

1. INTRODUCTION TO THEOLOGY

A.R.: Christian Theology, pp. 59-80 [21 pp.]

1.1. PRESUPPOSITIONS OF THE COURSE

1.1.1. God Exists

1.1.2. Bible is Inerrant & Inspired

1.1.2.1. *Breathed from the mouth of God without any error.*

1.1.3. Literal-Grammatical-Canonical Hermeneutic. The Bible was written in human languages so that humans could have life in the name of Jesus [John 20:31]. However, this fact does not mean that the Bible is easily understood. The Ethiopian Eunuch said as much in response to Philip's question: "Do you understand what you are reading?" He replied, "How can I ... unless someone explains it to me?" [Acts 8:30-31]. A literal-grammatical-canonical hermeneutic is useful when interpreting the Bible.

1.1.3.1. *Literal*. The author's meaning-intent can be determined by understanding the normal senses of the words used.

1.1.3.1.1.1. *Factual statement*.

1.1.3.1.1.1.1. Example: "Her eyes are blue." Denotes nothing more than that the subject's eyes are coloured blue.

1.1.3.1.1.2. *Simile*—a figure of speech comparing two unlike things that is often introduced by "like" or "as."

1.1.3.1.1.2.1. Example: "Her eyes were as blue as the sky." Does not mean that they were the sky. It is only a comparison.

1.1.3.1.1.3. *Metaphor*—a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them.

1.1.3.1.1.3.1. Example: "He is so rich he is drowning in money." He is not actually drowning but has a lot of money.

1.1.3.2. *Grammatical*. The grammar of any particular passage must be studied, preferably in its original language so that the author's meaning-intent can be determined.

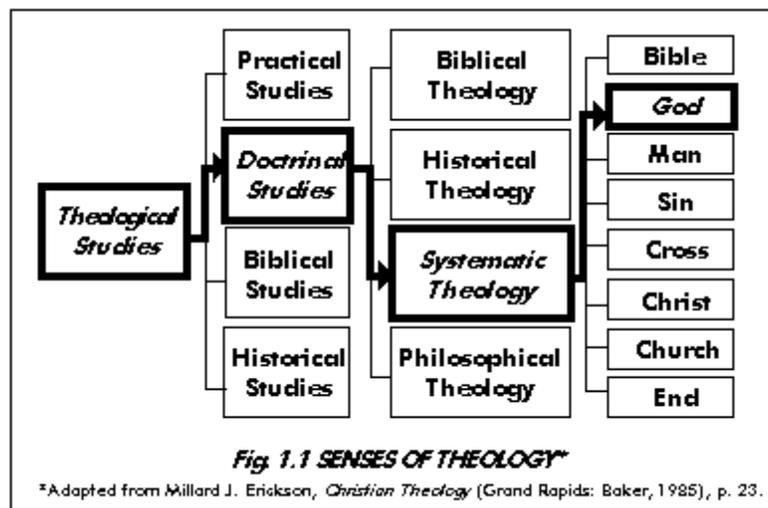
1.1.3.3. *Canonical.* The author's meaning-intent must be determined from what is written, not from extra-biblical sources. This is a principle developed from the fact that when someone authors a book they include all the information a person needs in order to understand what the book is saying. Extra-biblical sources are useful as reference and support materials but the basic meaning of a passage of scripture must be determined from what is written in the Bible.

1.1.3.3.1.1. Example: Mystery writers write books that encourage the reader to discover for themselves "Who did it?" The author does not require the reader to look outside of the book for the solution—the answer can be determined from the very pages of the book itself.

1.2. WHAT IS THEOLOGY?

1.2.1. What is Theology?

1.2.1.1. *Theology* is derived from two Greek words. *Qeov*" (Theos) = "Diyos" and *lovgo*" (logos) = "*salita/verbo.*" When combined these words simply mean "*ang salita tungkol sa Diyos.*" Of course it is more complex than this. In its broadest sense, theology refers to all of the subjects normally covered at a Bible School/Seminary. This includes such topics as Biblical Studies, Historical Studies, Doctrinal Studies, and Practical Ministry Studies. (For an illustrated view of this please see Fig. 1.1.)



1.2.1.2. *Doctrinal Studies* is a specific area of theology that deals specifically with Biblical Theology, Historical Theology, Systematic Theology and Philosophical Theology.

1.2.1.3. This course will focus on *Systematic Theology* in particular but will also make reference to Biblical and Historical Theologies.

1.2.2. Biblical Theology

1.2.2.1. **DEF** — “*Biblical Theology is the study of the Bible to determine the theology of a specific genre or writer.*”

1.2.2.1.1. Example: The Theology of Paul, or The Theology of the Minor Prophets.

1.2.2.2. *Biblical Theology must include the following four factors:*

1.2.2.2.1. Must be presented systematically. The Bible is not laid out in a systematic fashion. There is no Table of Contents, no Index, no real scheme of organisation other than books. Chapters and verses do exist but they were only added later to assist us in finding our way around. We need to organise the results of our Bible study in a systematic way so we can make sense of what it says about certain topics.

1.2.2.2.2. Must pay attention to the canonical context of the text. This really relates to 1.1.3.4 *Canonical* above. Basically, the Bible does have internal cohesiveness—it sticks together in all matters of faith and conduct. We have to recognise these things in the text by cross-referencing various passages to determine the complete message of *Kasulatan*. The Bible also gives us keys for interpreting itself. These include historical references, name references, cross-references, and cultural references that work together to assist us in coming to the true meaning-intent of the author.

1.2.2.2.3. Must consider the development of the doctrine within the section of *Kasulatan* being considered.

1.2.2.2.4. Uses the Bible as a primary source document and not as a reference book. It is very easy for us to think about what we want the Bible to say and then try to find *Kasulatan* passages that support our ideas. It is much better to let *Kasulatan* set the agenda by deriving our ideas from its contents.

1.2.2.3. *Biblical Theology is an essential part of developing your theological system*

1.2.2.3.1. Exegesis → Biblical Theology → Systematic Theology

1.2.3. Historical Theology

1.2.3.1. **DEF** — “*Historical Theology is the study of the historical development and unfolding of theology with attention given to its development, growth, and changes.*”

1.2.3.2. *Four Main Divisions of Historical Theology*

1.2.3.2.1. Ancient Theology (1st Century-AD 590). Orthodox views of the Trinity, the deity and eternality of Christ, and salvation were developed during this time. The canon (*Kasulatan*) was also affirmed during this time.

1.2.3.2.2. Mediaeval Theology (AD 590-1517). The majority of traditional Roman Catholic Doctrine was developed during this time.

1.2.3.2.3. Reformation Theology (1517-1750). Reformation Theology saw a return to the study of the Scriptures, which led to developments of the doctrine of the atonement, the Lord's Supper, and Baptism.

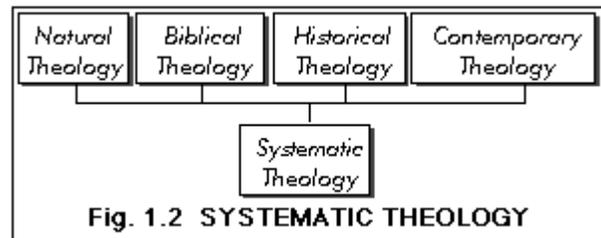
1.2.3.2.4. Modern Theology (1750-present). Liberalism was developed during the modern era which has led to an attack on many of the major Christian doctrines such as the authority of *Kasulatan*, the resurrection of Christ, and the belief in the supernatural.

1.2.4. Systematic Theology

1.2.4.1. **DEF** — “*Systematic Theology is the gathering, arranging, comparing, presenting, and defending of all the facts concerning God, His works, and His Purposes.*”

1.2.4.2. *How the process of developing Systematic Theology works.*

1.2.4.2.1. Systematic Theology takes the results of Natural Theology, Biblical Theology, Historical Theology, and Contemporary Theology and seeks to organise and present those results in a systematic way. (see Fig. 1.2).



1.2.5. Why study Theology?

1.2.5.1. *Need to systematise biblical teaching.* The Bible is not organised like a Theology Textbook. There is no Table of Contents, no Index, no real organising principle other than books, chapters, and verses—which were added later to make it easier to find our place.

1.2.5.2. *Need to develop systematic statement of faith*

1.2.5.2.1. Ordination

1.2.5.2.2. *Credo* = “I Believe” (Latin)

1.2.5.3. *Need to understand that practice flows out of doctrine.* The guiding principles of our lives—our Worldview—determines how we live.

1.2.5.3.1. Morality

1.2.5.3.2. Compassion

1.2.5.3.3. Service

1.2.5.3.4. Integrity

1.2.6. How to study Theology

1.2.6.1. *The wrong way to study theology*

1.2.6.1.1. *Rationalistically.* The Bible is not Divine Revelation but is rather simply a collection of Humanity's thoughts about God. Other writings about God are also important as is my own ability to rationally think about what God is like with no other outside sources. I am as good as the Bible. Moderates of this view would say that the Bible has value but it is up to humanity to determine what parts have value. Theology develops evolutionistically—gets better as time progresses.

