation?*
3. *What took place at the incarnation?*
4. *How did Christ receive His human nature?*
5. *What proof have we for the virgin birth?*
6. *How was the Holy Spirit connected with the birth of Christ?*
7. *Were the sufferings of Christ limited to the end of His life?*
8. *Did it make any difference how Christ died?*
9. *What different views are there respecting the descent into hades?*
10. *What was the nature of Christ's resurrection? What change did He undergo?*
11. *What was the significance of the resurrection?*
12. *How would you prove that the ascension was a going from place to place?*
13. *What is its significance, and how do Lutherans conceive of it?*
14. *What is meant by the session at God's right hand? What does Christ do there?*
15. *How will Christ return, and what is the purpose of His coming?*

Reference: *Manual of Reformed Doctrine*, pp. 188-199.

Part IV: The Doctrine of the Person and Work of Christ  
**Chapter 16: The Offices of Christ**

The Bible ascribes a threefold office to Christ, speaking of Him as Prophet, Priest, and King.

**1. The Prophetic Office.** The Old Testament predicted the coming of Christ as a prophet, Deut. 18:15 (comp. Acts 3:23). He speaks of Himself as a prophet in Luke 13:33, claims to bring a message from the Father, John 8:26-28; 12:49, 50; 14:10, 24, foretells future things, Matt. 24:3-35; Luke 19:41-44, and speaks with singular authority, Matt. 7:29. It is no wonder, therefore, that the people recognized Him as a prophet, Matt. 21:11, 46; Luke 7:16; 24:19; John 6:14; 7:40; 9:17. A prophet is one who receives divine revelations in dreams, visions, or verbal communications; and passes these on to the people either orally or visibly in prophetic actions. Ex. 7:1; Deut. 18:18; Num. 12:6-8; Isa. 6; Jer. 1:4-10; Ezek. 3:1-4, 17. His work may pertain to the past, the present, or the future. One of his important tasks was to interpret the moral and spiritual aspects of the law for the people. Christ functioned as prophet already in the Old Testament, I Pet. 1:11; 3:18-20. He did it while He was on earth, and continued it by the operation of the Holy Spirit and through the apostles after the ascension, John 14:26; 16:12-14; Acts 1:1. And even now his prophetic ministry continues through the ministry of the Word and the spiritual illumination of believers. This is the only function of Christ which is recognized in modern liberal theology.

**2. The Priestly Office.** The Old Testament also predicted and prefigured the priesthood of the coming Redeemer, Ps. 110:4; Zech. 6:13; Isa. 53. In the New Testament there is only a single book in which He is called priest, namely, Hebrews, but there the name is found repeatedly, 3:1; 4:14; 5:5; 6:20; 7:26; 8:1. However, other books refer to His priestly work, Mark 10:45; John 1:29; Rom. 3:24, 25; I Cor. 5:7; I John 2:2; I Pet. 2:24; 3:18. While a prophet represented God among the people, a priest represented the people before God. Both were teachers, but while the former taught the moral, the latter taught the ceremonial law. Moreover, the priests had the special privilege of approach to God, and of speaking and acting in behalf of the people. Hebrews 5:1, 3 teaches us that a priest is taken from among men to be their representative, is appointed by God, is active before God in the interests of men, and offers gifts and sacrifices for sins. He also makes intercession for the people.

The priestly work of Christ was, first of all, to bring a sacrifice for sin. The Old Testament sacrifices were types pointing forward to the great sacrifice of Christ, Heb. 9:23, 24; 10:1, 13:11, 12. Hence Christ is also called "the Lamb of God," John 1:29, and "our passover," I Cor. 5:7. The New Testament speaks very clearly of the priestly work of Christ in numerous passages: Mark 10:45; John 1:29; Rom. 3:24, 25; 5:6-8; I Cor. 5:7; 15:3; Gal. 1:4; Eph. 5:2; I Pet. 2:24; 3:18; I John 2:2; 4:10; Rev. 5:12. The references are most frequent in the Epistle to the Hebrews, 5:1-10; 7:1-28; 9:11-15, 24-28; 10:11-14, 19-22; 12:24; 13:12.

Besides bringing the great sacrifice for sins, Christ as priest also makes intercession for His people. He is called our parakletos by implication in John 14:16, and explicitly in I John 2:2. The term means 'one who is called in to help, an advocate, one who pleads the cause of another.' The New Testament refers

to Christ as our intercessor in Rom. 8:34; Heb. 7:25; 9:24; I John 2:1. His intercessory work is based on His sacrifice, and is not limited, as is sometimes thought, to intercessory prayer. He presents His sacrifice to God, on the ground of it claims all spiritual blessings for His people, defends them against the charges of Satan, the law, and conscience, secures forgiveness for everything justly charged against them, and sanctifies their worship and service through the operation of the Holy Spirit. This intercessory work is limited in character; it has reference only to the elect, but includes all the elect, whether they are already believers or still live in unbelief, John 17:9, 20.

**3. The Kingly Office.** As Son of God Christ naturally shares in the universal dominion of God. In distinction from this we speak of a kingship that was conferred on Him as Mediator. This kingship is twofold, namely, His spiritual kingship over the Church, and His kingship over the universe.

- a. *His spiritual kingship.* The Bible speaks of this in many places, Ps. 2:6; 132:11; Isa. 9:6, 7; Micah 5:2; Zech. 6:13; Luke 1:33; 19:38; John 18:36, 37; Acts 2:30-36. The kingship of Christ is His royal rule over His people. It is called spiritual, because it relates to a spiritual realm, is established in the hearts and lives of believers, has a spiritual end in view, the salvation of sinners, and is administered by spiritual means, the Word and the Spirit. It is exercised largely in the gathering, the government, the protection, and the perfection of the Church. This kingship as well as the realm over which it extends is called in the New Testament "the kingdom of God" or "the kingdom of heaven." In the strict sense of the word only believers, members of the invisible Church, are citizens of the kingdom. But the term 'kingdom of God' is sometimes used in a broader sense, as including all who live under the proclamation of the gospel, all who have a place in the visible Church, Matt. 13:24-30, 47-50. This kingdom of God is on the one hand a present, spiritual reality in the hearts and lives of men, Matt. 12:28; Luke 17:21; Col. 1:13; but on the other hand a future hope, which will not be realized until the return of Jesus Christ, Matt. 7:21; Luke 22:29; I Cor. 15:50; II Tim. 4:18; II Pet. 1:11. The future kingdom will be essentially the same as the present, namely, the rule of God established and acknowledged in the hearts of men. It will differ, however, in that it will be visible and perfect. Some are of the opinion that this kingship of Christ will cease at His return, but the Bible would seem to teach explicitly that it will endure forever, Ps. 45:6; 72:17; 39:36; 37; Isa. 9:6; Dan. 2:44; II Sam. 7:13, 16; Luke 1:33; II Pet. 1:11.
- b. *His universal kingship.* After the resurrection Christ said to His disciples: "All authority hath been given unto Me in heaven and on earth." Matt. 28:18. The same truth is taught in I Cor. 15:27; Eph. 1:20-22. This kingship should not be confused with the original kingship of Christ as the Son of God, though it pertains to the same realm. It is the kingship of the universe entrusted to Christ as Mediator in behalf of His Church. As Mediator He now guides the destiny of individuals and nations, controls the life of the world and makes it subservient to His redemptive purpose, and protects His Church against the dangers to which it is exposed in the world. This kingship will last until the victory over the enemies of the kingdom of God is complete. When the end is accomplished, it will be returned to the Father. I Cor. 15:24-28.

**To memorize.** Passages pointing to:

- a. Christ as prophet: Deut. 18:18. Luke 7:16.
- b. Christ as priest: Ps. 110:4. Heb. 3:1. Heb. 4:14.

- c. His characteristics as priest: Heb. 5:1, 5.
- d. His sacrificial work: Isa. 53:5. Mark 10:45. John 1:29. I Pet. 2:24. I John 2:2.
- e. His intercessory work: Rom. 8:34. Heb. 7:25. I John 2:1b.
- f. Christ as King of Zion: Ps. 2:6. Isa. 9:7. Luke 1:32, 33.
- g. Christ as king of the universe: Matt. 28:18. Eph. 1:22. I Cor. 15:25.

### **For Further Study:**

- a. What do the following passages tell us respecting the nature of the prophetic work? Ex. 7:1; Deut. 18:18; Ezek. 3:17.
- b. What Old Testament types of Christ are indicated in the following passages: John 1:29; I Cor. 5:7; Heb. 3:1; 4:14; 8:3-5; 9:13, 14; 10:1-14; 13:11, 12?
- c. What do the following passages teach us respecting the kingdom of God? John 3:3, 5; 18:36, 37; Rom. 14:17; I Cor. 4:20.

### **Questions for Review**

1. What threefold office has Christ?
2. What is a prophet, and what proof is there that Christ is a prophet?
3. How did Christ function as prophet in various periods of history?
4. What is a priest in distinction from a prophet? How did their teaching differ?
5. What Scriptural proof is there for the priestly character of Christ?
6. What are the characteristics of a priest?
7. What was the nature of Christ's sacrificial work? How was it foreshadowed in the Old Testaments?
8. In what does the work of Christ as intercessor consist?
9. For whom does Christ intercede?
10. What is the spiritual kingship of Christ, and over what realm does it extend?
11. How is the present kingdom of Christ related to His future kingdom?
12. How long will His spiritual kingship last?
13. What is the nature and purpose of His universal kingdoms?
14. How long will this last?

Part V: The Doctrine of the Application of the Work of Redemption  
**Chapter 17: The Atonement Through Christ**

There is one part of Christ's priestly work that calls for further consideration, namely, the atonement.

**1. The Moving Cause and Necessity of the Atonement.** It is sometimes represented as if the moving cause of the atonement lay in Christ's sympathy for sinners. God in His anger, it is said, was bent on the sinner's destruction, but the loving Christ steps in between and saves the sinner. Christ receives all the glory, and the Father is robbed of His honour. The Bible teaches us that the atonement finds its moving cause in the good pleasure of God, Isa. 53:10; Luke 2:14; Eph. 1:6-9; Col. 1:19, 20. It is best to say that the atonement is rooted in the love and justice of God: love offered sinners a way of escape, and justice demanded that the requirements of the law should be met, John 3:16; Rom. 3:24-26. Some deny the necessity of the atonement, and hold that God could have pardoned the sinner without receiving any satisfaction. The Bible teaches however, that a righteous and holy God cannot simply overlook sin, but reacts against it, Ex. 20:5; 23:7; Ps. 5:5, 6; Nah. 1:2; Rom. 1:18, 32. Moreover, He had pronounced the sentence of death upon the sinner, Gen. 3:3; Rom. 6:23.

**2. The Nature of the Atonement.** The following particulars should be noted here:

- a. **It served to render satisfaction to God.** It is often said that the atonement served primarily, if not exclusively, to influence the sinner, to awaken repentance in his heart, and thus to bring him back to God. But this is clearly wrong, for if a person offends another, amends should be made, not to the offender, but to the offended party. This means that the primary purpose of the atonement was to reconcile God to the sinner. The reconciliation of the sinner to God may be regarded as its secondary purpose.
- b. **It was a vicarious (substituted) atonement.** God might have demanded a personal atonement of the sinner, but the latter would not have been able to render it. In view of this fact God graciously ordained that Christ should take the place of man as his vicar or substitute. Christ as our vicar atoned for the sin of mankind by bearing the penalty of sin and meeting the demands of the law, and thus wrought an eternal redemption for man. For that reason we speak of the atonement as a vicarious atonement. The offended party Himself made provision for the atonement in this case. The Old Testament sacrifices prefigured the atoning work of Christ, Lev. 1:4; 4:20, 31, 35; 5:10, 16; 6:7; 17:11. We are taught that our sins were laid upon Christ, Isa. 53:6, He bore them, John 1:29, Heb. 9:28, and gave His life for sinners, Mark 10:45; Gal. 1:4; I Pet. 3:18.
- c. **It included Christ's active and passive obedience.** It is customary to distinguish a twofold obedience of Christ. His active obedience consists in all that He did to observe the law in behalf of sinners, as a condition for obtaining eternal life; and His passive obedience in all that He suffered in paying the penalty of sin and discharging the debt of His people. But while we distinguish these two, we should never separate them. Christ was active also in His suffering, and passive also in His submission to the law. Scripture teaches us that He paid the penalty of the law, Isa. 53:8; Rom. 4:25; Gal. 3:13; I Pet. 2:24, and merited eternal life for the sinner, Rom. 8:4; 10:4; II Cor. 5:21; Gal. 4:4-7.