1.2.6.1.1.1. Problem #1: If Bible has no value then we are simply studying religion. Without the Bible we do not know anything for certain about God.

1.2.6.1.1.2. Problem #2: If the Bible has some value then a man sits as the judge of what is acceptable and what is not acceptable.

1.2.6.1.1.3. Problem #3: The human heart is evil. How can an evil man decide what parts of God's revelation are acceptable and what parts are not?

1.2.6.1.2. *Mystically.* God gives additional revelation to that which is contained in the Bible.

1.2.6.1.2.1. Problem #1: Based largely on "feeling." However, in reality, it is what God said in his Word that is important—not what I feel about it.

1.2.6.1.2.2. Problem #2: Emphasises experience rather than the external authority of the Bible. What makes my experience more valid than that of the Buddhist.

1.2.6.1.2.3. Problem #3: There is no way of actually checking out the validity of these new revelations.

1.2.6.1.3. *Ecclesiastically.* The church has traditionally taught certain things therefore I will follow those things blindly.

1.2.6.1.3.1. Problem

1.2.6.1.3.1.1. 2 Thessalonians 2:15

1.2.6.1.3.1.2. 2 Thessalonians 3:6

1.2.6.1.3.1.3. Galatians 1:14

1.2.6.1.3.1.4. The authority behind these three statements is the Word of God

1.2.6.2. *The right way to study theology*

1.2.6.2.1. *Unification of Biblical Materials.* As we saw above (1.2.2 *Biblical Theology*) the Bible is not laid out as an organised, systematic theology book. Rather, there is a great need to organise the various data gathered from an in-depth study of the Bible so that the questions of the reader may be answered as fully as possible. An analysis of the collected data will determine it's worth. For example, if there are contradictions in the data then the collection method has been flawed and the process must begin again.

1.2.6.2.2. *Analysis of the meaning of the Bible.* The Bible had meaning when it was first spoken and it still has meaning for us today. We need to go through a three-step process before we can arrive at the meaning-intent of the author.

1.2.6.2.2.1. Interpretation—"What is the meaning of the passage?"

1.2.6.2.2.2. Principalisation—"What principle is being taught in the passage?"

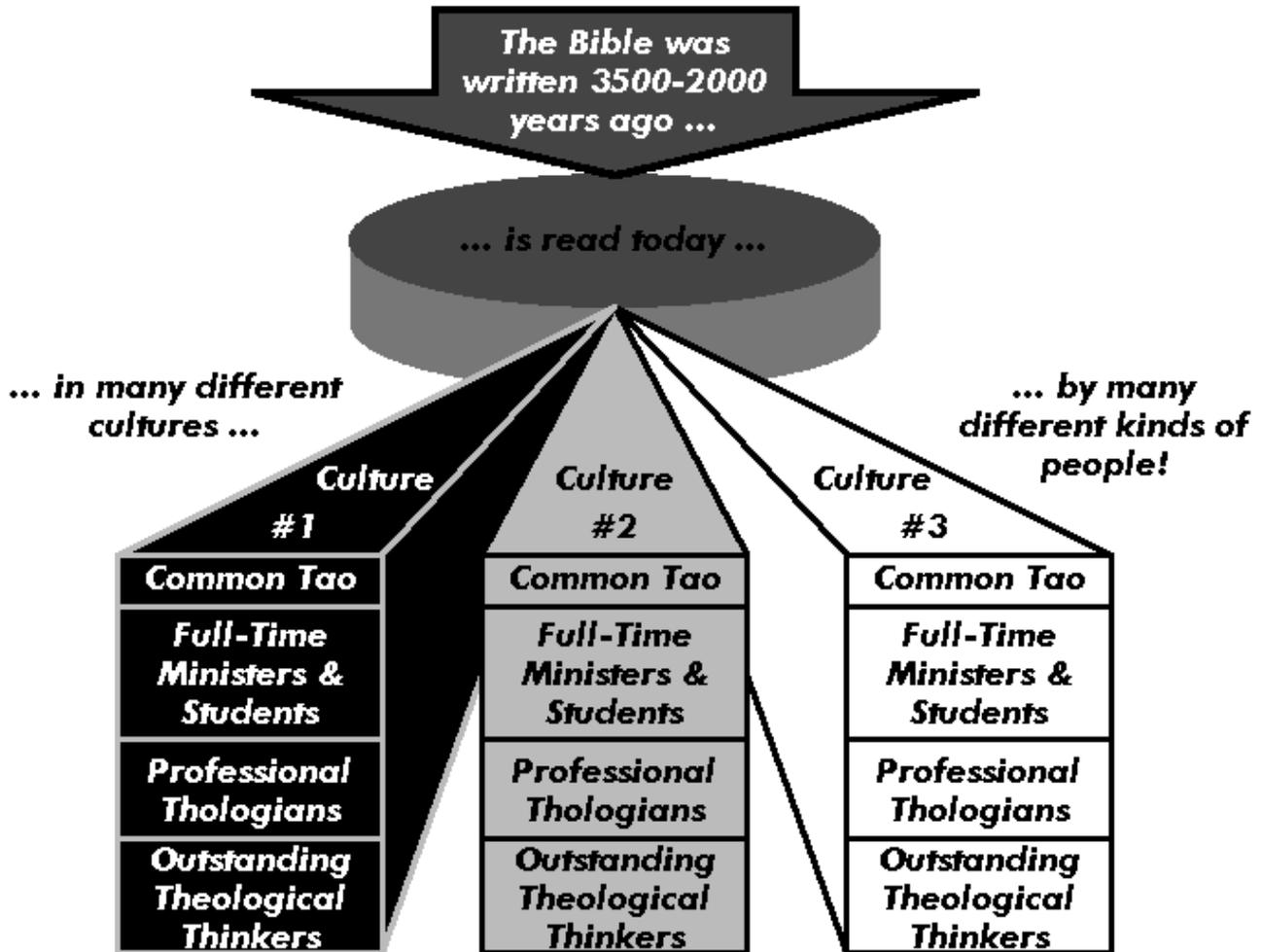
1.2.6.2.2.3. Application—"What does this mean today?" or "What does the author want it to mean today?"

1.2.6.2.3. *Examination of historical treatments of the doctrines in question.* It is important to look at how Christians down through the centuries have interpreted the various passages of the Bible. Remember of course that the conclusions drawn by the great theological thinkers of the past may not always be correct and that we should be like the Bereans who, after listening to Paul's preaching, "examined the Scriptures every day to see if what Paul said was true" (Acts 17:11).

1.2.6.2.4. *Identification of the essence of the truth.* Is the passage being prescriptive or descriptive. That is, is the passage telling us how to act or is it merely describing the way some people acted at a certain time. For example, are we supposed to hang ourselves after, like Judas, we feel remorse or is Matthew 27:3-5 merely describing what Judas did?

1.2.6.2.5. *Illumination from other sources.* All truth is God's truth. From time to time it is possible to look at the answers God gives to us from other sources in order to see what they say about the Bible. For example, the whole field of science, that is the

Fig. 1.3 CONTEXTUALISATION



examination of the natural world around us, was developed by Christians who wanted to better understand the world God created for his glory.

1.2.6.2.5.1. Error #1: There is nothing outside of the Bible that we can use.

1.2.6.2.5.2. Error #2: Putting too much value in non-biblical sources. The Bible should never have to conform to external ideas. Rather, the Bible is the rule and all other truth must ultimately conform to it.

1.2.6.2.6. *Contemporary expression of the truth.* One of the keys to doing theology is making it understandable to the *common tao*. This needs to be one of several levels (see Fig. 1.3):

1.2.6.2.6.1. *Length* refers to the fact that since the Bible was written over 2000 years ago the theologian must make the transition from the past to the present.

1.2.6.2.6.2. *Width* refers to the fact that, since at any given time there are many different cultures that need to interact with the Bible, Christian theology needs to develop different forms of expression for these various settings—especially if the theologian is working in more than one of these cultures. For example, the book, *Christian Theology*, was written by an American in the 20th century, answering questions asked by a secular, science-based society that is largely European in origin and places a high value on individuality. However, we are studying it in the Philippines and are trying to answer questions asked by a society that places emphasis on both science and spirituality as well as on community living. Moreover the course is taught by a Canadian. As a result we need to realise that the book *Christian Theology* will not be able to meet all of the needs of the church here in the Philippines and that as Filipino theologians it is up to you to fully develop a Christian Theology geared especially for life here in the Philippines (see Fig. 1.4).



Fig. 1.4 Factors for Determining the Context of Millard J. Erickson's *Christian Theology*

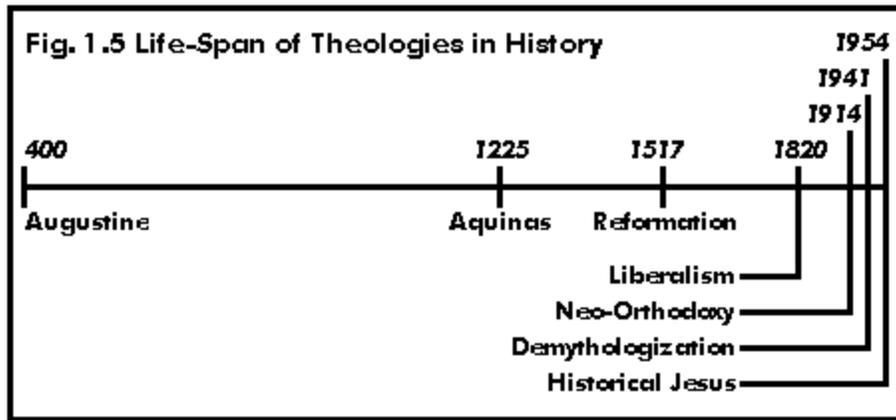
1.2.6.2.6.3. *Height* refers to the fact that since there are a wide variety of theological interests and abilities in any given church, the theologian must meet each person at the right level. Examples of these levels include Great Theological Thinkers, Professional Theologians, Ministers and Theological Students, and the *Common Tao*.

1.2.6.2.7. *Stratification of the topics*. Some system is needed to categorise topics so that the most important topics get the most attention and the least important topics get the least attention.

1.2.6.3. *An Overview of Major Theological Systems*

1.2.6.3.1. *The life-span of Theologies in History*

1.2.6.3.1.1. We have seen that there have been three major periods in Theological History, Ancient Theology, Mediaeval Theology, and Modern Theology (see 1.2.3.2 above). What is important to realise is that the life-span of each school of theology is diminishing rapidly (See Fig. 1.5).



1.2.6.3.1.1.1. Lesson # 1: Do not “buy-in” too quickly because the new idea may soon be gone.

1.2.6.3.1.1.2. Lesson #2: Remember the Bereans who “examined the Scriptures every day to see if what Paul said was true” (Acts 17:11). Always derive your theology from the Bible and analyse any new ideas against it.

1.2.6.3.1.1.3. Lesson #3: Keep your theological system open for review, however, do not compromise the essentials. There are some truths that are not open to debate such as the Doctrine of the Inspiration and Authority of *Kasulatan* as well as the Deity of Jesus.

1.2.6.3.2. *Major Schools of Theological Thought.*

1.2.6.3.2.1. There are basically two major schools of theological thought that have been developed in the 1967 years since the ascension of Christ—Pelagianism and Augustinianism. Developed in AD 400, these ideas have formed the basis of theological thought for centuries. During the time of the Reformation (beginning AD 1517) they were revised and reformed by Jacob Arminius and John Calvin.

| 1.2.6.3.3. <i>Pelagianism</i> | 1.2.6.3.4. <i>Augustinianism</i> |
|---|--|
| 3.3.1. <i>Effect of Fall:</i> Only Adam was affected by the Fall—not the entire human race. | 4.1. <i>Effect of Fall:</i> All of humanity was affected by the Fall—not just Adam |
| 3.3.2. <i>Original Sin:</i> There is no Original Sin | 4.2. <i>Original Sin:</i> There is Original Sin |
| 3.3.3. <i>Hereditary Sin:</i> There is no Hereditary Sin | 4.3. <i>Hereditary Sin:</i> There is Hereditary Sin |
| 3.3.4. <i>Humans at Birth:</i> Born Neutral | 4.4. <i>Humans at Birth:</i> Born with fallen nature |
| 3.3.5. <i>Man's Will:</i> Free | 4.5. <i>Man's Will:</i> Enslaved to sin |
| 3.3.6. <i>Fact of Universal Sin:</i> People sin because of the bad examples they have around them | 4.6. <i>Fact of Universal Sin:</i> Because of Original Sin, man is “not able not to sin” |
| 3.3.7. <i>Turning to God in Salvation:</i> Salvation is possible independent of God's grace | 4.7. <i>Turning to God in Salvation:</i> Only possible through God's grace |

1.2.6.3.5. *Semi-Pelagianism.* Developed after Pelagius was condemned by the Synods of Jerusalem, Carthage, and Mileve in AD 416 and the Council of Ephesus in AD 431, Semi-Pelagianism holds to the same tenets as Pelagianism with one change—salvation was a result of the cooperation of both the grace of God and the free will of man. Semi-Pelagianism is the Theological System favoured by the Roman Catholic Church.

1.2.6.3.6. *Arminianism* is named for Jacob Arminius (d. 1609), a Dutch pastor and teacher who developed his ideas after disagreeing with John Calvin (see 1.3.6.3.7 *Calvinism* below) in the areas of predestination and reprobation. He thought that these doctrines as stated by Calvin needed some change so that “God might not be considered the author of sin, not man an automaton in the hands of God.” Some of his followers developed the “Five Points of Arminianism” and presented them to the Synod of Dort in 1618-1619 because they wanted the church to officially accept them. They were condemned.

1.2.6.3.7. *Calvinism* is named for John Calvin (1509-1564), a French Theologian of the Reformation era, and one of the greatest theologians of all time. Please note the Calvin himself did not write the Five Points of Calvinism. Rather, they were

developed by the Council of Dort in response to the Five Points of Arminianism. The council rejected Arminianism in favour of the form of Calvinism represented by these five points.

The Five Points of Arminianism

Free Will & Human Ability. Humans are able to choose between good and evil. God's will is not imposed on people. Faith is a person's contribution to salvation.

Conditional Election. Election is based on God's foreknowledge of who will repent & believe. Sinner chooses Christ, God does not chose Sinner.

Unlimited Atonement. Christ's death makes redemption possible for all humans but the application of that redemption depends upon a person's acceptance of Christ's work.

Resistible Grace. The Holy Spirit works on all people but cannot save people who resist His work.

Falling from Grace. A Christian's salvation can be lost through personal sin.

The Five Points of Calvinism

Total Depravity. Because of Sin, humans are incapable of responding to the Gospel. Faith is God's gift not man's contribution to salvation.

Unconditional Election. Election to salvation is based solely on God's sovereign will and is not dependent upon any action of humanity.

Limited Atonement. Application of redemption is not dependent upon a person's acceptance of Christ's work. Christ's death accomplishes redemption for the elect.

Irresistible Grace. The Holy Spirit works on all of humanity and a person can't refuse to respond to the internal call of the Holy Spirit.

Perseverance of the Saints. Those chosen by God, redeemed by Christ, & called by the Holy Spirit are eternally saved & can't lose their salvation through personal sin

2. BIBLIOLOGY (THE DOCTRINE OF THE REVELATION OF GOD)

A.R.: Christian Theology, pp. 153-259 [106 pp.]

2.1. BAPTIST CONFERENCE OF THE PHILIPPINES STATEMENT OF FAITH

2.1.1. The statement of faith of the BCP has the following to say about the Word of God: “We believe that the Bible is the Word of God, fully inspired and without error in the original manuscripts, written under the inspiration of the Holy Spirit, and that it has supreme authority in all matters of faith and conduct.”

2.1.2. The rest of this section will explain in detail each part of this statement, however, a little bit of explanation is needed at the beginning in order for us to more fully understand what the it means.

2.1.2.1. “... *fully inspired ... written under the inspiration of the Holy Spirit ...*” The Bible is the breath of God and was recorded by humans under the direct supervision of the Holy Spirit (*see 2.4.4 Inspiration, below, for more information*).

2.1.2.2. “... *without error ... and that it has supreme authority in all matters of faith and conduct.*” (*see 2.4.5 Infallibility and Inerrancy, below, for more information*).

2.1.2.3. “... *in the original manuscripts ...*” Today we have thousands of Bible manuscripts dating from the 1st century AD until well into the Middle Ages. Kaya lang, there are slight variations in these copies. Please keep in mind, however, that these slight variations do not affect the teachings of the Bible in any way (*see 2.4.6.4 Textual Criticism, below, for more information*).

2.2. INTRODUCTION TO BIBLIOLOGY

2.2.1. What is Bibliology?

2.2.1.1. Bibliology is derived from two Greek words. *Bivblio*" (*Biblios*) = “writing” and *lovgo*" (*logos*) = “word.” When combined these words simply mean “a word about the Book” or “*ang salita tungkol sa kasulatan.*”

2.2.2. What is Revelation?

2.2.2.1. *Revelation* is the act of God telling humans about Himself (*see Fig. 2.1, below*). Psalm 19 illustrates for us the nature of this divine revelation:

2.2.2.2. *Psalm 19*

2.2.2.2.1. Psalm 19 identifies for us the two ways God has shown himself to us—the Heavens and the Law.

2.2.2.2.2. *The Heavens. (Psalm 19:1-6)* The sky is constantly telling people all over the world that God is glorious and that he made the world. However, note that the only things we learn from the sky are that God is glorious and that he created the world. We learn nothing else.