**3. The Extent of the Atonement.** Roman Catholics, Lutherans, and Arminians of every description regard the atonement of Christ as universal. This does not mean that in their estimation all men will be saved, but merely that Christ suffered and died for the purpose of saving all without any exception. They admit that the intended effect is not achieved. Christ did not actually save, but made salvation possible for all. Their actual redemption is dependent on their own choice. Reformed Churches on the other hand believe in a limited (or definite) atonement. Christ suffered and died for the purpose of saving only the elect, and that purpose is actually accomplished. Christ not merely made salvation possible but really saves to the uttermost every one of those for whom he laid down His life, Luke 19:10; Rom. 5:10; II Cor. 5:21; Gal. 1:4; Eph. 1:7. The Bible indicates that Christ laid down His life for His people. Matt. 1:21, for His sheep, John 10:11, 15, for the Church, Acts 20:28; Eph. 5:25-27, or for the elect, Rom. 8:32-35. If the Bible sometimes says that Christ died for the world, John 1:29; I John 2:2; 4:14, or for all, I Tim. 2:6; Tit. 2:11; Heb. 2:9, this evidently means that He died for people of all nations of the world, or (in some instances) for all kinds or classes of people.

**To memorize.** Passages bearing on:

- a. The cause of the atonement. Isa. 53:10. Col. 1:19, 20.
- b. Vicarious atonement. Isa. 53:6. Mark 10:45. II Cor. 5:21. I Pet. 2:24.
- c. Active obedience and the gift of eternal life. Matt. 3:15. Matt. 5:17. Gal. 4:4, 5. John 10:28. Rom. 6:23.
- d. Limited atonement. Matt. 1:21. John 10:26-28. Acts 20:28.

**For Further Study:**

- a. What is the difference between atonement and reconciliation?
- b. How do the following passages prove the vicarious nature of Old Testament sacrifices? Lev. 1:4; 3:2; 4:15; 16:21, 22.
- c. Does John 17:9 teach us anything respecting the extent of the atonement?

**Questions for Review**

1. What was the moving cause of the atonement?
2. Why was the atonement necessary?
3. What was the primary purpose of the atonement?
4. What is the difference between personal and vicarious atonement?
5. How was Christ's vicarious atonement prefigured in the Old Testament?
6. What Scripture proof is there for it?
7. What is the difference between the active and passive obedience of Christ?
8. What did each one of these effect?
9. What difference of opinion is there respecting the extent of the atonement?
10. What is meant by universal atonement, and who teach it?
11. What is limited atonement, and what Scripture proof is there for it?
12. What objections are raised against this, and how can they be answered?

Part V: The Doctrine of the Application of the Work of Redemption  
**Chapter 18: The Common Operation of the Holy Spirit: Common Grace**

The study of the work of redemption wrought by Christ is naturally followed by a discussion of the application of this redemption to the hearts and lives of sinners by the special operation of the Holy Spirit. Before taking this up a brief chapter will be devoted to the general operations of the Holy Spirit, as these are seen in common grace.

**1. Nature of Common Grace.** When we speak of common grace, we have in mind either (a) those general operations of the Holy Spirit whereby He, without renewing the heart, exercises such a moral influence on man that sin is restrained, order is maintained in social life, and civil righteousness is promoted; or (b) those general blessings which God imparts to all men without any distinction as He sees fit. In distinction from the Arminians we maintain that common grace does not enable the sinner to perform any spiritual good, nor to turn to God in faith and repentance. It can be resisted by man, and is always more or less resisted, and at best affects only the externals of social, civil, moral, and religious life. While Christ died for the purpose of saving only the elect, nevertheless the whole human race, including the impenitent and the reprobate, derive great benefits from His death. The blessings of common grace may be regarded as indirect results of the atoning work of Christ.

**2. Means of Common Grace.** Several means may be distinguished: (a) The most important of these is the light of God's general revelation. Without this all other means would be impossible and ineffective. It lightens every man, and serves to guide the conscience of the natural man. (b) Human governments also serve this purpose. According to our Confession they are instituted to curb evil tendencies, and to promote good order and decency. (c) Public opinion is another important means wherever it is in harmony with the law of God. It has a tremendous influence on the conduct of men who are very sensitive to the judgment of public opinion. (d) Finally, divine punishments and rewards also serve to encourage moral goodness in the world. The punishments often check the sinful deeds of men, and the rewards spur them on to do what is good and right.

**3. The Effects of Common Grace.** The following effects may be ascribed to the operation of common grace: (a) The execution of the sentence of death on man is deferred. God did not at once fully execute the sentence of death on the sinner, and does not do so now, but gives him time for repentance, Rom. 2:4; II Pet. 3:9. (b) Sin is restrained in the lives of individuals and nations. The corruption that entered human life through sin is retarded and not yet permitted to complete its destructive work, Gen. 20:6; 31:7; Job 1:12; 2:6. (c) Man still has some sense of the true, the good, and the beautiful, appreciates this in a measure, and reveals a desire for truth, morality, and certain forms of religion, Rom. 2:14, 15; Acts 17:22. (d) The natural man is still able to perform natural good or civil righteousness, works that are outwardly in harmony with the law, though without spiritual value, II Kings 10:29, 30; 12:2; 14:3; Luke 6:33. (e) All men receive numerous undeserved blessings from God, Ps. 145:9, 15, 16; Matt. 5:44, 45; Luke 6:35, 36; Acts 14:16, 17; I Tim. 4:10.



**To memorize.** Passages proving:

- a. A general striving of the Spirit with men: Gen. 6:3. Isa. 68:10. Rom. 1:28,
- b. Restraint of sin: Gen. 20:6. Gen. 31:7. Ps. 105:14.
- c. Good works on the part of unregenerate: II Kings 10:30. Cf. vs. 31. Luke 6:33. Rom. 2:14, 15.
- d. Unmerited blessings on all men: Ps. 145:9. Matt. 5:44, 45. I Tim. 4:10.

**For Further Study:**

- a. Which are the three points emphasized by our Church as to common grace?
- b. How do Matt. 21:26, 46; Mark 14:2 show the restraining influence of public opinion?
- c. How do Rom. 1:24, 26, 28, and Heb. 6:4-6 prove common grace?

**Questions for Review**

- 1. What is common grace?
- 2. What is our view in distinction from the Arminian?
- 3. Does common grace have any spiritual and saving effect?
- 4. Is it in any way connected with the redemptive work of Christ?
- 5. By what means does common grace work?
- 6. What are the effects of common grace?

Part V: The Doctrine of the Application of the Work of Redemption  
**Chapter 19: Calling and Regeneration**

**1. Calling.** Calling in general may be defined as that gracious act of God whereby He invites sinners to accept the salvation that is offered in Christ Jesus.

It may be either external or internal.

- a. **External calling.** The Bible speaks of this or refers to it in several passages, Matt. 28:19; 22:14; Luke 14:16-24; Acts 13:46; II Thess. 1:8; I John 5:10. It consists in the presentation and offering of salvation in Christ to sinners, together with an earnest exhortation to accept Christ by faith in order to obtain the forgiveness of sins and eternal life. From the definition it already appears that it contains three elements, namely, (1) A presentation of the gospel facts and ideas; (2) an invitation to repent and believe in Jesus Christ, and (3) a promise of forgiveness and salvation. The promise is always conditional; its fulfillment can be expected only in the way of true faith and repentance. The external call is universal in the sense that it comes to all men to whom the gospel is preached. It is not limited to any age or nation or class of men, and comes to the reprobate as well as to the elect, Isa. 45:22; 55:1; Ezek. 3:19; Joel 2:32; Matt. 22:2-8, 14; Rev. 22:17. Naturally this call, as coming from God, is seriously meant. He calls sinners in good faith, earnestly desires that they accept the invitation, and in all sincerity promises eternal life to those who repent and believe. Num. 23:19; Ps. 81:13-16; Prov. 1:24; Isa. 1:18-20; Ezek. 18:23, 32; 33:11; Matt. 23:37; II Tim. 2:13. In the external call God maintains His claim on the sinner. If man does not accept the call, he slights the claim of God and thus increases his guilt. It is also the appointed means by which God gathers the elect out of all the nations of the world, Rom. 10:14-17, and should be regarded as a blessing for sinners, though they may turn it into a curse, Isa. 1:18-20; Ezek. 3:18, 19; Amos 8:11; Matt. 11:20-24; 23:37. Finally, it also serves to justify God in the condemnation of sinners. If they despise the offer of salvation, their guilt stands out in the clearest light, John 5:39, 40; Rom. 3:5, 6, 19.
- b. **Internal calling.** While we distinguish two aspects of the calling of God, this calling is really one. The internal call is really the external call made effective by the operation of the Holy Spirit. It always comes to the sinner through the Word of God, savingly applied by the operation of the Holy Spirit, I Cor. 1:23, 24. In distinction from the external call, it is a powerful calling that is effectual unto salvation, Acts 13:48; I Cor. 1:23, 24. Moreover, it is a calling without repentance, one that is not subject to change, and is never withdrawn, Rom. 11:29. The person called will surely be saved. The Spirit operates through the preaching of the Word by making its persuasions effective, so that man listens to the voice of His God. It addresses itself to the understanding enlightened by the Holy Spirit, so that man is conscious of it. And it is always directed to a certain end. It is a calling to the fellowship of Jesus Christ, I Cor. 1:9, to inherit blessing, I Pet. 8:9, to liberty, Gal. 6:18, to peace, I Cor. 7:15; to holiness, I Thess. 4:7; to one hope, Eph. 4:4, to eternal life, I Tim. 6:12, and to God's kingdom and glory, I Thess. 2:12.

**2. Regeneration.** Divine calling and regeneration stand in the closest possible relation to each other. With respect to regeneration several points deserve consideration:

- a. **Its nature.** The word 'regeneration' is not always used in the same sense. Our Confession uses it in a broad sense, as including even conversion. At present it has a more restricted meaning. In the

most restricted sense it denotes that act of God by which the principle of the new life is implanted in man, and the governing disposition of the soul is made holy. In a slightly more comprehensive sense it designates, in addition to the preceding, the new birth or the first manifestation of the new life. It is a fundamental change in the principle of life and the governing disposition of the soul, and therefore affects the whole man, I Cor. 2:14; II Cor. 4:6; Phil. 2:13; I Pet. 1:3. It is completed in a moment of time, and is not a gradual process like sanctification. Through it we pass from death into life, I John 3:14. It is a secret and inscrutable work of God that is never directly perceived by man, but can be known only by its effects.

- b. **Its author.** God is the author of regeneration. Scripture represents it as the work of the Holy Spirit, John 1:13; Acts 16:14; John 3:5, 8. Over against the Arminians we maintain that it is exclusively the work of the Spirit of God, and not in part the work of man. There is no co-operation of God and man in the work of regeneration, as there is in the work of conversion. Moreover, it should be said that regeneration in the most restricted sense of the word, that is, as the implanting of the new life, is a direct and immediate work of the Holy Spirit. It is a creative work in which for that very reason the word of the gospel cannot very well be used as an instrument. It may be said that Jas. 1:18 and I Pet. 1:23 prove that the word of preaching is used as an instrument in regeneration, but these passages refer to regeneration in a broader sense, as including the new birth. In that more inclusive sense regeneration is undoubtedly wrought through the instrumentality of the Word.
- c. **Its necessity and place in the order of salvation.** Scripture leaves no doubt as to the absolute necessity of regeneration, but asserts this in the clearest terms, John 3:3, 5, 7; I Cor. 2:14; Gal. 6:15. This follows from the fact that we are by nature dead in trespasses and sin, and must be endowed with new spiritual life, in order to enjoy the divine favor and communion with God. The question is often raised which of the two is first, calling or regeneration. In answer to this it may be said that in the case of adults external calling usually precedes or coincides with regeneration in the restricted sense. Regeneration, as the implanting of the new life, precedes internal calling, and internal calling precedes regeneration in the broader sense, or the new birth. We find the greater part of this order indicated in the record of the conversion of Lydia, Acts 16:14, "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us (external call): whose heart the Lord opened (regeneration in the restricted sense) to give heed to the things which were spoken by Paul (internal call)."

**To memorize.** Passages proving:

- a. External calling: Mark 16:15, 16. Matt. 22:14. Acts 13:46.
- b. Calling of the reprobate: Prov. 1:24-26. I Pet. 3:19, 20a. Confer also the parables in Matt. 22:1-8, 14; Luke 14:16-24.
- c. Seriousness of this calling: Prov. 1:24-26, cf. above under b. Ezek. 18:23, 32. Cf. also 33:11. Matt. 23:37.
- d. The necessity of regeneration: Jer. 13:23, John 3:3, 7.
- e. Regeneration and the Word. Jas. 1:18. I Pet. 1:23.

**For Further Study:**

- a. Is calling a work of one Person of the Trinity or of all three? I Cor. 1:9; I Thess. 2:12; Matt. 11:28; Luke 5:32; Matt. 10:20; Acts 5:31, 32.

- b. Is the word 'regeneration' used in the Bible? Tit. 3:5. What other terms does it use to express this idea? John 3:3, 5, 7, 8; II Cor. 5:17; Eph. 2:5; Col. 2:13; Jas. 1:18; I Pet. 1:23.
- c. Does Tit. 3:5 prove that we are regenerated by baptism? If not, how would you explain it?