2.2.2.2.3. *The Law. (Psalm 19:7-11)* The Law is more helpful than the sky in telling us about God because of it our souls are received, we are made wise, our hearts receive joy, and our eyes receive light. This is because the Law is pure, endures forever, is sure, and is completely righteous. As a result we receive warning about how to live and receive a reward from following it.

2.2.2.2.4. So there are two ways that God reveals Himself to us—through Creation (General) and through His Law (Special) (see Fig. 2.1).

Fig. 2.1 TYPES OF DIVINE REVELATION*

| TYPE | SHOWN IN | SCRIPTURE | SIGNIFICANCE |
|------------|----------------|---|---|
| GENERAL | Nature | Psalm 19:1-6 | Reveals God Exists; Reveals God's Glory |
| | | Romans 1:18-21 | Reveals God is Omnipotent; Reveals God will judge |
| | Providence | Matthew 5:45 | Reveals God is benevolent to all people |
| | | Acts 14:15-17 | Reveals God provides food for all people |
| | | Daniel 2:21 | Reveals God raises up and removes rulers |
| Conscience | Romans 2:14-15 | Reveals God has placed his law within the hearts of all | |
| SPECIAL | Christ | John 1:18 | Reveals what the Father is like |
| | | John 5:36-37 | Reveals the Father's compassion |
| | | John 6:63; 14:10 | Reveals the Father gives life to all who believe in the Son |
| | Scripture | 2 Timothy 3:16-17 | Reveals all the doctrine, rebuke, correction, & guidance the Christian needs for good living |
| | | 2 Peter 1:21 | Reveals all that God has chosen to disclose through human authors directed by the Holy Spirit |

*From Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), p. 156.

2.3. GENERAL REVELATION / ANG KALAKARAANG PAHAYAG NG DIYOS

2.3.1. Definition of General Revelation

2.3.1.1. **DEF** — “*General Revelation is the fact that God has revealed certain things about himself to everyone by means not limited by geography or language.*”

2.3.2. Sources of General Revelation and what they tell us about God. There are three (3) major sources of General Revelation in the world—Nature, Providence, and Conscience.

2.3.2.1. *Nature*, or the world that God created, reveals certain things about its Creator.

2.3.2.1.1. Psalm 19:1-6—Reveals God Exists; Reveals God's Glory

2.3.2.1.2. Romans 1:18-21—Reveals God is Omnipotent (*Walang Hanggang Kapangyarihan*); Reveals God will judge

2.3.2.1.3. Matthew 5:45—Reveals God is kind to all people.

2.3.2.2. *Providence*, or the fact that God cares for the world and its inhabitants, reveals certain things about its Provider.

2.3.2.2.1. Acts 14:15-17—Reveals God provides food for all people

2.3.2.2.2. Daniel 2:21—Reveals God raises up and removes rulers

2.3.2.3. *Conscience*, or the mind of man, reveals certain things about God.

2.3.2.3.1. Romans 2:14-15—Reveals God has placed his law within the hearts of all

2.3.3. Purpose of General Revelation

2.3.3.1. General Revelation exists for two reasons—to make man responsible for his own actions and to show that man is indeed guilty of sin against God.

2.3.3.2. *Romans 1:19-20* — “... so that men are without excuse.”

2.3.4. Result of General Revelation

2.3.4.1. *Condemnation*

2.3.4.1.1. Romans 1:19-20 — “... so that men are without excuse.”

2.3.5. Limitations of General Revelation

2.3.5.1. While General Revelation does give us knowledge of God it does not give us all the information that we need in order to relate to God in an appropriate manner. It doesn't answer all questions we have about God. *Halimbawa*:

2.3.5.1.1. What can I know about God?

2.3.5.1.2. What don't I know about God?

2.3.5.2. General Revelation is also seen by humans who are by nature sinful and incapable of interpreting it correctly.

2.3.5.3. So, where does that leave us as humans? I know that there is a great and glorious, all powerful God who has made the universe, who is kind to all men, who gives food, rain, sun, and crops to everyone, and who has placed his law in our consciences. I know that I am guilty and condemned because I do not do the things God wants. Is there any hope for me?

2.4. SPECIAL REVELATION / ANG NAIIBANG PAHAYAG NG DIYOS

2.4.1. Definition of Special Revelation

2.4.1.1. **DEF** — “*Special Revelation was that process by which an omnipotent God made known to man that which otherwise man would never have known.*”

2.4.2. Purpose of Special Revelation

2.4.2.1. *Adds to General Revelation* by answering the questions General Revelation is unable to answer (see 2.3.5, above).

2.4.2.2. *Reveals the plan of Salvation.* I wouldn't know anything about salvation if God had not revealed it to me. How do I come into a relationship with God that He is satisfied with? Through Special Revelation.

2.4.2.3. *Reveals the full Glory of God.* He is the one who has the right to glorify Himself. We do not have the right to glorify ourselves.

2.4.3. Sources of Special Revelation. There are two ways in which God tells us all the information we need to know in order to relate properly to Him—through the Living Word, His Son, Jesus Christ, and through the Written Word, the Scriptures (see Fig. 2.2, below).

we know it is reliable? Three concepts—Inspiration, Inerrancy, and Infallibility—will help us understand why the Bible is so reliable.

2.4.4. Inspiration

2.4.4.1. *Definition of Inspiration*

2.4.4.1.1. **DEF** — “Inspiration was that process by which an omnipotent God guided the human authors in the recording of that which was recalled, and that which was revealed so that the end product was the exact Word of God, exactly as God wanted it recorded.”

2.4.4.2. *The Fact of Inspiration.* The Bible is quite clear that the Bible comes from God—that it is His very breath (Θεοπνευστος).

2.4.4.2.1. **CP** — 2 Timothy 3:16:—“All scripture is God-breathed (Θεοπνευστος) and is profitable for teaching, rebuking, correcting, and training in righteousness, so that the man of God may be thoroughly equipped for every good service.”

2.4.4.3. *The Process of Inspiration.* There are several different theories people have developed to explain their understanding of the process of the Inspiration of the Bible.

2.4.4.3.1. *The Partial Inspiration and Degrees of Inspiration theories* say that either only parts of the Scriptures were inspired by God or that there are different levels of inspiration in various parts of *Kasulatan*. Kaya lang who is the judge of what the parts or degrees are? How do we know if this part is inspired or not?

2.4.4.3.2. *The Natural Inspiration theory* says that people with special gifts and insights were chosen to write the Bible much the same way as a gifted painter paints a masterpiece. Kaya lang, this would mean the Bible is just the same as any other inspirational or philosophical writings. Not only that, the Bible tells us that *Kasulatan* came *from God* through humans.

2.4.4.3.3. *The Endorsement Inspiration theory* says that God merely endorsed what others wrote. The result isn't the best that he could have done, but it was good enough. Kaya lang the Bible tells us that the Bible did not originate from humans. Rather, humans wrote “as they were carried along by the Holy Spirit” (2 Peter 1:21).

2.4.4.3.4. *The Mechanical-Dictation Inspiration theory* says that God dictated the words to the author. His personality is set aside to preserve the text from fallible human aspects. Kaya lang different writing styles in scripture seem to indicate that more than one personality is involved in the writing.

2.4.4.3.5. *The Verbal-Plenary Inspiration theory* holds that God used writers who were close to Him so that the words they wrote would be what God wanted but the style would be that of the human author. *Kaya lang* if every word is exactly what God wanted how does this really differ from Mechanical-Dictation Inspiration?

2.4.4.3.6. Central Passage on the Process of Inspiration.

2.4.4.3.6.1. **CP — 2 Peter 1:20-21**—”Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.”

2.4.4.4. *The Proof of Inspiration*

2.4.4.4.1. *Argument from Reason*. It is reasonable to assume that if the Bible is God's revelation of Himself to humanity, that the Bible has been inspired by God. If it didn't happen that way-how did it happen & how did we get it?

2.4.4.4.2. *Argument from Revelation*. The Bible itself also attests to the fact that it is inspired by God.

2.4.4.4.2.1. Testimony of Christ to both the Old and New Testaments is indicative of the fact that he saw them as being from God and therefore authoritative in the Christian life.

2.4.4.4.2.1.1. Jesus' familiarity with and use of the Old Testament indicates His acceptance of it as the inspired Scriptures from God. *Halimbawa*: Matthew 19:4.

2.4.4.4.2.1.2. Jesus assumed that the Old Testament is from God and is, therefore, authoritative. *Halimbawa*: Matthew 7:9-13

2.4.4.4.2.1.3. Jesus assumed the Old Testament prophecies must be fulfilled. *Halimbawa*: John 13:18; John 10:34-35; & Mark 14:49.

2.4.4.4.2.1.4. Jesus assumed the historical accuracy of Old Testament miracles *Halimbawa*: Matthew 12:39-41

2.4.4.4.2.1.5. Jesus trusted the Old Testament during His temptation *Halimbawa*: Matthew 4:3-10

2.4.4.4.2.1.6. Jesus did not see varied importance of Old Testament parts but rather saw that all parts of the Old Testament were authoritative. *Halimbawa*: John 10:35

2.4.4.4.2.1.7. Jesus promised the Revelation would be completed later through the work of the Holy Spirit. *Halimbawa*: John 16:13

2.4.4.4.2.2. Testimony of Writers of *Kasulatan*. Not only did Jesus give His stamp of approval on *Kasulatan*, but there are countless examples of the writers of *Kasulatan* declaring that they were recording the words of God.

2.4.4.4.2.2.1. Old Testament writers claimed their writings were the Word of God

2.4.4.4.2.2.2. Isaiah 1:10 — “Hear the word of the LORD, you rulers of Sodom; listen to the law of our God, you people of Gomorrah!”

2.4.4.4.2.2.3. Ezekiel 3:16 — “At the end of seven days the word of the LORD came to me.”

2.4.4.4.2.2.4. New Testament Writers also claimed their writings were an authoritative word from God.

2.4.4.4.2.2.5.2 Peter 1:12-21 — “We *did not* follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but *we were eye-witnesses of his majesty*. For he received honour and glory from God the Father when the voice came to him from the Majestic Glory, saying, “This is my Son, whom I love; with him I am well pleased.” *We ourselves heard* this voice that came from heaven when we were with him on the sacred mountain.” “And *we have the word of the prophets* made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. Above all, you must understand that *no prophecy of Scripture came about by the prophet's own interpretation*. For *prophecy never had its origin in the will of man*, but *men spoke from God as they were carried along by the Holy Spirit*” (italics added).

2.4.4.4.2.2.6. Ephesians 3:4-5 — “... the mystery of Christ, which ... has now been revealed by the Spirit to God's holy apostles and prophets.”

2.4.5. Inerrancy & Infallibility

2.4.5.1. **DEF** — *Inerrancy* — “*The Bible in its original writings is free from error, in the whole and in all its parts. It is not liable to mistake. It is incapable of error.*”

2.4.5.2. **DEF** — *Infallibility* — “*The Bible possesses a faultless authority. It is unfailing and incapable of being proven false, erroneous, or of teaching deception.*”

2.4.5.3. *Proof from the Scriptures*. The Scriptures themselves tell us they are without error or fault in three ways: God is Truthful, The words will endure, and the words themselves are trustworthy.

2.4.5.3.1. God is Truthful.

2.4.5.3.1.1. John 3:33 — “The man who has accepted it has certified that God is truthful.”

2.4.5.3.1.2. Romans 3:3,4 — “Let God be true, and every man a liar.”

2.4.5.3.1.3. Titus 1:2 — “... which God, who does not lie, promised”

2.4.5.3.2. The written Word of God will endure.

2.4.5.3.2.1. Matthew 5:17-19 — “... until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law”

2.4.5.3.2.2. John 10:33-36 — “... and the Scripture cannot be broken”

2.4.5.3.2.3. Matthew 24:35 — “... my words will never pass away.”

2.4.5.3.3. The Words of *Kasulatan* are trustworthy. We can see this in the following two passages where Jesus and Paul place great importance on the exact word used in *Kasulatan* and the fact that singular instead of plural.

2.4.5.3.3.1. Matthew 22:23-33 — “... *you do not know the Scriptures or the power of God* have you not read what God said to you, ‘I *am* the God of Abraham, the God of Isaac, and the God of Jacob?’ He is not the God of the dead but of the living” (italics added).

2.4.5.3.3.2. Galatians 3:15-22 — “The Scripture does not say ‘*and to seeds,*’ meaning many people, but ‘*and to your seed,*’ meaning one person, who is Christ” (italics added).

2.4.5.4. *Proof from the Concept of Communication.* If I want to tell you a message of great importance I will make sure that the medium of communication is trustworthy and that the message it is communicating is accurate. If I do not have a trustworthy method of communicating, I can not expect you to get the message correctly. God wants us to get the message so it makes sense that He would use a trustworthy and accurate method for getting it to us.

2.4.5.5. *Proof from the fact that Faith requires something faithful to trust.* Faith is what you do when you know exactly what you are doing because you have a trustworthy object on which you can rest your faith. How can we place our faith in God, if there is no trustworthy record of His revelation?

2.4.5.6. *Proof from the Providence of God.* The value of my faith is measured by my God. How big is He? What does He control? How does He control?

2.4.5.7. *Sufficiency of the Scriptures [kainaman ang kasulatan].* The Bible contains all that we need in order to live on this earth. What isn't there we don't need.

2.4.5.7.1. 2 Timothy 3:15-17 — "... you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (italics added).

2.4.5.7.2. John 20:30-31 — "... these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (italics added).

2.4.5.8. *Clarity of the Scriptures [malinaw ang kasulatan]* The *Kasulatan* is clear but may be difficult to understand. It is possible to understand what you need to know in order to live as He wants you to live. It is not intentionally confusing. However, we do need the help of the Holy Spirit in order to understand it.

2.4.5.9. *Living Character of the Scriptures [buhay pa ang kasulatan].* The Scriptures have the ability to give life to the reader.

2.4.5.9.1. Hebrews 4:12 — "For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (italics added).

2.4.5.9.2. 1 Peter 1:23 — "For you have been born again ... through the living and enduring word of God" (italics added).

2.4.5.9.3. John 6:63 — "The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life" (italics added).

2.4.5.9.3.1. Seen in its power toward the Unsaved

2.4.5.9.3.1.1. Romans 10:17 — "Consequently, faith comes from hearing the message, and the message is heard through the word of Christ."

2.4.5.9.3.1.2. 2 Timothy 3:15 — "... able to make you wise for salvation ..."

2.4.5.9.3.2. Seen in its power toward the saved

2.4.5.9.3.2.1. 1 Thessalonians 2:13 — "... which is at work in you who believe."

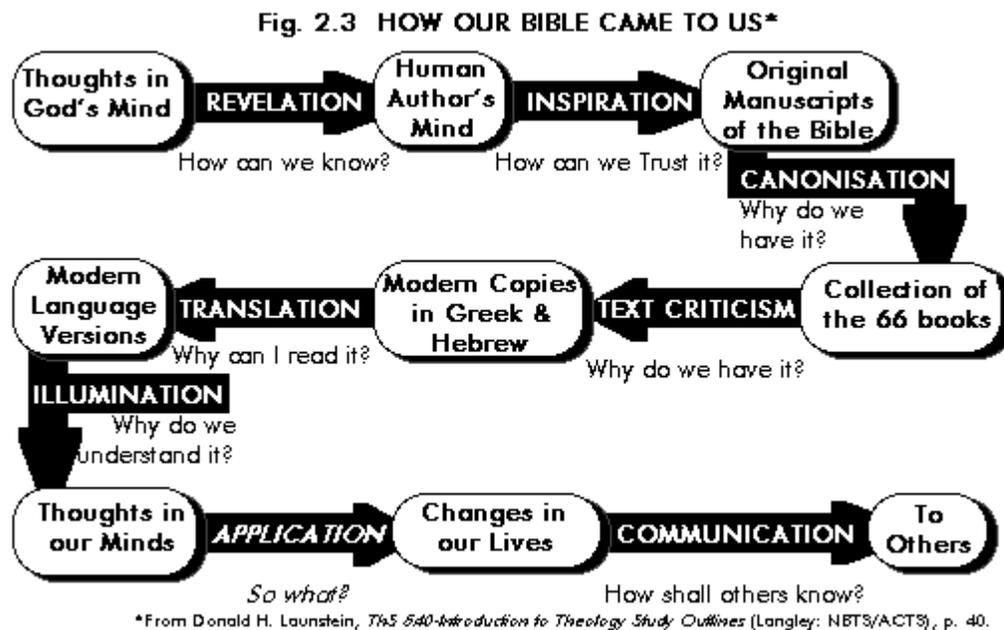
2.4.5.9.3.2.2. Ephesians 5:26 — “to make her holy, cleansing her by the washing with water through the word”

2.4.5.10. *Authority of the Scriptures.* If all the above arguments defending the Inerrancy and Infallibility of *Kasulatan* are true we can logically conclude that *Kasulatan* has ultimate authority. Authority has two aspects:

2.4.5.10.1. Normative Authority gives us direction for faith and practice by instructing us to act or behave in a certain way.

2.4.5.10.2. Historical Authority guarantees that certain events are accurately recorded even in they are not true or binding upon the readers. Halimbawa: Satan made certain promises to Eve in the Garden of Eden. The Bible records these statements accurately but they are not authoritative for us today.