### **Questions for Review**

1. What do we mean by calling?
2. How do external and internal calling differ?
3. What elements are included in external calling?
4. In what sense is it universal?
5. What purpose does it serve?
6. How is the internal related to the external calling?
7. Are we conscious of it?
8. To what end is it directed?
9. What different meanings has the word 'regeneration'?
10. What is it in the most restricted sense?
11. What is the nature of the change wrought in regeneration?
12. Is regeneration a work of God alone or of God and man?
13. Is the Word used as an instrument in regeneration?
14. Is regeneration absolutely necessary? Proof.
15. What is the order of calling and regeneration?

Part V: The Doctrine of the Application of the Work of Redemption  
**Chapter 20: Conversion: Repentance and Faith**

When the change wrought in regeneration begins to manifest itself in the conscious life, we speak of conversion.

**1. Conversion in General.** The Bible does not always speak of conversion in the same sense. The conversion we have in mind here may be defined as that act of God whereby He causes the regenerated, in their conscious life, to turn to Him in faith and repentance. From this definition it already appears that God is the author of conversion. This is clearly taught in Scripture, Acts 11:18; II Tim. 2:25. The new life of regeneration does not of itself issue in a conscious change of life, but only through a special operation of the Holy Spirit, John 6:44; Phil. 2:13. But while in regeneration God only works and man is passive, in conversion man is called upon to co-operate, Isa. 55:7; Jer. 18:11; Acts 2:38; 17:30. But even so man can only work with the power which God imparts to him. Like regeneration conversion too consists in a momentary change, and is not a process like sanctification; but in distinction from regeneration it is a change in the conscious rather than in the unconscious life of man. While conversion is necessary in the case of all adults, Ezek. 33:11; Matt. 18:3, it need not appear in the life of each one of them as a sharply marked crisis. The Bible mentions instances of conversion, such as Naaman, II Kings 5:15; Manasseh, II Chron. 33:12, 13; Zacchaeus, Luke 19:8, 9; the eunuch, Acts 8:30 ff.; Cornelius, Acts 10:44 ff.; Paul, Acts 9:5 ff.; Lydia, Acts 16:14, and so on. Besides this it also speaks of a national conversion, as in Jonah 3:10, a temporary conversion, which includes no change of heart, Matt. 13:20, 21; I Tim. 1:19, 20; II Tim. 4:10; Heb. 6:4-6, and a repeated conversion, Luke 22:32; Rev. 2:5, 16, 21, 22; 3:3, 19. This is not a repetition of conversion in the strict sense of the word, which does not admit of repetition, but a revived activity of the new life after it has suffered eclipse. Conversion comprises two elements, the one negative and the other positive, namely repentance and faith, which call for separate discussion.

**2. Repentance, the Negative Element of Conversion.** Repentance looks to the past, and may be defined as that change wrought in the conscious life of the sinner by which he turns away from sin. It includes three elements, namely, (a) an intellectual element, in which the past life is viewed as a life of sin, involving personal guilt, defilement, and helplessness; (b) an emotional element, a sense of sorrow for sin as committed against a holy and just God; and (c) an element of the will, consisting in a change of purpose, an inward turning from sin and a disposition to seek pardon and cleansing. Rom. 3:20; II Cor. 7:9, 10; Rom. 2:4. It is wrought in man primarily by the law of God. Roman Catholics have an external conception of repentance. According to them it comprises a sorrow, not for inborn sin, but for personal transgressions, which may merely result from the fear of eternal punishment; a confession made to the priest, who can forgive sin; and a measure of satisfaction by external deeds of penance, such as fastings, scourgings, pilgrimages, and so on. The Bible, on the other hand, views repentance wholly as an inward act, an act of real sorrow on account of sin, and does not confuse this with the change of life in which it results.

**3. Faith, the Positive Element of Conversion.** In distinction from repentance, faith has a forward look.

- a. Different kinds of faith.** The Bible does not always speak of faith in the same sense. It refers to a historical faith, consisting in an intellectual acceptance of the truth of Scripture without any real moral or spiritual response. Such a faith does not take the truth seriously and shows no real interest in it. Acts 26:27, 28; Jas. 2:19. It also speaks of a temporal faith, which embraces the truths of religion with some promptings of conscience and a stirring of the affections, but is not rooted in a regenerated heart. It is called temporal faith, Matt. 13:20, 21, because it has no abiding character and fails to maintain itself in days of trial and persecution. Cf. also Heb. 6:4-6; 1 Tim. 1:19, 20; 1 John 2:19. Moreover, it makes mention of a miraculous faith, that is a person's conviction that a miracle will be performed by him or in his behalf. Matt. 8:11-13; 17:20; Mark 16:17, 18; John 11:22, 40; Acts 14:9. This faith may or may not be accompanied with saving faith. Finally, it not only names, but stresses the necessity of, saving faith. This has its seat in the heart and is rooted in the regenerated life. Its seed is implanted in regeneration and gradually blossoms into an active faith. It may be defined as a positive conviction, wrought in the heart by the Holy Spirit, as to the truth of the gospel, and a hearty reliance on the promises of God in Christ.
- b. The elements of faith.** We distinguish three elements in true saving faith. (1) An intellectual element. There is a positive recognition of the truth revealed in the Word of God, a spiritual insight which finds response in the heart of the sinner. It is an absolutely certain knowledge, based on the promises of God. While it need not be comprehensive, it should be sufficient to give the believer some idea of the fundamental truths of the gospel. (2) An emotional element (assent). This is not mentioned separately by the Heidelberg Catechism, because it is virtually included in the knowledge of saving faith. It is characteristic of this knowledge that it carries with it a strong conviction of the importance of its object, and this is assent. The truth grips the soul. (3) An element of the will (trust). This is the crowning element of saving faith. It is a personal trust in Christ as Saviour and Lord, which includes a surrender of the soul as guilty and defiled to Christ, and a reliance on Him as the source of pardon and spiritual life. In the last analysis the object of saving faith is Jesus Christ and the promise of salvation in Him. John 3:16, 18, 36; 6:40; Acts 10:43; Rom. 3:22; Gal. 2:16. This faith is not of human origin, but is a gift of God, 1 Cor. 12:8, 9; Gal. 5:22; Eph. 2:8. But its exercise is a human activity, to which the children of God are repeatedly exhorted, Rom. 10:9; 1 Cor. 2:5; Col. 1:23; 1 Tim. 1:5; 6:11.
- c. The assurance of faith.** Methodists maintain that he who believes is at once sure that he is a child of God, but that this does not mean that he is also certain of ultimate salvation, since he may fall from grace. The correct view is that true faith including, as it does, trust in God, naturally carries with it a sense of safety and security, though this may vary in degree. This assurance is not the permanent conscious possession of the believer, He does not ever live the full-orbed life of faith, and as a result is not always conscious of his spiritual riches. He may be swayed by doubts and uncertainties, and is therefore urged to cultivate assurance, II Cor. 13:5; Heb. 6:11; II Pet. 1:10; 1 John 3:19. It can be cultivated by prayer, by meditating on the promises of God, and by the development of a truly Christian life.

**To memorize.** Passages showing:

- a. That God is the author of conversion: Acts 11:18. II Tim. 2:25.
- b. That man co-operates in conversion: Isa. 55:7. Acts 17:30.
- c. The necessity of conversion: Ezek. 33:11. Matt. 18:3.
- d. Historical faith: Acts 26:27, 28. Jas. 2:19.
- e. Temporal faith: Matt. 13:20, 21. I John 2:19.
- f. Miraculous faith: Matt. 17:20b. Acts 14:9, 10.
- g. Christ as the object of saving faith: John 3:16. John 6:40.
- h. The necessity of cultivating assurance: Heb. 6:11. II Pet. 1:10.

**For Further Study:**

- a. What kind of repentance is mentioned in Matt. 27:3; II Cor. 7:10b.
- b. Can you name biblical persons in whose lives conversion in the sense of an outstanding crisis could hardly be expected? Cf. Jer. 1:4; Luke 1:5; II Tim. 3:16.
- c. Can you name some of the great words of assurance found in the Bible? Cf. Heb. 3:17, 18; II Cor. 4:16 -- 5:1; II Tim. 1:12.

**Questions for Review**

- 1. In how many different senses does the Bible speak of conversion
- 2. How do temporary and repeated conversion differ?
- 3. What is true conversions? What elements does it include?
- 4. What elements are included in repentance?
- 5. How do the Roman Catholics conceive of repentance?
- 6. How does conversion differ from regeneration?
- 7. Who is the author of conversion? Does man co-operate in it?
- 8. Is conversion as a sharp crisis always necessary?
- 9. Of how many different kinds of faith does the Bible speak?
- 10. What is characteristic of historical, temporal, and miraculous faith?
- 11. How does temporal faith differ from saving faith?
- 12. What elements are included in faith? How much knowledge is needed?
- 13. What is the crowning element of saving faith?
- 14. Who is the object of saving faith?
- 15. Does the Christian always have the assurance of salvation?
- 16. How can he cultivate this assurance?

Part V: The Doctrine of the Application of the Work of Redemption  
**Chapter 21: Justification**

**1. The Nature and Elements of Justification.** Justification may be defined as that legal act of God by which He declares the sinner righteous on the basis of the perfect righteousness of Jesus Christ. It is not an act or process of renewal, such as regeneration, conversion, or sanctification, and does not affect the condition but the-state of the sinner. It differs from sanctification in several particulars. Justification takes place outside of the sinner in the tribunal of God, removes the guilt of sin, and is an act which is complete at once and for all time; while sanctification takes place in man, removes the pollution of sin, and is a continuous and lifelong process. We distinguish two elements in justification, namely:

- (a) **The forgiveness of sins on the basis of the righteousness of Jesus Christ.** The pardon granted applies to all sins, past, present, and future, and therefore does not admit of repetition, Ps. 103:12; Isa. 44:22; Rom. 5:21; 8:1, 32-34; Heb. 10:14. This does not mean that we need no more pray for forgiveness, for the consciousness of guilt remains, creates a feeling of separation, and makes it necessary to seek repeatedly the comforting assurance of forgiveness, Ps. 25:7; 32:5; 51:1; Matt. 6:12; Jas. 5:15; I John 1:9.
- (b) **The adoption as children of God.** In justification God adopts believers as His children, that is, places them in the position of children and gives them all the rights of children, including the right to an eternal inheritance, Rom. 8:17; I Pet. 1:4. This legal sonship of believers should be distinguished from their moral sonship through regeneration and sanctification. Both are indicated in the following passages: John 1:12,13; Rom. 8:15,16; Gal. 4:5,6.

**2. The Time of Justification.** The word 'justification' is not always used in the same sense. Some even speak of a fourfold justification: a justification from eternity, a justification in the resurrection of Christ, a justification by faith, and a public justification in the final judgment. In explanation of this it may be said that in an ideal sense the righteousness of Christ is already accounted to believers in the counsel of redemption, and therefore from eternity, but this is not what the Bible means when it speaks of the justification of the sinner. We must distinguish between what was decreed in the eternal counsel of God and what is realized in the course of history. Again, there is some reason for speaking of a justification in the resurrection of Christ. In a sense it may be said that the resurrection was the justification of Christ, and that in Him the whole body of believers was justified. But this was a general and purely objective transaction, which should not be confused with the personal justification of the sinner. When the Bible speaks of the justification of the sinner, it usually refers to the subjective and personal application and appropriation of the justifying grace of God. The usual representation is that we are justified by faith. This implies that it takes place at the time when we accept Christ by faith. Faith is called the instrument or the appropriating organ of justification. By faith man appropriates, that is, takes unto himself, the righteousness of Christ, on the basis of which he is justified before God. Faith justifies insofar as it takes possession of Christ. Rom. 4:5; Gal. 2:16. We should guard against the error of the Roman Catholics and the Arminians, that man is justified on the basis of his own inherent righteousness, or of his faith. Man's own righteousness or faith can never be the ground of his justification. This can be found only in the perfect righteousness of Jesus Christ, Rom. 3:24; 10:4; II Cor. 5:21; Phil. 3:9.



**3. Objections to the Doctrine of Justification.** Various objections are raised to this doctrine. It is said that, if man is justified on the basis of the merits of Christ, he is not saved by grace. But justification, with all that it includes, is a gracious work of God. The gift of Christ, God's reckoning of His righteousness to us, and His dealing with sinners as righteous,-- it is all grace from start to finish. Again, it is said to be unworthy of God to declare sinners righteous. But God does not declare that they are righteous in themselves, but that they are clothed with the righteousness of Jesus Christ. And, finally, it is said that this doctrine is apt to make people indifferent as to their moral life. If they are justified apart from any consideration of works, why should they care for personal piety? But justification lays the foundation for a living relationship with Christ, and this is the surest guarantee for a truly godly life. The man who is really in living union with Christ cannot be morally indifferent. Rom. 3:5-8.