2.4.6. How the Bible came to us (see Fig. 2.3, below)



2.4.6.1. *Revelation* is the “communication of the divine truth from God to man.”²

2.4.6.2. *Inspiration* has been discussed at length above (see 2.3.4 above). Suffice it to say, Inspiration “relates... to the relaying of [the revelation] from the first recipient(s) of it to other persons.”³

² Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Book House), p. 200.

2.4.6.3. *Canonisation* is that process by which an omnipotent God guided in the process of the recognition and collection of the Books of the Bible as being the true and authoritative standard for the church. The books were recognised as being *Kasulatan* when they were written by the church as a whole, however, some others started to add or subtract books as they saw fit so in AD 397, a council was held to finalise once and for all that the books we have now are scripture but others are not.

2.4.6.3.1. There were several criteria that had to be met in order for a book to be included in the canon such as “Was it written during prophetic period?”, “Was it from a man directed by God?”, “Did Christ attest to it?”, and “Is it inspired?”, for Old Testament books, and “Was it written by an Apostle?”, “Was its content spiritual in character?”, “Did it agree with the Old Testament?”, “Did it agree with the teachings of the Apostles?”, “Did the church generally accept it?”, and “Is it inspired?”, for New Testament books.

2.4.6.4. *Textual Criticism*. Since we do not have the original manuscripts used by the various biblical writers to record their thoughts, the process of Textual Criticism has been developed. Textual Criticism involves examining all the available original language manuscripts and determining which ones are the most reliable. Within these texts there are also a variety of variations in words used and verses included. Textual Criticism is the process whereby the best readings are determined. You can notice evidence of Textual Criticism when you read the notes in your NIV Bible. Some notes may say, “The earliest and most reliable manuscripts do not have verses _____” (*Halimbawa* John 8:1-11).

2.4.6.5. *Translation* is the process whereby the original Hebrew, Aramaic, or Greek words are translated into the various languages of the world. Without this process, we would be required to learn Hebrew, Aramaic, and Greek in order to understand the Bible.

2.4.6.6. *Illumination*. God is Holy. Humanity is sinful and wicked. How then are we able to understand or even see what God is showing us through His Revelation? We need God’s help. Illumination is that process by which the omnipotent God in the Person of the Holy Spirit works in the believer to make clear, enlighten, and teach the truth of the written revelation.

2.4.6.6.1. John 16:12-14 — “... when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you.”

2.4.6.6.2. 1 Corinthians 2:9-3:2 — “... God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God.... no-one knows the thoughts of God except the Spirit of God. We have ... received ... the Spirit who is from God, that we

³ Ibid, p. 200.

may understand what God has freely given us The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.”

2.4.6.7. Application. Much of this relates to what we talked about earlier with regards to the right way to study the Bible (see *1.2.6.2 The Right Way To Study Theology, above, especially 1.2.6.2.6 Contemporary Expression of the Truth*). Once we have derived the meaning/intent of the passage of *Kasulatan* we are studying, we must develop ways in which we may apply it to our lives. God revealed Himself to us so that we would change our lives. Application is that part of the process where the Revelation of God meets us where we live and compels us to make that change.

2.4.6.8. Communication. One of my seminary professors once said, “The one question we must ask ourselves when we study the Bible is, ‘How can I preach or teach this passage?’” The communication of the Gospel is essential to the study of the Bible. If we are only studying the Bible for our own benefit then we have not gone far enough. We must share our insights with others so that they also may be blessed by what God is telling us.

2.5. ISSUES RELATED TO BIBLIOLOGY / REVELATION STUDIES

2.5.1. Does God give us enough information from sources other than the Bible and His Son whereby we might be saved?

2.5.1.1. As we have seen above, while General Revelation does give us knowledge of God knowledge of God is not enough for salvation. Calvin Schenk says, “Nowhere in the Bible is knowledge by itself, whether from general revelation or special revelation, equivalent to salvation Revelation, whether general or special, does not save; Jesus Christ saves.”⁴ Jesus Christ IS the revelation of God—Special Revelation that allows us to be saved.

⁴ Calvin E. Schenk, *Who Do You Say That I Am?: Christians Encounter Other Religions* (Scottsdale: Herald Press, 1997), pp. 119-120.

3. THEOLOGY PROPER (THE DOCTRINE OF GOD)

A.R.: Christian Theology, pp. 265-342 [77 pp.]

3.1. BAPTIST CONFERENCE OF THE PHILIPPINES STATEMENT OF FAITH

3.1.1. *The Statement of Faith of the BCP has the following to say about God the Father:* “We believe in God the Father, an infinite, personal spirit, perfect in holiness, wisdom, power, and love. We believe that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and death all who come to Him through Jesus Christ.”

3.1.2. *The Statement of Faith of the BCP has the following to say about the Trinity:* “We believe that there is one living and true God, eternally existing in three persons; that these are equal in every divine perfection and that they execute distinct but harmonious offices in the work of creation, providence, and redemption.”

3.2. THE KNOWLEDGE OF GOD

3.2.1. Can God be Known?

3.2.1.1. *Revelation.* Last week we talked about how God makes certain things about Himself known to all people by means not limited by geography or language and also makes Himself known more completely through Jesus Christ and the Scriptures. Let us go back a few steps and look at this question again and see how others have answered it.

3.2.1.2. *Arguments for the existence of God.* Through the course of history people have been asking the question, “Can God be known?” Some with a philosophical mind have developed rational arguments for God’s existence. Here they are:

3.2.1.2.1. *Cosmological Argument—The Argument from Cause (see Fig. 3.1, below).* The existence of this world argues for a first cause. Any observable new thing or change must have a cause. The universe is full of change, but ordered change. Where do you find the “uncaused” cause? That must be God.

3.2.1.2.1.1. It is like a chain of dominoes. In order for the sequence to start, the first domino must be pushed. If it is not pushed, then nothing happens. If it is pushed, then all the rest of the dominoes fall.

3.2.1.2.1.2. *Pero, sino siya? Ang ating Diyos o ang ibang Diyos?*

3.2.1.2.2. *Teleological Argument—The Argument from Design* (see Fig. 3.2, below). The universe seems to reflect design or purpose. Order and design argue for an intelligent designer and will. That points in the direction of a God who is a person.

3.2.1.2.2.1. *Pero, sino siya? Ang ating Diyos o ang ibang Diyos?*



3.2.1.2.3. *Anthropological Argument—The Moral Argument* (see Fig. 3.3, above). All people have morality, however, since morality is not always rewarded in this life there must be some reward for moral behaviour outside of our life here on earth. This implies the existence of immortality, ultimate judgment, and a God who establishes and supports morality by rewarding good and punishing evil.

3.2.1.2.3.1. *Pero, sino siya? Ang ating Diyos o ang ibang Diyos?*

3.2.1.2.4. *Ontological Argument* (see Fig. 3.4, above). This looks at the essential quality of humanity

3.2.1.2.4.1. *Major Assumption:* Man has the idea of an infinitely perfect being.

3.2.1.2.4.2. *Minor assumption:* Existence is a necessary part of perfection.

3.2.1.2.4.3. *Conclusion:* That perfect being exists.

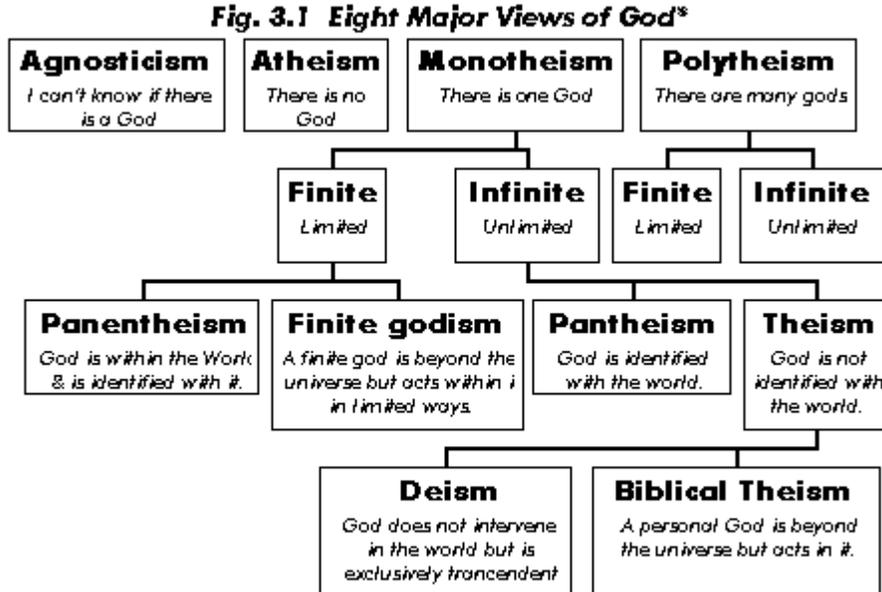
3.2.1.2.4.4. *Pero, sino siya? Ang ating Diyos o ang ibang Diyos?*

3.2.1.2.5. Note: We must realise that while these arguments may be valid, they only result in a finite being greater than we are. Also, these arguments can only say that God “probably” exists, but also leave the possibility that he doesn’t.

3.2.1.2.6. *Assumption of Kasulatan*. The Bible does not set out to prove the existence of God. Rather, starting in Genesis 1:1 and continuing on through the rest of the Bible, *Kasulatan* assumes the existence of God and proceeds to tell us about Him and His plans for the world.

3.2.1.2.7. So what is God like?

3.2.2. Theistic Theories. All people have some form of religion or another even though some are very diligent in their practice of religion while others seem to be very lazy in their practice of religion. How have people down through history understood God? There



*Adapted from Norman Geisler, in H. Wayne House, *Charts of Christian Theology and Doctrine* (Grand Rapids, Zondervan Publishing House, 1992), #14.

are eight (8) major views of God in the world:

3.2.2.1. *Agnosticism* is derived from two Greek words— α (a) = “no” and $\gamma\nu\omicron\sigma\iota\varsigma$ (gnosis) = “knowledge.” It is the belief that it is impossible for us to know anything about God either because we can never verify the evidence or because our minds are too weak to understand ultimate reality.

3.2.2.2. *Atheism* is derived from two Greek words.— α (a) = “no” and $\Theta\epsilon\omicron\varsigma$ (Theos) = “god.” It is the belief that there is no God. However, it is important to note that the atheist is either very self-centred or very illogical. For example, how does s/he know if

there is no God? Is s/he omniscient (walang hanggang karunungan) and really knows all things or omnipresent (*nasa lahat ng mga lugar*) and has been everywhere in order find any hiding gods? How else could s/he really know there is no God?

3.2.2.3. *Polytheism* is derived from two Greek words— πολλυς (pollus) = “many” and Θεος (Theos) = “god.” It is the belief that there are many gods each of whom is finite (i.e. limited in its interest and/or influence).

3.2.2.4. *Monotheism* is derived from two Greek words— μονος (monos) = “alone” and Θεος (Theos) = “god.” It is the belief that there is only one God.

3.2.2.4.1. *Finite Monotheism* is the belief that the one God does not have infinite powers. There are two major schools of thought in this area.

3.2.2.4.1.1. *Panentheism* is derived from three Greek words— παν (pan) = “all,” εν (en) = “in,” and Θεος (Theos) = “god.” It views God as in the process of becoming. He is always getting bigger, wiser, increasing in His “godness.” “God is a finite changing director of world affairs who works in cooperation with the world in order to attain greater perfection in his nature.”⁵

3.2.2.4.1.2. *Finite Godism* says that there is a finite god who transcends the universe but is also active within it.

3.2.2.4.2. *Infinite Monotheism* is the belief that the one God does have infinite powers. There are two major schools of thought in this area.

3.2.2.4.2.1. *Pantheism* is derived from two Greek words— παν (pan) = “all” and Θεος (Theos) = “god.” It sees God as being the same as creation—God is everything and everything is God. However, God is not transcendent or personal.

3.2.2.4.2.2. *Theism* is the belief in the existence of some kind of a God.

3.2.2.4.2.2.1. *Deism* is a view of God whereby God does not get involved with the world. After creating the world and setting up all the natural laws, God is now no longer able to become involved.

3.2.2.4.2.2.2. *Biblical Theism* is the view of God assumed by the Bible. God is a personal God who is not only involved in the universe but is beyond it.

3.2.3. Definition of God

⁵ Ronald H. Nash, *Process Theology* (n.p., n.d.), p. 14 in Launstein, p. 45.

3.2.3.1. **DEF** — “God is self-existent, self-conscious, personal. He is the creator of all things. He transcends His creation but is immanent in it.”

3.3. THE NAMES AND TITLES OF GOD

3.3.1. Old Testament Names of God

3.3.1.1. *Elohim*

3.3.1.1.1. Meaning: Strength and power of God

3.3.1.1.2. Plurality: The im ending on the word Elohim is the plural ending in Hebrew. This does not mean that it is teaching the Trinity, but it does allow for it. It is better to see it as the “plural of majesty,” looking at the unlimited greatness of God.

3.3.1.1.3. Used in compound: This name is used in compound with other words to become other names of God. These compound names thereby give additional truth concerning His greatness.

3.3.1.1.3.1. *El-Shaddai*— The power and strength of God manifested in His care. Possibly the best way to see this truth is to look in the New Testament where John was the one who “leaned upon the breast of Jesus.” It may mean “the strength of the breasted one.” As such it looks at His love and consolation. It is of interest to note that 31 of 41 usages of this word in the Bible occur in the book of Job.

3.3.1.1.3.1.1. Genesis 17:1 — “When Abram was ninety-nine years old, the LORD appeared to him and said, ‘I am *God Almighty*; walk before me and be blameless.’”

3.3.1.1.3.2. *El-Elyon*— “The Most High God.” Emphasises His strength and sovereignty. He is the God who can keep His promises. He is supreme over all.

3.3.1.1.3.2.1. Genesis 14:19 — “... and he blessed Abram, saying, “Blessed be Abram by *God Most High*, Creator of heaven and earth.”

3.3.1.1.3.3. *El-Olam*— “The Everlasting God.” The God of Eternity. It looks at His Unchangeableness. He is the covenant-keeping God. The One His people can count on.

3.3.1.1.3.3.1. Genesis 21:33 — “Abraham planted a tamarisk tree in Beersheba, and there he called upon the name of the LORD, *the Eternal God*.”

3.3.1.1.3.4. El-Roi— “The God who Sees.” The God who reveals Himself.

3.3.1.1.3.4.1. Genesis 16:13 — “She gave this name to the LORD who spoke to her: ‘You are *the God who sees me,*’ for she said, ‘I have now seen the One who sees me.’”

3.3.1.2. *Yahweh [LORD—NIV; Jehovah—KJV]*

3.3.1.2.1. Meaning: Self-existing One

3.3.1.2.1.1. Exodus 3:14 — “God said to Moses, ‘*I AM WHO I AM.* This is what you are to say to the Israelites: “*I AM* has sent me to you.””

3.3.1.2.2. Sacredness: The Jews would not pronounce this name of God. They wrote the vowels of the word Adonai with the consonants of Yahweh, so that if they forgot and pronounced what they read they would not be saying this name for God.

3.3.1.2.3. Used in compound: Once again, this name is used in compound with other words to become other names of God. These compound names thereby give additional truth concerning His greatness.

3.3.1.2.3.1. Yahweh Jireh— “The LORD will Provide”

3.3.1.2.3.1.1. Genesis 22:14 — “So Abraham called that place *The LORD Will Provide.*”

3.3.1.2.3.2. Yahweh Nissi— “The LORD is my Banner”

3.3.1.2.3.2.1. Exodus 17:15 — “Moses built an altar and called it *The LORD is my Banner.*”

3.3.1.2.3.3. Yahweh Shalom— “The LORD is Peace”

3.3.1.2.3.3.1. Judges 6:24 — “So Gideon built an altar to the LORD there and called it *The LORD is Peace.*”

3.3.1.2.3.4. Yahweh Sabbaoth— “The LORD Almighty”

3.3.1.2.3.4.1.1. Samuel 1:3 — “Year after year this man went up from his town to worship and sacrifice to the *LORD Almighty* at Shiloh, where Hophni and Phinehas, the two sons of Eli, were priests of the LORD.”

3.3.1.3. *Adonai*

3.3.1.3.1. Meaning: “Lord, Master, Owner”

3.3.1.3.1.1. Genesis 19:2 — “My *lords*,’ he said, ‘please turn aside to your servant’s house. You can wash your feet and spend the night and then go on your way early in the morning.’ ‘No,’ they answered, ‘we will spend the night in the square.’”

3.3.1.3.2. Relationships: It looks at relationships. It is use of the relationship between a master and a slave. When it is used of God and men, it looks at His absolute authority over men.

3.3.2. New Testament Names of God

3.3.2.1. *God [θεος]*

3.3.2.1.1. Meaning. Like the English word, “God,” “Theos” is the generic Greek word for deity. Usually refers to the Father, but it is tied to the God of the Old Testament.

3.3.2.1.1.1. John 1:1 — “In the beginning was the Word, and the Word was with *God*, and the Word was *God*.”

3.3.2.1.1.2. Titus 2:13 — “... while we wait for the blessed hope—the glorious appearing of our great *God* and Saviour, Jesus Christ”

3.3.2.2. *Lord [κυριος]*

3.3.2.2.1. Meaning. The authority and supremacy of God. He is the creator, whose power is revealed in History. He is Lord over the universe.

3.3.2.2.1.1. John 20:28 — “Thomas said to him, ‘My *Lord* and my God!’”

3.3.2.3. *Master [δεσποτης]*

3.3.2.3.1. Meaning. It takes the concept of authority in the Word “Lord,” and looks at ownership.

3.3.2.3.1.1. 2 Peter 2:1 — “But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the *sovereign Lord* who bought them—bringing swift destruction on themselves.”