**To memorize.** Passages speaking of:

- a. Justification in general: Rom. 3:24. II Cor. 5:21.
- b. Justification by faith, not by works: Rom. 3:28. Rom. 4:5. Gal. 2:16.
- c. Justification and the forgiveness of sins: Ps. 32:1, 2. Acts 13:38, 39.
- d. Adoption of children, heirs of eternal life: John 1:12. Gal. 4:4, 5. Rom. 8:17.
- e. Justification based on the righteousness of Christ: Rom. 3:21, 22. Rom. 5:18.

**For Further Study:**

- a. What fruits of justification are mentioned in Rom. 5:1-5?
- b. Does not James teach that man is justified by works? Jas. 2:21-25.
- c. With what objection to the doctrine of justification does Paul deal in Rom. 3:5-8?

**Questions for Review**

- 1. What is justification?
- 2. How does it differ from sanctification?
- 3. What elements does it comprise?
- 4. In how far are sins forgiven in justification?
- 5. Why must believers still pray for forgiveness?
- 6. What is included in the adoption of children?
- 7. Can we speak of justification from eternity and in the resurrection of Christ?
- 8. How is faith related to justification?
- 9. What is the ground of justification? What is the Arminian view?
- 10. What objections are raised to this doctrine? Can you answer them?

Part V: The Doctrine of the Application of the Work of Redemption  
**Chapter 22: Sanctification and Perseverance**

The doctrine of justification naturally leads on to that of sanctification. The state of justification calls for a life of sanctification, consecrated to the service of God.

**1. Nature and Characteristics of Sanctification.** Sanctification may be defined as that gracious and continuous operation of the Holy Spirit by which, He purifies the sinner, renews his whole nature in the image of God, and enables him to perform good works. It differs from justification in that it takes place in the inner life of man, is not a legal but a recreative act, is usually a lengthy process, and never reaches perfection in this life. While it is very decidedly a supernatural work of God, the believer can and should co-operate in it by a diligent use of the means which God has placed at his disposal, II Cor. 7:1; Col. 3:5-14; I Pet. 1:22. Sanctification does not consist in a mere drawing out of what is already given in regeneration, but serves to strengthen, to increase, and to fortify the new life. It consists of two parts: the gradual removal of the pollution and corruption of human nature, Rom. 6:6; Gal. 5:24, and the gradual development of the new life in consecration to God, Rom. 6:4, 5; Col. 2:12; 3:1, 2; Gal. 2:19. While it takes place in the heart of man, it naturally affects the whole life, Rom. 6:12; I Cor. 6:15-20; I Thess. 5:23. The change in the inner man is bound to carry with it a change in the outer life. That man must co-operate in the work of sanctification follows from the repeated warnings against evils and temptations, Rom. 12:9, 16, 17; I Cor. 6:9, 10; Gal. 5:16-23, and from the constant exhortations to holy living, Micah 6:8; John 15:4-7; Rom. 8:12, 13; 12:1, 2; Gal. 6:7, 8, 15.

**2. The Imperfect Character of Sanctification in This Life.** While sanctification affects every part of man, yet the spiritual development of believers remains imperfect in this life. They must contend with sin as long as they live, I Kings 8:46; Prov. 20:9; Jas. 3:2; I John 1:8. Their lives are characterized by a constant warfare between the flesh and the spirit, and even the best of them are still confessing sin, Job 9:3,20; Ps. 32:5; 130:3; Prov. 20:9; Isa. 64:6; Dan. 9:7; Rom. 7:14; I John 1:9, praying for forgiveness, Ps. 51:1,2; Dan. 9:16; Matt. 6:12,13; Jas. 5:15, and striving for greater perfection, Rom. 7:7-25; Gal. 5:17; Phil. 3:12-14. This truth is denied by the so-called Perfectionists, who maintain that man can reach perfection in this life. They appeal to the fact that the Bible commands believers to be perfect, Matt. 5:48; I Pet. 1:16; Jas. 1:4, speaks of some as perfect, Gen. 6:9; Job 1:8; I Kings 15:14; Phil. 3:15, and declares that they who are born of God sin not, I John 3:6, 8, 9; 5:18. But the fact that we must strive for perfection does not prove that some are already perfect. Moreover, the word 'perfect' does not always mean free from sin. Noah, Job, and Asa are called perfect, but history clearly proves that they were not without sin. And John evidently means either that the new man does not sin, or that believers do not live in sin. He himself says that, if we say that we have no sin, we deceive ourselves, and the truth is not in us. I John 1:8.

**3. Sanctification and Good Works.** Sanctification naturally leads to a life of good works. These may be called the fruits of sanctification. Good works are not perfect works, but works that spring from the principle of love to God or faith in Him, Matt. 7:17, 18; 12:33, 35; Heb. 11:6, that are done in conscious conformity to the revealed will of God, Deut. 6:2; I Sam. 15:22; Jas. 2:8, and have as their final aim the glory of God, I Cor. 10:31; Col. 3:17, 23. Only they who are regenerated by the Spirit of God can perform such good works. This does not mean, however, that the unregenerate cannot do good in any sense of the word. Cf. II Kings 10:29, 30; 12:2; 14:3; Luke 6:33; Rom. 2:14. In virtue of the common grace of God they can perform works that are in external conformity to the law and serve a laudable purpose; but their works are always radically defective, because they are divorced from the spiritual root of love to God, represent no real inner obedience to the law of God, and do not aim at the glory of God. In opposition to the Roman Catholics it should be maintained that the good works of believers are not meritorious, Luke 17:9, 10; Eph. 2:8-10; Tit. 3:5, though God promises to reward them with a reward of free grace, I Cor. 3:14; Heb. 11:26; and in opposition to the Antinomians the necessity of good works must be asserted, Col. 1:10; II Tim. 2:21; Tit. 2:14; Heb. 10:24.

**4. Perseverance of the Saints.** The expression 'perseverance of the saints' naturally suggests a continuous activity of believers whereby they persevere in the way of salvation. As a matter of fact, however, the perseverance referred to is less an activity of believers than a work of God, in which believers must participate. Strictly speaking, the assurance of man's salvation lies in the fact that God perseveres. Perseverance may be defined as that continuous operation of the Holy Spirit in the believer, by which the work of divine grace that is begun in the heart, is continued and brought to completion. This doctrine is clearly taught in Scripture, John 10:28, 29; Rom. 11:29; Phil. 1:6; II Thess. 3:3; II Tim. 1:12; 4:18. And it is only when we believe in this perseverance of God that we can in this life attain to the assurance of salvation, Heb. 3:14; 6:11; 10:22; II Pet. 1:10. Outside of Reformed circles this doctrine finds no favor. It is said to be contradicted by Scripture, which warns against apostasy, Heb. 2:1; 10:26, exhorts believers to continue in the way of salvation, Matt. 24:13; Col. 1:23; Heb. 3:14, and even records cases of apostasy, I Tim. 1:19, 20; II Tim. 2:17, 18; 4:10. Such warnings and exhortations would seem to assume the possibility of falling away, and such cases would seem to prove it completely. But as a matter of fact the warnings and exhortations prove only that God works immediately and wants man to co-operate in the work of perseverance: and there is no proof that the apostates mentioned were real believers. Cf. Rom. 9:6; I John 2:19; Rev. 3:1.

**To memorize :** Passages to prove:

- a. Sanctification as a work of God: I Thess. 5:23. Heb. 2:11.
- b. Man's co-operation in sanctification: II Cor. 7:1. Heb. 12:14.
- c. The mortification of the old man: Rom. 6:6. Gal. 6:24:
- d. The quickening of the new man: Eph. 4:24. Col. 3:10.
- e. Sanctification incomplete in this life: Rom. 7:18. Phil. 3:12.
- f. The nature of good works: I Sam. 15:22. I Cor. 10:31. Heb. 11:6.
- g. Perseverance of the saints: John 10:28, 29. II Tim. 1:12. II Tim. 4:18.

**For Further Study:**

- a. Can you infer anything from the following passages as to the time of complete sanctification? Phil. 3:21; Heb. 12:23; Rev. 14:5; 21:27?
- b. What parts of man does sanctification affect according to Jer. 31:34; Phil, 2:13; Gal. 5:24; Heb. 9:14?
- c. What does the word 'perfect' (cf. Auth. Ver.) mean in the following passages: I Cor. 2:6; 3:1, 2; Heb. 5:14; II Tim. 3:16?

**Questions for Review**

- 1. What is sanctification, and how does it differ from justification?
- 2. Is it a work of God or of man?
- 3. Of what two parts does sanctification consists?
- 4. What proof is there that it is incomplete in this life?
- 5. Who deny this and on what ground? How can you answer them?
- 6. What are good works in the strict sense of the word?
- 7. In how far can the unregenerate perform good works?
- 8. Are good works meritorious or not? Are we not taught that they are rewarded?
- 9. In what sense are good works necessary?
- 10. What is meant by the perseverance of the saints?
- 11. How can this doctrine be proved?

## The Doctrine Of The Church And The Means Of Grace

### Chapter 23

#### Nature Of The Church

**1. General Description Of The Church.** The principal Old Testament word for Church is derived from a verb meaning 'to call' and the principal New Testament word, from a verb meaning 'to call out'. Both denote the Church as an assembly called by God.

**a. Different Meanings Of The Word In The New Testament.** Most generally it denotes a local church, whether assembled for worship or not, Acts 5:11; 11:26; Romans 16:4; 1Cor. 11:18; 16:1. Sometimes it designates a domestic church, or "the church in the house" of some individual, Rom. 16:5,23; 1Cor. 16:19; Col 4:15. In its most comprehensive sense it is a description of the whole body of believers, whether in heaven or on earth, Eph. 1:22; 3:10,21; 5:23; Col. 1:18,24.

**b. The Essence Of The Church.** Roman Catholics and Protestants differ as to the essential nature of the Church. The former finds this in the Church as an external and visible organization, consisting primarily of the priest together with the higher orders of bishops, archbishops, cardinals, and the Pope. Protestants broke with this external conception and seek the essence of the Church in the invisible and spiritual communion of the saints. The Church in its essential nature includes the believers of all ages and no one else. It is the spiritual body of Jesus Christ, in which there is no place for unbelievers.

**c. Distinctions Applied To The Church.** In speaking of the Church in general several distinctions come into consideration.

**(1) The Church Militant And The Church Triumphant.** The Church as she now exists on earth is a militant Church, that is called unto and is actually engaged in a holy war. The Church in heaven on the other hand is the triumphant Church, in which the sword is exchanged for the palm of victory.

**(2) The Visible And The Invisible Church.** This distinction applies to the Church as it exists on earth, which is invisible as far as her spiritual nature is concerned, so that it is impossible to determine precisely who do and who do not belong to her, but becomes visible in the profession and conduct of its members, in the ministry of the Word and the Sacraments, and in her external organization and government.

**(3) The Church As An Organism And As An Institution.** This distinction applies only to the visible Church. As an organism it is visible in the communal life of believers and in their opposition to the world, and as an organization, in the offices, the administration of the Word and the Sacraments, and in a certain form of Church government.

**d. Definitions Of The Church.** The invisible Church may be defined as "the company of the elect who are called by the Spirit of God, or simply, as the communion of believers." And the visible Church may be defined as "the community of those who profess the true faith together with their children." It should be noticed that the membership in both is not altogether alike.

**2. The Attributes And Marks Of The Church.** There are especially three attributes of the Church, and also three marks or external characteristics.

**a. Its Attributes.** These are the following three:

- (1) **Its Unity.** According to the Roman Catholics this is the unity of an imposing world-wide organization, but according to the Protestants, the unity of the spiritual body of Jesus Christ.
- (2) **Its Holiness.** Roman Catholics find this in the holiness of its dogmas, its moral precepts, its worship, and its discipline; but Protestants locate it in the members of the Church as holy in Christ and as holy in principle, in the possession of the new life, which is destined for perfect holiness.
- (3) **Its Catholicity.** Rome lays special claim to this, because its Church is scattered over the whole earth and has a greater number of members than all the sects taken together. Protestants claim that the invisible Church is the real catholic Church, because it includes all believers of all ages and all lands.

**b. Its Marks Or External Characteristics.** While the attributes belong primarily to the invisible Church, the marks belong to the visible Church, and serve to distinguish the true from the false. These are also three in number:

- (1) **The True Preaching Of The Word Of God.** This is the most important mark of the Church, 1John 4:1-3; 2John 9. It does not mean that the preaching must be perfect and absolutely pure, but that it must be true to the fundamentals of the Christian religion, and must have a controlling influence on faith and practice.
- (2) **The Right Administration Of The Sacraments.** The sacraments may not be divorced from the Word, as in the Roman Catholic Church, and should be administered by lawful ministers, in accordance with the divine institution, and only to believers and their seed, Matt. 28:19; Mark 16:16; Acts 2:42; 1Cor 11:23-30.
- (3) **The Faithful Exercise Of Discipline.** This is necessary for maintaining purity of doctrine and safeguarding the holiness of the sacraments. The Word of God insists on this, Matt. 18:18; 1Cor 5:1-5, 13; 14:33, 40; Rev. 2:14-15, 20.

**To Memorize:** Passages testifying to:

- a. The Unity Of The Church: John 10:16. John 17:20-21. Ephesians 4:4-6.
- b. The Holiness Of The Church: Exodus 19:6. 1Peter 2:9.
- c. The Catholicity Of The Church: Psalm 2:8. Revelation 7:9.
- d. The Necessity Of Adhering To The Truth: 2 Timothy 1:13. 2timothy 2:15. Titus 2:1.
- e. The Necessity Of The Right Administration Of The Sacraments: Acts 19:4-5.  
1 Corinthians 11:28-30.
- f. The Necessity Of Discipline: Matthew 16:19. Titus 3:10-11.

**For Further Study:**

- a. Did the Church exist before the day of Pentecost? Cf. Matthew 18:17; Acts 7:38.
- b. Is the word 'church' ever used in the singular in the New Testament to denote a group of churches?  
Cf. Acts 9:31.
- c. What causes for discipline were there in the Corinthian church? 1Corinthians 5:1-5, 13; 11:17-34; 2 Corinthians 2:5-11.

**Questions for Review**

- 1. What is the meaning of the word 'church' in Scripture according to its derivation?
- 2. What different meanings has the word in the New Testament?
- 3. How do Roman Catholics and Protestants differ as to the essence of the Church?
- 4. What is the difference between the militant and the triumphant Church?
- 5. To what Church does the distinction 'visible and invisible' apply?
- 6. In what sense is the Church called invisible?
- 7. How does the Church as an organism and as an institution differ?
- 8. How can we define the invisible, and how the visible Church?
- 9. Which are the attributes of the Church, and how does our conception of them differ from that of the Catholics?
- 10. Which are the marks of the Church, and what purpose do they serve?
- 11. Do they belong to the invisible or to the visible Church?
- 12. How must we conceive of the true preaching of the Word?
- 13. What belongs to the right administration of the sacraments?
- 14. Why is discipline necessary?

## CHAPTER TWENTY-FOUR

### The Government And Power Of The Church

Christ is the Head of the Church and source of all its authority, Matt. 23:10; John 13:13; 1Cor 12:5; Eph. 1:20-23; 4:11-12; 5:23-24. He rules the Church, not by force, but by His Word and Spirit. All human officers in the Church are clothed with the authority of Christ and must submit to the control of His Word.

**1. THE OFFICERS OF THE CHURCH.** The officers of the Church mentioned in the New Testament are of two kinds:

**a. Extraordinary Officers .**

- I. The most important of these were the APOSTLES. In the strictest sense this name applies only to the Twelve chosen by Jesus and Paul, but it is also given to some apostolic men, Acts 14:4, 14; 1Cor. 9:5-6; 2Cor. 8:23; Gal. 1:19. The apostles had certain special qualifications. They were directly called by Christ, Gal. 1:1, saw Christ after the resurrection, 1Cor. 9:1, were conscious of being inspired, 1Cor. 2:13, performed miracles, 2Cor. 12:12, and were richly blessed in their labors, 1Cor. 9:1.
- II. The New Testament also speaks of PROPHETS, men specially gifted to speak for the edification of the Church and occasionally predicting future things, Acts 11:28; 13:1-2; 15:32; Eph. 4:11.
- III. And, finally, it also mentions EVANGELISTS, who assisted apostles in their work, Acts 21:8; Eph 4:11; 2Tim 4:5.

**b. Ordinary Officers .** Frequent mention is made of ELDERS, especially in the Acts of the Apostles, Acts 11:30; 14:23; 15:2, 6, 22; 16:4; 20:17; 21:18. Alongside of it the name 'bishop' was used to designate the same kind of officers, Acts 20:17, 28; 1Tim. 3:1; 5:17, 19; Tit 1:5,7; 1Pet. 5:1-2. While both names were applied to the same class of officers, the name 'elder' stressed their age, and the name 'bishop' their work as overseers. The elders were not originally TEACHERS, but gradually the teaching function was connected with their office, Eph. 4:11; 1Tim. 5:17; 2Tim. 2:2. From 1Tim 5:17 it appears that some elders simply ruled, while others also taught. In addition to these the New Testament also speaks of DEACONS, Phil. 1:1; 1Tim 3:8, 10, 12. The prevailing opinion is that the institution of this office is recorded in Acts 6:1-6.

**2. The Ecclesiastical Assemblies.** The Reformed Churches have a number of governing bodies. Their relation to each other is marked by a careful graduation. They are known as consistory, classis, and synod. The consistory consists of the minister and the elders of the local church; the classis, of one minister and one elder of each local church within a certain district; and the synod, of an equal number of ministers and elders from each classis.

**a. The Government Of The Local Church.** The government of the local church is of a representative character. The minister and the elders, chosen by the people, form a council or consistory for the government of the church, Acts 14:23; 20:17; Tit. 1:5. While the elders are chosen by the people, they do not receive their authority from the people, but directly from Jesus Christ, the Lord of the Church. every local church is a complete church, fully equipped to rule its own affairs. But since it affiliates with



other churches on the basis of a common agreement, it is not entirely independent. The Church Order serves to guard the rights and interests of the local church, but also the collective rights and interests of the affiliated churches.

**b. The Major Assemblies.** When local churches affiliate to give greater expression to the unity of the Church, major assemblies, such as classes and synods become necessary. The council of Jerusalem, described in Acts 15, partook of the nature of a major assembly. The immediate representatives of the people, who form the consistories, are themselves represented by a limited number in classes, and these in turn are represented in synods. Ecclesiastical assemblies should naturally deal only with church matters, matters of doctrine and morals, of church government and discipline. But even so major assemblies must limit themselves to matters which as to their nature belong to the province of a minor assembly, but for some reason cannot be settled there; and matters which as to their nature belong to the province of a major assembly, because they pertain to the churches in general. The decisions on major assemblies are not merely advisory, but authoritative, unless they are explicitly declared to be only advisory.

**3. The Power Of The Church.** The power of the Church is spiritual, because it is given by the Holy Spirit, Acts 20:28, is a manifestation of the power of the Spirit, John 20:22-23, pertains exclusively to believers, 1Cor. 5:12-13, and can be exercised only in a spiritual way, 2Cor 10:4. It is also a purely ministerial power, which is derived from Christ and is exercised in His name. The power of the Church is threefold:

**a. A Dogmatic Or Teaching Power.** The Church is commissioned to guard the truth, to hand it on faithfully from generation to generation, and to defend it against all forces of unbelief, 1Tim 1:3-4; 2Tim 1:13; Tit. 1:9-11. It must preach the Word unceasingly among all the nations of the world, Isa. 3:10-11; 2Cor 5:20; 1Tim 4:13; 2Tim 2:15; 4:2; Tit 2:1-10, must draw up creeds and confessions, and must provide for the training of its future ministers, 2Tim 2:2.

**b. A Governing Power.** God is a God of order, who desire that all things in the Church be done decently and in order, 1Cor 14:33, 40. For that reason He made provision for the proper regulation of the affairs of the Church, and gave the Church power to carry the laws of Christ into effect, John 21:15-17; Acts 20:28; 1Pet. 5:2. This also includes the power of discipline, Matt. 16:19; 18:18; John 20:23; 1Cor 5:2, 7, 13; 2Thess. 3:14-15; 1Tim. 1:20; Tit. 3:10. The purpose of discipline in the Church is twofold, namely, to carry into effect the law of Christ concerning the admission and exclusion of members, and to promote the spiritual edification of the members of the Church by securing their obedience to the laws of Christ. If there are diseased members, the Church will first seek to effect a cure, but if this fails will put away the diseased members. It deals with public sins even when there is no formal accusation, but in the case of private sins insists on the application of the rule laid down in Matt 18:15-18.

**c. A Power Or Ministry Of Mercy.** Christ sent out His disciples, not only to preach, but also to heal all manner of diseases, Matt. 10:1,8; Luke 9:1-2; 10:9, 17. And among the early Christians there were some who had the gift of healing, 1Cor. 12:9-10, 28, 30. This special gift came to an end with the

passing of the apostolic age. From that time on the ministry of mercy was largely limited to the Church's care for the poor. The Lord hinted at this task in Matt. 16:11; Mark 14:7. The early Church practiced a sort of communion of goods, so that no one wanted the necessities of life, Acts 4:34. Later on seven men were appointed to "serve the tables," that is, to provide for a more equal distribution of what was brought for the poor, Acts 6:1-6. After that deacons are repeatedly mentioned, Romans 16:1; Phil 1:1; 1Tim. 3:8-12. Great emphasis is placed on giving or collecting for the poor, Acts 11:29; 20:35; 1Cor. 16:1-2; 2Cor 8:13-15; 9:1, 6-7; Gal 2:10; 6:10; Eph. 4:28; 1Tim. 5:10, 16; Jas 1:27; 2:15-16; 1John 3:17.

**To Memorize :** Passages proving:

- a. That Christ is the Head of the Church: Eph. 1:22b-23. Col. 1:18.
- b. The special marks of an apostle: 1Cor. 9:1-2. 2Cor 12:12.
- c. The office of elder or bishop: Acts 14:23. 1Tim 3:1. Tit. 1:5.
- d. The teaching function of some elders: 1Tim 5:17. 2Tim 2:2.
- e. The office of deacon: 1Tim 3:10.
- f. The spiritual nature of the elders' work: Acts 20:28. 1Pet. 5:2-3.
- g. The power of discipline: Matt. 18:18. John 20:23.

**For Further Study:**

- a. What men besides the Twelve and Paul are called apostles? Acts 14:4, 14; 1Cor 9:5-6; 2Cor 8:23; Gal. 1:19. <see also: Heb 3:1, Acts 1:21 & 2:14, Rom. 16:17, Jude 1, 2Cor 5:16, Phil 2:25 Gk., 1Thess 1:1 & 2:6.>
- b. Who are called evangelists in the Bible? Acts 21:8; 2Tim. 4:5.
- c. What is the course of discipline in connection with private sins indicated in Matt. 18:15-17?

**Questions for Review**

- 1. Who is the Head of the Church and by what standard does He rule?
- 2. What extraordinary officers were there in the Church?
- 3. What were the characteristics of the apostles?
- 4. What did the prophets and the evangelists do?
- 5. Which were the ordinary officers?
- 6. What other name was used for elders?
- 7. When was the office of deacon instituted?
- 8. What ecclesiastical assemblies do we distinguish?
- 9. In how far is the local church independent?
- 10. Is there any Scripture warrant for major assemblies? Where?
- 11. How are they constituted, and with what matters can they deal?
- 12. Are their decisions merely advisory?
- 13. What different kinds of power has the Church? What does each include?
- 14. What is the purpose of Church discipline?
- 15. What do we understand by the ministry of mercy in the Church?

THE MEANS OF GRACE  
CHAPTER TWENTY-FIVE  
**The Word Of God And The Sacraments In General**

**1. THE WORD OF GOD.** The Word of God is the most important means of grace, though Catholics ascribe this honor to the sacraments.

a. **THE WORD AND THE SPIRIT.** While the term 'means of grace' can be used in a broader sense, it is here used as a designation of the means which the Church is directed to employ. When we speak of the 'Word' here, we do not refer to the personal Word (second person in the Trinity, John 1:1 ff.), nor to the creative word of power, Ps. 33:6; but very specially to the Word of God as it is contained in Scripture and is preached to the Church. 1Pet. 1:25. It is the word of God's grace, and therefore the most important means of grace. While the emphasis falls on the Word as it is PREACHED, it may also be brought to men in other ways: in the home and in the school, by means of conversation and religious literature. The Word is made effective as a means of grace only through the operation of the Holy Spirit. The Word alone is not sufficient to work faith and conversion, but is yet the necessary instrument. While the Holy Spirit can, He does not ordinarily work without the Word. The preaching of the Word is made fruitful by the operation of the Spirit.

b. **TWO PARTS OF THE WORD AS A MEANS OF GRACE.** The Word as a means of grace consists of two parts, namely, the law and the gospel. The law as a means of grace first of all serves the purpose of bringing men under conviction of sin, Rom. 3:20, making him conscious of his inability to meet the demands of the law, and becoming his tutor to lead him to Christ, Gal. 3:24. In the second place it is also the rule of life for believers, reminding them of their duties and leading them in the way of life and salvation. The gospel is a clear representation of the way of salvation revealed in Jesus Christ. It exhorts the sinner to come to Christ in faith and repentance, and promises those who truly repent and believe all the blessings of salvation in the present and in the future. It is the power of God unto salvation for every one that believeth. Rom. 1:16; 1Cor. 1:18.

**2. THE SACRAMENTS IN GENERAL.** The Word of God is complete as a means of grace, but the sacraments are not complete without the Word. This must be maintained over against the Roman Catholics, who teach that the sacraments contain all that is necessary unto salvation. The Word and the sacraments differ in the following particulars: (a) the Word is absolutely necessary, while the sacraments are not; (b) the Word serves to beget and to strengthen faith, while the sacraments can only strengthen it; and (c) the Word is for all the world, but the sacraments only for believers and their seed. The following points deserve attention:

a. **THE PARTS OF THE SACRAMENTS.** Three parts must be distinguished in the sacraments, namely,

(1) **THE OUTWARD AND VISIBLE SIGN.** Each one of the sacraments contains an external element. This consists of water in baptism, and of bread and wine in the Lord's Supper. One who receives merely this may be said to receive the sacrament, but does not receive the whole, nor the most important part of it.

(2) **THE INWARD SPIRITUAL GRACE SIGNIFIED.** A sign points to something that is signified, and this is the internal matter of the sacrament. It may be called righteousness of faith, Rom. 4:11, the forgiveness of sins, Mark 1:4; faith and repentance, Mark 1:4; 16:16, or communion with Christ in His death and resurrection, Rom. 6:3-4; Col. 2:11-12.

(3) **THE UNION BETWEEN THE SIGN AND THE THING SIGNIFIED.** This really constitutes the essence of the sacrament. Where the sacrament is received in faith, the grace of God accompanies it. The following definition may be given of a sacrament. A sacrament is a holy ordinance instituted by Christ, in which by sensible signs the grace of God in Christ is represented, sealed, and applied to believers, and they, in turn, express their faith and obedience to God.

b. **THE NUMBER OF THE SACRAMENTS.** During the Old Testament there were just two sacraments, namely, circumcision and passover. The former was instituted in the days of Abraham, and the latter in the time of Moses. Both were bloody sacraments in harmony with the Old Testament dispensation. The Church of the New Testament also has two sacraments, namely, baptism and the Lord's Supper, both of which are unbloody. After Christ has brought His perfect sacrifice, no more shedding of blood is needed. The Church of Rome enlarged the number of sacraments in an unwarranted manner by adding confirmation, penance, orders, matrimony, and extreme unction.

c. **OLD AND NEW TESTAMENT SACRAMENTS COMPARED.** The Church of Rome holds that there is an essential difference between the two: the former being merely typical, affecting only the legal standing of the recipient and not his spiritual condition, and depending for their effectiveness on the faith of those who received them; and the latter working spiritual grace in the hearts of the recipients irrespective of their spiritual condition, merely in virtue of the sacramental action. As a matter of fact, however, there is no **ESSENTIAL** difference, Rom. 4:11; 1Cor. 5:7; 10:1-4; Col. 2:11. There are some dispensational differences, however: (1) The Old Testament sacraments had a national aspect in addition to their spiritual significance. (2) They pointed forward to the coming sacrifice of Christ, while those of the New Testament point back to the completed sacrifice. (3) They did not convey to the recipient as rich a measure of spiritual grace as do the sacraments of the New Testament.

**TO MEMORIZE.** Passages pointing to:

- a. The Word as a means of grace: Rom. 10:17. 1Cor. 1:18.
- b. The twofold function of the law: Rom. 3:20. Rom 7:7. 1John 5:3.
- c. The function of the gospel: Rom. 1:16. 1Cor 1:18. Cf. above under \_a.\_
- d. The spiritual significance of the sacraments: Rom. 4:11. 1Cor. 5:7. Col. 2:12. John 6:51.

**For Further Study:**

- a. Is the law also a rule of life for New Testament believers? Matt. 5:17-19; Rom. 13:10; Eph. 6:2; Jas 2:8-11; 1John 3:4; 5:3.
- b. Can you prove that the sacraments are only for believers and their seed? Gen. 17:10; Ex. 12:43-45; Mark 16:16; Acts 2:39; 1Cor. 11:28-29.
- c. What dispute arose in the early Church about circumcision? Acts 15; Gal. 2:3-9.

### **Questions for Review**

1. What do we mean by the term 'means of grace'?
2. What do we mean by 'the Word of God' as a means of grace?
3. Why is the Word the most important means of grace?
4. What is the relation between the Word and the Spirit?
5. What is the function of the law as a means of grace?
6. What is the function of the gospel?
7. How are the sacraments related to the Word?
8. How do Word and sacraments differ as means of grace?
9. What is a sacrament?
10. What are the component parts of a sacrament?
11. What is the sign in each one of the sacraments?
12. What is the thing signified in each?
13. How are the sign and the things signified related?
14. How did the Old Testament sacraments differ from those of the New?

## CHAPTER TWENTY-SIX

### Christian Baptism

Christ instituted baptism after the resurrection, Matt. 28:19, Mark 16:16. He charged His disciples to baptize those who were made disciples "into the name of the Father and of the Son and of the Holy Spirit," that is, into special relationship with the triune God. While He did not intend to prescribe a formula, the Church chose the words of the institution, when it felt the need of one. The present formula was in use before the beginning of the second century. Protestants regard a baptism legitimate, which is administered by a duly accredited minister and in the name of the triune God, while Roman Catholics, who regard baptism as absolutely necessary unto salvation, permit its administration, in case the life of a child is in danger, also to others than priests, particularly to midwives.

**1. The Proper Mode Of Baptism.** Baptists not only maintain that the proper mode of baptism is by immersion, but even assert that immersion belongs to the very essence of baptism. Baptism applied in any other way is not baptism at all. They hold that the fundamental idea of baptism is that of being buried and rising again with Christ, Rom. 6:3-6; Col. 2:12, and that this is symbolically indicated only by immersion. But Scripture clearly represents purification as the essential thing in the symbolism of baptism, Ezek. 36:25; John 3:25-26; Acts 22:16; Tit. 3:5; Heb. 10:22; 1Pet. 3:21. And this can be symbolized by sprinkling or pouring as well as by immersion, Lev. 14:7; Num. 8:7; Ezek. 36:25; Heb. 9:19-22; 10:22. Consequently the mode of baptism is quite immaterial: it may be administered by immersion, but also by pouring or sprinkling. But the Baptists have another argument, namely, that the New Testament warrants only baptism by immersion. However, they fail to prove their point. Jesus did not prescribe a certain mode of baptism, and the Bible never stresses any particular mode. The word (BAPTIZO) employed by Jesus does not necessarily mean 'to immerse,' but may also mean 'to purify by washing.' There is not a single case of baptism mentioned in the New Testament of which we are sure that it was baptism by immersion. It is very unlikely that the multitudes who flocked to John the Baptist and the three thousand who believed on the day of Pentecost were baptized in that way. Neither is it likely that this mode was applied in the cases mentioned in Acts 9:18; 10:47; 16:33-34.

**2. The Proper Subjects Of Baptism.** There are two classes to whom baptism is applied, namely, adults and infants.

**A. Adult Baptism.** Baptism is intended for believers and their seed. In the words of the institution Jesus undoubtedly had in mind primarily the baptism of adults, for it was only with these that the disciples could begin in their missionary labors. His instruction implies that baptism had to be preceded by a profession of faith, Mark 16:16. On the day of Pentecost those that received the word of Peter were baptized, Acts 2:41; cf. also Acts 8:37 (Auth.Ver.); 16:31-34. The Church should require a profession of faith of all adults seeking baptism. When such a profession is made, this is accepted by the Church at its face value, unless there are good reasons to doubt its sincerity.

**B. Infant Baptism.** Baptists deny the right of infant baptism, since children cannot exercise faith, and since the New Testament contains no command to baptize children and does not record a single instance of such baptism. Yet this does not prove it unbiblical.

**(1) The Scriptural Basis For Infant Baptism.** Infant baptism is not based on a single passage of Scripture, but on a series of considerations. The covenant made with Abraham was primarily a spiritual covenant, though it also had a national aspect, Rom. 4:16-18; Gal. 3:8-9, 14. This covenant is still in force and is essentially the same as the "new covenant" of the present dispensation, Rom. 4:13-18; Gal. 3:15-18; Heb. 6:13-18. Children shared in the blessings of the covenant, received the sign of circumcision, and were reckoned as part of the congregation of Israel, 2Chron. 20:13; Joel 2:16. In the New Testament baptism is substituted for circumcision as the sign and seal of entrance into the covenant, Acts 2:39; Col. 2:11-12. The "new covenant" is represented in Scripture as more gracious than the old, Isa. 54:13; Jer. 31:34; Heb. 8:11, and therefore could hardly exclude children. This is also unlikely in view of such passages as Matt. 19:14; Acts 2:39; 1Cor. 7:14. Moreover, whole households were baptized and it is unlikely that these contained no children, Acts 16:15; 16:33; 1Cor. 1:16.

**(2) The Ground And Operation Of Infant Baptism.** In Reformed circles some hold that children are baptized on the ground of a presumptive regeneration, that is, on the assumption (not the assurance), that they are regenerated. Others take the position that they are baptized on the ground of the all-comprehensive covenant promise of God, which also includes the promise of regeneration. This view deserves preference. The covenant promise affords the only certain and objective ground for the baptism of infants. But if the question is raised, how infant baptism can function as a means of grace to strengthen spiritual life, the answer is that it can at the very moment of its administration strengthen the regenerate life, if already present in the child, and can strengthen faith later on when the significance of baptism is more clearly understood. Its operation is not necessarily limited to the very moment of its administration.

**TO MEMORIZE.** Passages bearing on:

- a. The institution of baptism: Matt. 28:19. Mark 16:15-16
- b. Baptism as a symbol of purification: Acts 22:16. 1Pet. 3:21.
- c. The substitution of baptism for circumcision: Col. 2:11-12.
- d. The permanent application of the covenant of Abraham: Rom. 4:16. Gal. 3:29.
- e. The inclusion of children in the New Testament church: Matt. 19:14. Acts 2:39. 1Cor. 7:14.

**For Further Study:**

- a. Do the following passages prove that the disciples did not use the trinitarian formula in baptism? Acts 2:38; 8:16; 10:48; 19:5.
- b. How does the spiritual meaning of baptism compare with that of circumcision? Compare Deut. 30:6; Jer. 4:4 with Acts 2:38; 22:16.
- c. Can you prove that circumcision was abolished in the New Testament? Acts 15; Gal. 2:3; 5:2-3; 6:12-13.

**Questions for Review**

- 1. When did Christ institute baptism?
- 2. What is the meaning of baptism into the name of someone?
- 3. Were the words of Christ intended as a formula?
- 4. What do Baptists regard as the essential thing in the symbolism of baptism?
- 5. What is the essential thing in it?
- 6. Did Christ prescribe a certain mode of baptism?
- 7. Can the necessity of immersion be proved from Scripture?
- 8. Who are the proper administrators of baptism? What is Rome's view?
- 9. What is the condition of adult baptism?
- 10. How can infant baptism be proved from Scripture?
- 11. What views are there as to the ground of infant baptism?
- 12. Which should be preferred, and why?
- 13. How can infant baptism be a means of grace?



## CHAPTER TWENTY-SEVEN

### The Lord's Supper

The Lord's Supper was instituted at the time of the passover shortly before the death of Jesus, Matt. 26:26-29; Mark 14:22-25; Luke 22:19-20; 1Cor. 11:23-25. The new sacrament was linked up with the central element in the paschal meal. The bread that was eaten with the lamb was consecrated to a new use, and so was the wine of the third cup, "the cup of blessing." The broken bread and the wine symbolize the Lord's broken body and shed blood; the physical eating and drinking of these point to a spiritual appropriation of the fruits of the sacrifice of Christ; and the whole sacrament is a constant reminder of His redemptive death.

**1. The Lord's Supper As A Sign And Seal.** Like every other sacrament, the Lord's Supper is first of all a sign. The sign includes not only the visible elements of bread and wine, but also their eating and drinking. It is a symbolical representation of the Lord's death, 1Cor. 11:26, and symbolizes the believer's participation in the crucified Christ and in the life and strength of the risen Lord. In addition to this it is also an act of profession on the part of those who partake of it. They profess faith in Christ as their Savior, and allegiance to Him as their King. But the Lord's Supper is more than a sign; it is also a seal, which is attached to the thing signified and is a pledge of its realization. It gives believing partakers the assurance that they are the objects of the great love of Christ revealed in His self-surrender to a bitter and shameful death; that all the promises of the covenant and all the riches of the gospel are theirs; and even that the blessings of salvation are theirs in actual possession.

**2. The Presence Of Christ In The Lord's Supper.** The question as to the nature of the presence of Christ in the Lord's Supper is one that has long been debated, and one on which there is still considerable difference of opinion. Four views come into consideration here.

- a. **The View Of Rome.** The Church of Rome conceives of the presence of Christ in the Lord's Supper in a PHYSICAL SENSE. On the ground of Jesus' statement, "this is my body," it holds that bread and wine change into the body and blood of Christ, though they continue to look and taste like bread and wine. This view is open to several objections: (1) Jesus, standing before the disciples in the flesh, could not very well say that He had His body in His hand; (2) Scripture speaks of the bread as bread even after the supposed change has taken place, 1Cor. 10:17; 11:26-28; and (3) It is contrary to common sense to believe that what looks and smells and tastes like bread and wine is indeed flesh and blood.
- b. **The Lutheran View.** Lutherans maintain that, while bread and wine remain what they are, the whole person of Christ, body and blood, is present IN, UNDER, and ALONG WITH, the elements. When Christ had the bread in His hand, He held His body along with it, and therefore could say, "this is my body." Every one who receives the bread also receives the body, whether he be a believer or not. This is no great improvement on the Roman Catholic doctrine. It ascribes to Jesus' words the unnatural meaning "this accompanies my body." Moreover, it is burdened with the impossible notion that the body of Christ is omnipresent.
- c. **The Zwinglian View.** Zwingli denied the bodily presence of Christ in the Lord's Supper, while admitting that He is spiritually present in the faith of believers. For him the Lord's Supper was mainly

a mere sign or symbol, a memorial of the death of Christ, and an act of profession on the part of believers. Some of his statements, however, seem to indicate that he also regarded it as a seal or pledge of what God does for the believer in Christ.

- d. **Calvin's View.** Calvin took an intermediate position. Instead of the physical and local, he taught the spiritual presence of Christ in the Lord's Supper. In distinction from Zwingli he stressed the deeper significance of the sacrament. He saw in it a seal and pledge of what God does for believers rather than a pledge of their consecration to God. The virtues and effects of the sacrifice of Christ on the cross are present and actually conveyed to believers by the power of the Holy Spirit.

**3. The Persons For Whom The Lord's Supper Is Instituted.** The Lord's Supper was not instituted for all indiscriminately, but only for believers, who understand its spiritual significance. Children, who have not yet come to years of discretion, are not fit to partake of it. Even true believers may be in such a spiritual condition that they cannot worthily take their place at the table of the Lord, and should therefore examine themselves carefully, 1Cor 11:28-32. Unbelievers are naturally excluded from the Lord's Supper. The grace that is received in the sacrament does not differ in kind from that which is received through the instrumentality of the Word. The sacrament merely adds to the effectiveness of the Word and to the measure of the grace received. The enjoyment of its spiritual benefits depends on the faith of the participant.

**TO MEMORIZE.** Passages bearing on:

- a. The institution of the lord's supper: 1Cor. 11:23-27.
- b. The lord's supper as a sign and seal: Matt. 26:26-27. 1Cor. 10:16.
- c. The lord's supper as an act of profession: 1Cor 11:26.
- d. Worthy participation and self-examination: 1Cor. 11:27-29.

**For Further Study:**

- a. Do the words of Jesus in John 6:48-58 have reference to the Lord's Supper?
- b. Does the expression 'breaking bread' necessarily refer to the Lord's Supper? Cf. Acts 2:42; 20:7, 11; 27:35; 1Cor 10:16.
- c. Can you mention other cases in which the verb 'to be' cannot be taken literally? John 10:7; 11:25; 14:6; 15:1.

**Questions for Review**

- 1. What belongs to the sign in the Lord's Supper?
- 2. What does the sacrament signify and what does it seal?
- 3. What is the Roman Catholic view of the presence of Christ in the Lord's Supper?
- 4. How do the Lutherans conceive of it?
- 5. What objections are there to these views?
- 6. What is the Zwinglian conception of the Lord's Supper?
- 7. How does Calvin's conception differ from it?
- 8. How does Calvin conceive of the Lord's presence in it?
- 9. How does the grace received in the sacrament differ from that received through the Word?
- 10. For whom was the Lord's Supper instituted?

11. Who should be excluded from the table of the Lord?

# THE DOCTRINE OF THE LAST THINGS

## CHAPTER TWENTY-EIGHT

### Physical Death And The Intermediate State

**1. PHYSICAL DEATH.** Physical death is variously represented in Scripture. It is spoken of as the death of the body, as distinguished from that of the soul, Matt. 10:28; Luke 12:4, as the termination or loss of animal life, Luke 6:9; John 12:25, and as a separation of body and soul, Eccl. 12:7; Jas. 2:26. It is never an annihilation, but may be described as A TERMINATION OF PHYSICAL LIFE BY THE SEPARATION OF BODY AND SOUL. Pelagians and Socinians teach that man was created so that he had to die, but this is not in harmony with Scripture. It teaches us that death resulted from sin and is a punishment for sin, Gen. 2:17; 3:19; Rom. 5:12, 17; 6:23. Instead of being something natural, it is an expression of divine anger, Ps. 90:7, 11, a judgment, Rom. 1:32, a condemnation, Rom. 5:16, and a curse, Gal. 3:13, filling the hearts of men with dread and fear. But since death is a punishment for sin, and believers are redeemed from the guilt of sin, the question naturally arises, Why must they still die? It is clear that it cannot be a punishment for them, but must be regarded as an important element in the process of sanctification. It is the consummation of their dying unto sin.

**2. THE INTERMEDIATE STATE.** Opinions differ very much as to the condition of man between death and the general resurrection. The most important theories call for a brief discussion.

**a. THE MODERN IDEA OF SHEOL-HADES.** The idea is very prevalent at present that at death both the pious and the wicked descend into an intermediate place, which the Old Testament calls SHEOL, and the New Testament, HADES. It is not a place of reward or punishment, but a place where all share the same fate, a dreary abode where life is but a weakened reflection of life on earth, a place of weakened consciousness, of slumberous inactivity, where life has lost its interests and the joys of living are turned into sadness. But this is hardly a scriptural representation. If the terms SHEOL and HADES always denote a place to which both the pious and the wicked descend, how can the descent into it be held up as a warning to the wicked, Ps. 9:17; Prov. 5:5; 7:27; 9:18; 15:24; 23:14? And how can Scripture speak of God's anger as burning there, Deut. 32:22? It was in HADES that the rich man lifted up his eyes, Luke 16:23, and he calls it a "place of torment," vs. 28. It is better to assume that the words SHEOL and HADES are not always used in the same sense, but sometimes denote the grave, Gen. 42:38; Ps. 16:10, sometimes the state or condition of death, represented as a place, 1Sam 2:6; Ps. 89:48, and sometimes the place of eternal punishment, Deut. 32:22; Ps 9:17; Prov. 9:18.

**b. PURGATORY, LIMBUS PATRUM, AND LIMBUS INFANTUM.** According to the Church of Rome the souls of those who are perfect at death are at once admitted to heaven, Matt. 25:46; Phil. 1:23, but those who are not perfectly cleansed at death -- and this is the condition of most believers -- enter a place of purification called purgatory. The length of their stay there varies according to the need of individual cases, and can be shortened by the prayers, good works, and masses of pious friends or relatives. This doctrine finds no support in Scripture. -- The Limbus Patrum is the place where, according to Rome, the Old Testament saints were detained until Christ set them free between His death and resurrection. -- And the Limbus Infantum is the supposed abode of all unbaptized children. They remain there without any hope of deliverance, suffering no positive punishment indeed, but excluded from the blessings of heaven. Neither of these views find any support in Scripture.

**c. THE SLEEP OF THE SOUL.** The notion that at death the soul enters into a state of unconscious repose or sleep, was advocated by several sects in the past, and is now also a favorite doctrine of the Irvingites in England and of the Russellites in America. It has a peculiar fascination for those who find it hard to believe in a continuance of consciousness apart from the brain. They find support for it in Scripture passages which speak of death as a sleep, Matt. 9:24; Acts 7:60; 1Thess. 4:13, or seem to say that the dead are unconscious, Ps. 6:5; 30:9; 115:17; 146:4. But the former simply speak of death as a sleep because of the similarity between a dead body and a body asleep, and the latter simply stress the fact that the dead can no more take notice of nor share in the activities of the present world. Believers are represented as enjoying a conscious life immediately after death, Luke 16:19-31; 23:43; 2Cor. 5:8; Phil. 1:23; Rev. 6:9.

**d. ANNIHILATIONISM AND CONDITIONAL IMMORTALITY.** According to these doctrines there is no conscious existence, if any existence at all, of the wicked after death. Annihilationism teaches that man was created immortal, but that they who continue in sin are by a positive act of God deprived of immortality and finally destroyed or bereft forever of consciousness. According to the doctrine of conditional immortality, however, man was created mortal, and only believers receive the gift of immortality in Christ. The wicked ultimately perish completely or lose all consciousness. The result is the same in both cases. These doctrines are supposed to find support in the fact that the Bible represents eternal life as a gift of God in Christ, John 10:27-28; Rom. 2:7; 6:23, and threatens sinners with death and destruction, Ps. 73:27; Mal. 4:1; 2Pet. 2:12. But the Bible clearly teaches that sinners will continue to exist, Matt. 25:46; Rev. 14:11; 20:10, and that there will be degrees of punishment of the wicked, Luke 12:47-48; Rom. 2:12.

**e. SECOND PROBATION.** Some scholars hold that they who die in their sins will have another opportunity after death to accept Christ. No man will perish without having been offered a favorable opportunity to know and accept Jesus. They appeal to such passages as Eph. 4:8-9; 1Cor. 15:24-28; Phil. 2:9-11; Col. 1:19,20; 1Pet. 3:19; 4:6. But these do not prove the point. Moreover, Scripture represents the state of unbelievers after death as a fixed state, which cannot be altered, Eccl. 11:8; Luke 16:19-31; John 8:21, 24; 2Pet 2:4,9; Jude 7, 13. Their judgment depends on what they have done in the flesh, Matt. 7:22-23; 10:32-33; 25:34-46; 2Cor 5:9-10; 2Thess. 1:8.

#### **TO MEMORIZE. Passages proving:**

- a. That death is a punishment for sin: Rom. 5:12. Rom. 6:23.
- B. That believers are victorious over death: 1Cor. 15:55-57.
- C. That sheol-hades is in some cases a place of punishment: Ps. 9:17. Prov. 15:24. Luke 16:23.
- D. That believers are with Christ immediately after death: 2Cor. 5:8. Phil. 1:23.
- E. That unbelievers continue to exist after death: Matt. 25:46. Luke 12:47-48. Rev. 14:11.
- F. That there is no escape after death: Luke 16:26. 2Pet. 2:9.

#### **For Further Study:**

- a. What do the following passages teach respecting death? 1Cor. 15:55-57; 2Tim. 1:10; Heb. 2:14; Rev. 1:18; 20:14.
- b. Do you think the following passages support the doctrine of purgatory? Isa. 4:4; Mic. 7:8; Zech. 9:11; Mal. 3:2; Matt. 12:32; 1Cor. 3:13-15.
- c. Does the word of Jesus to the dying thief on the cross fit in with the doctrine of the sleep of

the soul? Luke 23:43.

### **Questions for Review**

1. How is physical death represented in Scripture?
2. How can you prove that death is not something natural?
3. What is the connection between sin and death?
4. Is death a punishment for believers? What purpose does it serve?
5. What is the modern idea of sheol-hades?
6. What objections are there to this theory?
7. What do these terms denote in Scripture?
8. How do the doctrines of annihilation and conditional immortality differ?
9. What is the supposed Scripture basis for these?
10. How can you disprove them?
11. What is the Roman Catholic doctrine of Purgatory, Limbus Patrum, and Limbus Infantum?
12. What is the doctrine of the sleep of the soul?
13. What is its supposed Scripture basis? How would you refute it?
14. What is the doctrine of second probation?
15. Does Scripture support or contradict this doctrine?

## CHAPTER TWENTY-NINE

### The Second Coming Of Christ.

The New Testament clearly teaches us that the first coming of Christ will be followed by a second. Jesus referred to His return more than once, Matt. 24:30, 25:19; 26:64; John 14:3; angels called attention to it at the ascension, Acts 1:11; and the Epistles speak of it repeatedly, Phil. 3:20; 1Thess. 4:15-16; 2Thess. 1:7, 10; Tit. 2:13; Heb. 9:28.

**1. GREAT EVENTS PRECEDING THE SECOND COMING.** According to Scripture several important events must precede the return of Christ.

**a. THE CALLING OF THE GENTILES.** The gospel of the kingdom must be preached to all nations before the coming of Christ, Matt. 24:14; Mark 13:10; Rom. 11:25. This means that the nations as a whole must be so thoroughly evangelized that the gospel becomes a power in the life of the people, a sign that calls for decision.

**b. THE CONVERSION OF THE FULL NUMBER OF ISRAEL.** 2Cor. 3:15 and Rom. 11:25-29 refer to a conversion of Israel, and the passage in Romans seems to connect this with the end of time. Some take these passages to teach that Israel as a whole, Israel as a nation, will finally turn to the Lord. It is more likely, however, that the expression "all Israel" in Rom. 11:26 simply refers to the full number of the elect out of the ancient covenant people. The whole passage does seem to imply that in the end large numbers of Israel will turn to the Lord.

**c. THE GREAT APOSTASY AND THE GREAT TRIBULATION.** The Bible teaches repeatedly that toward the end of time there will be a great falling away. Iniquity will increase, and the love of many will wax cold, Matt. 24:12; 2Thess. 2:3; 2Tim. 3:1-7; 4:3-4. Wickedness crying to high heaven will result in a terrible tribulation "such as hath not been from the beginning of the world until now, no, nor ever shall be." Matt. 24:21. If those days were not shortened no flesh would be saved; but they will be shortened for the sake of the elect.

**d. THE COMING OF ANTICHRIST.** The spirit of Antichrist was already in evidence in the apostolic age, 1John 4:3, and many antichrists had made their appearance, 1John 2:18. But the Bible leads us to expect that at the end of the age a single individual will stand out as the incarnation of all wickedness, "the man of sin," "the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." 2Thess. 2:3-4.

**e. SIGNS AND WONDERS.** The Bible also refers to striking signs as marking the beginning of the end. There will be wars, famines, and earthquakes in diverse places, which are called the beginning of travail, to be followed by the rebirth of the universe; and also fearful portents in heaven, when the powers of the heavens will be shaken, Matt. 24:29-30; Mark 13:24-25; Luke 21:25-26.

**2. THE SECOND COMING ITSELF.** After these signs the Son of Man will be seen coming on the clouds of heaven.

**a. THE TIME OF HIS COMING.** Some believe that the coming of Christ is imminent, that is, may now occur at any time. But the Bible teaches us that the events and signs mentioned in the foregoing must precede the return. From God's point of view the coming is always near, Heb. 10:25; Jas. 5:9;

1Pet. 4:5; but no one can determine the exact time, not even the angels nor the Son of Man, Matt. 24:36.

**b. THE MANNER OF HIS COMING.** The person of Christ will return. He has already come in the Spirit on the day of Pentecost, but He will return in the body, so that He can be seen, Matt. 24:30; 26:64; Acts 1:11; Tit. 2:13; Rev. 1:7. Though several signs will precede His coming, yet it will be unexpected and take people by surprise, Matt. 24:37-44; 25:1-12; 1Thess. 5:2-3; Rev. 3:3. Moreover, it will be a glorious and triumphant coming. The clouds of heaven will be His chariot, Matt. 24:30, the angels His bodyguard, 2Thess. 1:7, the archangels His heralds, 1Thess. 4:16, and the saints of God His glorious retinue, 1Thess. 3:13; 2Thess. 1:10.

**c. THE PURPOSE OF HIS COMING.** Christ will return to introduce the future age, the eternal state of things, and will do this by two mighty events, the resurrection and the final judgment, John 5:25-29; Acts 17:31; Rom. 2:3-16; 2Cor. 5:10; Phil. 3:20-21; 1Thess. 4:13-17; 2Pet. 3:10-13; Rev. 20:11-15; 22:12

**3. THE QUESTION OF THE MILLENNIUM.** Some believe that the second coming of Christ will either be preceded or followed by a millennium.

**a. POST-MILLENNIALISM.** Post-millennialism teaches that the second coming of Christ will follow the millennium. The millennium is expected during the gospel dispensation, in which we are now living, and at the end of which Christ will appear. The expectation is that the gospel will in the end become much more effective than it is at present and will usher in a period of righteousness and peace and of rich spiritual blessings. In our days some even expect that this will be the grand result of a purely natural process of evolution. This whole idea, however, does not seem to fit in with what the Bible tells us respecting the great apostasy toward the end of time.

**b. PRE-MILLENNIALISM.** According to Pre-millennialism Christ at His return will re-establish the kingdom of David on earth, and will reign at Jerusalem for a thousand years. This theory is based on a literalistic interpretation of the prophets and of Rev. 20:1-6. It makes the kingdom of God an earthly and national kingdom, while the New Testament represents it as spiritual and universal, a kingdom that is even now in existence, Matt. 11:12; 12:28; Luke 17:21; John 18:36-37; Col. 1:13. The New Testament knows nothing of such an earthly and temporal kingdom of Christ, but does speak of His heavenly (2Tim. 4:18) and eternal (2Pet. 1:11) kingdom. Moreover, this theory seeks its main support in a passage (Rev. 20:1-6), which represents a scene in heaven, and makes no mention of the Jews, of an earthly and national kingdom, nor of the land of Palestine, as the place where Jesus will rule.

**TO MEMORIZE. Passages pertaining to:**

- A. The Calling Of The Gentile: Matt. 24:14. Rom. 11:25-26a.
- B. The Conversion Of Israel: Rom. 11:26. 2Cor. 3:15-16.
- C. The Great Apostasy And The Great Tribulation: Matt. 24:9-13. Matt. 24:21-22.
- D. The Revelation Of Antichrist: 2Thess. 2:8-9. 1John 2:18a, 22.
- E. The Second Coming Of Christ: Matt. 24:44. Phil. 3:20. Tit. 2:13.

**For Further Study:**

- a. How would you explain the passages that speak of the coming of Christ as near? Matt. 16:28; 24:34; Heb. 10:25; Jas. 5:9; 1Pet. 4:5; 1John 2:18.



b. Who are the "false Christs" or "antichrists," of which the Bible speaks, Matt. 24:24; 1John 2:18?

C. What would you say in reply to the idea that the second coming of Christ belongs to the past, since He returned in the Spirit, John 14:18, 28.

### **Questions for Review**

1. What great events will precede the second coming of Christ?
2. In what sense must the nations be evangelized?
3. How must we understand the predicted conversion of Israel?
4. What is the great apostasy and the great tribulation?
5. What does the Bible mean when it speaks of the Antichrist?
6. In what sense are there antichrists even now?
7. What signs will precede the second coming?
8. In what sense can it be regarded as near?
9. Can we regard the second coming as a past event? If not, why not?
10. Can you prove that it will be physical and visible?
11. How can it be sudden, when it will be preceded by signs?
12. What will be the purpose of Christ's return?
13. What is the difference between post- and pre- millennialism?
14. What objections are there to these theories?

## CHAPTER THIRTY

### The Resurrection, The Last Judgment And The Final State

**1. THE RESURRECTION.** Scripture teaches us that at the return of Christ the dead will be raised up. The Old Testament clearly speaks of it in Isa. 26:19, Dan. 12:2. The New Testament contains more abundant proof of it, John 5:25-29; 6:39-40, 44; 11:24-25; 1Cor 15; 1Thess. 4:13-17; Rev. 20:13.

**a. THE CHARACTER OF THE RESURRECTION.** Scripture teaches us to look forward to a BODILY resurrection, similar to the resurrection of Christ. The redemption in Christ will include the body, Rom. 8:23; 1Cor. 6:13-20. Such a resurrection is clearly taught in 1Cor. 15, and in Rom. 8:11. It will include both the righteous and the wicked, but will be an act of deliverance and glorification only for the former. For the latter the re-union of body and soul will issue in the extreme penalty of eternal death.

**b. THE TIME OF THE RESURRECTION.** According to Scripture the general resurrection will coincide with the return of Christ and the end of the world, and will immediately precede the final judgment, John 5:27-29; 6:39-40, 44, 54; 11:24; 1Cor. 15:23; Phil. 3:20-21; Rev. 20:11-15. Pre-millennarians teach a double resurrection: one of the just at the return of Christ, and another of the unjust a thousand years later, at the end of the world. But the Bible speaks of the resurrection of both in a single breath. Dan. 12:2; John 5:28-29; Acts 24:15. It connects the judgment of the wicked with the coming of Christ, 2Thess. 1:7-10, and places the resurrection of the just at the last day, John 6:39-40, 44, 54; 11:24.

**2. THE LAST JUDGMENT.** The doctrine of the resurrection leads right on to that of the last judgment. The Bible speaks of the coming of a final judgment in no uncertain terms, Ps. 96:13; 98:9; Eccl. 3:17; 12:14; Matt. 25:31-46; Rom. 2:5-10; 2Cor. 5:10. 2Tim. 4:1; 1Pet. 4:5; Rev. 20:11-14.

**a. THE JUDGE AND HIS ASSISTANTS.** Christ as the Mediator will be the Judge, Matt. 25:31-32; John 5:27; Acts 10:42; 17:31; Phil. 2:10; 2Tim. 4:1. This honour was conferred on Christ as the reward for His atoning work. The angels will assist Him, Matt. 13:41-42; 24:31; 25:31, and the saints will also have some share in His judicial work, 1Cor. 6:2-3; Rev. 20:4.

**b. THE PARTIES THAT WILL BE JUDGED.** It is perfectly evident from Scripture that every individual of the human race will have to appear before the judgment seat, Eccl. 12:14; Matt. 12:36-37; 25:32; Rom. 14:10; 2Cor. 5:10; Rev. 20:12. Some think that the righteous will be excepted, but this is contrary to Matt. 13:30, 40-43, 49; 25:31-36; 2Cor. 5:10. Clearly the demons will also be judged, Matt. 8:29; 1Cor. 6:3; 2Pet 2:4; Jude 6.

**c. THE TIME OF THE JUDGMENT.** The final judgment will naturally be at the end of the world, and will follow immediately after the resurrection of the dead, John 5:28-29; Rev. 20:12-13. The duration of the judgment cannot be determined. The Bible speaks of "the day of judgment", but this does not necessarily mean that it will be a day of twenty-four hours. Neither is there any ground to assert with the Pre-millennarians that it will be a day of a thousand years.

**d. THE STANDARD OF JUDGMENT.** The standard by which saints and sinners will be judged will evidently be the revealed will of God. Gentiles will be judged by the law of nature; Jews by the Old Testament revelation, and those acquainted with the fuller revelation of the gospel will be judged by it, Rom. 2:12. God will give every man his due.

**3. THE FINAL STATE.** The final judgment serves the purpose of setting forth clearly what the final state of each person will be.

**a. THE FINAL STATE OF THE WICKED.** The wicked are consigned to the place of punishment called "hell". Some deny that hell is a place and regard it merely as a condition, but the Bible uses local terms right along. It speaks, for instance, of a "furnace of fire", Matt. 13:42, a "lake of fire", Rev. 20:14-15, and of a "prison", 1Pet. 3:19, all of which are local terms. In this place they will be totally deprived of the divine favour, will experience an endless disturbance of life, will suffer positive pains in body and soul, and will be subject to pangs of conscience, anguish, and despair, Matt. 8:12-13; Mark 9:47-48; Luke 16:23, 28; Rev. 14:10; 21:8. There will be degrees in their punishment, Matt. 11:22, 24; Luke 12:47-48; 20:47. It is evident that their punishment will be eternal. Some deny this, because the words 'eternal' and 'everlasting' may simply denote a long period of time. Yet this is not the usual meaning of the words, and there is no reason to think that they have that meaning when applied to the future punishment of the wicked. Moreover, other terms are used, which point to endless punishment, Mark 9:43, 48; Luke 16:26.

**b. THE FINAL STATE OF THE RIGHTEOUS.** The final state of believers will be preceded by the passing of the present world and the establishment of a new creation. This will not be an entirely new creation, but rather a renewal of the present creation. Ps. 102:26-27; Heb. 12:26-28. Heaven will be the eternal abode of believers. Some think of heaven merely as a condition, but the Bible clearly represents it as a place, John 14:2; Matt. 22:12-13; 25:10-12. The righteous will not only inherit heaven, but the entire new creation, Matt. 5:5; Rev. 21:1-3. The reward of the righteous is described as eternal life, that is, not merely endless life, but life in all its fullness, without any of the imperfections and disturbances of the present. This fullness of life is enjoyed in communion with God, which is really the essence of eternal life, Rev. 21:3. While all will enjoy perfect bliss, there will be degrees also in the enjoyments of heaven, Dan. 12:3; 2Cor. 9:6.

**TO MEMORIZE. Passages proving:**

- A. A General Resurrection: Dan. 12:2. John 5:28-29.
- B. A Resurrection Of The Body: Rom. 8:11. 1Cor. 15:35.
- C. A Resurrection At The Last Day Or At The Coming Of Christ: 1Cor. 15:22-23. 1Thess. 4:16. John 6:40.
- D. A Final Judgment With Christ As Judge: 2Cor. 5:10. 2tim 4:1. Rev. 20:12.
- E. Eternal Awards And Punishments: Matt. 25:46. Rom. 2:6-8. 2thess. 1:9.
- F. Degrees In Awards And Punishments: Dan. 12:3. Luke 12:47-48. 2Cor. 9:6.

**For Further Study:**

- a. How does Jesus argue the resurrection in Matt. 22:23-33?
- b. Does Paul in 2Thess. 1:7-10 place the judgment of the wicked a thousand years after the coming of Christ?
- c. Does 1Cor. 6:3 prove that the good angels will also be judged?

**Questions for Review**

- 1. How can you prove the resurrection of the body from the New Testament?
- 2. What Bible proof is there for the resurrection of the wicked?

3. How does their resurrection differ from that of the righteous?
4. What does the Bible teach respecting the time of the resurrection?
5. How would you disprove the doctrine of a double resurrection?
6. What Scripture proof is there for a last judgment?
7. Who will be the Judge, and who will assist Him?
8. What parties will be judged?
9. When will the last judgment be, and how long will it last?
10. By what standard will men be judged?
11. In what will the punishment of the wicked consist?
12. How can you prove that it will be unending?
13. Will the new creation be an entirely new creation?
14. What will be the reward of the righteous?