3.3.2.3.1.2. Jude 4 — “For certain men ... change the grace of our God into a licence for immorality and deny Jesus Christ our only *Sovereign* and Lord.”

3.4. ATTRIBUTES (CHARACTER) OF GOD

3.4.1. Introduction to the Attributes of God. The best way to become acquainted with someone is to examine their character or attributes. Erickson has divided the attributes of God into two sections, the Attributes of Greatness and the Attributes of Goodness. For ease of understanding, we will follow that classification here. The trouble with identifying and classifying the attributes of God is that fact that we only have so much time for this part of the discussion. As a result, we are only able to examine one or two biblical references per attribute even though each attribute is referred to in many other biblical passages.

3.4.2. Attributes of Greatness

3.4.2.1. *Spirituality*

3.4.2.1.1. *God is a Spirit [Espiritu ang Diyos].* God does not have any physical presence—He has no body. Rather He is a spiritual being.

3.4.2.1.1.1. John 4:24 — “God is spirit, and his worshippers must worship in spirit and in truth.”

3.4.2.2. *Personality [Ang sarili ng Diyos].* When we use the word “personal” to describe God we are indicating that He has the characteristics of personality—intellect, emotion, and will. We are not referring to the fact that He relates to us personally (i.e. as our own individual Saviour).

3.4.2.2.1. *God has a name. [May pangalan ang Diyos]* This is very important because it tells us that God is not simply a “supreme being” or a “higher power.” Rather He is a being that can be identified with a personal name.

3.4.2.2.1.1. Exodus 3:14 — “God said to Moses, ‘I AM WHO I AM. This is what you are to say to the Israelites: “I AM has sent me to you.””

3.4.2.2.2. *God relates individually with other persons.* God is not some force that blindly forces all it its path to do its will [*Halimbawa: bagyo*]. He relates to individual people in individual ways.

3.4.2.2.2.1. Genesis 3 — “Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. But the LORD God called to the man, ‘Where are you?’ He answered, ‘I heard you in the garden, and I was afraid because I was naked; so I hid.’”

3.4.2.3. *Life*

3.4.2.3.1. *Self-existent [May buhay sa sarili ang Diyos]*. God is self-existent and not dependent upon anything outside of himself for His existence. Any definition of God must include this truth. This truth is apparent in the name God has chosen to reveal to us—the “Self-existent One” (see 3.4.1.2.1, above). It is also apparent in other passages.

3.4.2.3.1.1. John 5:26 — “... as *the Father has life in himself*...”

3.4.2.3.1.2. Isaiah 40:18 — “To whom, then, will you compare God? What image will you compare him to? Do you not know? Have you not heard? Has it not been told you from the beginning? Have you not understood since the earth was founded? He sits enthroned above the circle of the earth, and its people are like grasshoppers. He stretches out the heavens like a canopy, and spreads them out like a tent to live in. He brings princes to naught and reduces the rulers of this world to nothing “To whom will you compare me? Or who is my equal?” says the Holy One.”

3.4.2.3.2. *Free [Malaya ang Diyos]*. God is independent of His creation and His creatures. God before creation existed in His perfection and after creation is not dependent upon His creation of creatures for either His existence or His perfections.

3.4.2.3.2.1. Isaiah 40:13-14 — “Who has understood the mind of the LORD, or instructed him as his counsellor? Whom did the LORD consult to enlighten him, and who taught him the right way? Who was it that taught him knowledge or showed him the path of understanding?”

3.4.2.4. *Infinity*

3.4.2.4.1. *Omnipotent [Walang-hanggang kapangyarihan]*. God is all powerful and almighty. He is able to do anything consistent with His own nature.

3.4.2.4.1.1. Deuteronomy 32:39 — ““See now that I myself am He! There is no god besides me. I put to death and I bring to life, I have wounded and I will heal, and no-one can deliver out of my hand.”

3.4.2.4.1.2. Can God make a stone so big that He cannot move it? Omnipotence does not mean that God can do anything. It does mean that He can do anything consistent with His nature, and that He chooses to do. But He cannot choose to do that which is contrary to His nature. So what things can God NOT do?

3.4.2.4.1.2.1. Titus 1:2 — God cannot lie.

3.4.2.4.1.2.2. James 1:13 — God cannot be tempted to sin.

3.4.2.4.1.2.3. 2 Timothy 2:13 — God cannot deny himself.

3.4.2.4.2. *Omnipresent [Nasa lahat ng mga lugar]*. God is everywhere present, both as to His essence and His power, and in all times. This relates God to space;

He fills every part of space with His entire being. One must be careful in handling omnipresence in relation to Jesus Christ. To deny it is to deny immutability but to try to understand it is to tempt error.

3.4.2.4.2.1. Acts 17:27-28 — “God did this so that men would seek him and perhaps reach out 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 some of your own poets have said, ‘We are his offspring.’”

3.4.2.4.3. *Omniscient [Walang-hanggang karunungan]*. God knows all things and all people, both actual and possible and from all eternity. This means that God has no limitations; His knowledge cannot fail nor can He learn anything new.

3.4.2.4.3.1. Isaiah 40:13-14 — “Whom did the LORD consult to enlighten him, and who taught him the right way? Who was it that taught him knowledge or showed him the path of understanding?”

3.4.2.4.3.2. Hebrews 4:13 — “Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.”

3.4.2.4.4. *Eternal [Walang hanggang ang Diyos]*. God exists endlessly. The point of this attribute as humanity understands it is to see God in relation to time. Humanity is time-bound; God is beyond time, and not bound by it.

3.4.2.4.4.1. Genesis 21:33 — “Abraham planted a tamarisk tree in Beersheba, and there he called upon the name of the LORD, the Eternal God.”

3.4.2.4.4.2. Romans 1:20 — “... God's invisible qualities—his eternal power and divine nature—have been clearly seen”

3.4.2.5. *Constancy*

3.4.2.5.1. *Immutable [Walang-pagbabago ang Diyos]*. God is unchangeable and unchanging. Unchangeableness does not mean inactivity. It does mean that He does not grow or become less than He was at any time. He is not developing.

3.4.2.5.1.1. Numbers 23:19 — “God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfil?”

3.4.2.5.1.2. James 1:17 — “Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.”

3.4.2.5.1.3. How do you tie this into that fact that *Kasulatan* records several instances of God apparently changing His mind?

3.4.2.5.1.3.1. God does not change in essence but may change in action.

3.4.2.5.1.3.2. Some may be simply descriptions from a human perspective.

3.4.2.5.1.3.3. Some may be new stages to an old plan. Eg. Genesis 6:6,7 tells us that God “was grieved” that He had created humans and that he had decided to “wipe them off the face of the earth.” However, note Genesis 6:8 which reads, “But Noah found favour in the eyes of the LORD.” There was a hope that remained—God would continue His relationship with humanity by keeping the righteous Noah safe through the flood.

3.4.2.5.1.3.4. Some are really changes of orientation in humanity’s relationship to God. Just as God did not change when Adam sinned (Adam moved into a position of being in God’s disfavour) so also God did not change when the people of Nineveh repented (they moved into a position of being in God’s favour)

3.4.3. Attributes of Goodness

3.4.3.1. *Moral Purity*

3.4.3.1.1. *Holy [Ang banal na Diyos]*. God is separate from anything that is contrary to His nature and unto himself. God’s essential holiness refers to His transcendence above all that is contrary to His nature, while His moral holiness looks at the active separation from sin in this world.

3.4.3.1.1.1. Exodus 15:11 — “Who among the gods is like you, O LORD? Who is like you— majestic in holiness, awesome in glory, working wonders?”

3.4.3.1.1.2. 1 Peter 1:14-16 — “As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as he who called you is holy, so be holy in all you do; for it is written: ‘Be holy, because I am holy.’”

3.4.3.1.2. *Righteous [Ang Banal na Diyos]*. God is right, and will always do right. Righteousness within God declares that there is nothing within God Himself, nor in His actions, which contradicts anything within His nature.

3.4.3.1.2.1. Psalm 11:7 — “For the LORD is righteous, he loves justice; upright men will see his face.”

3.4.3.1.3. *Just [Makatarungang Diyos]*. He is right and must always do right. The justice of God demands that sin be dealt with in keeping with God's requirements for disobedience. The justice of God demanded a cross if he was to deal with His creatures in love. The justice of God could have condemned them. It is true that God is love, but love could not contradict the justice of God. The Bible speaks much about the fact that God expects His children to also act justly.

3.4.3.1.3.1. Nehemiah 9:33 — "In all that has happened to us, you have been just; you have acted faithfully, while we did wrong."

3.4.3.2. *Integrity*

3.4.3.2.1. *True [Totoo ang Diyos]*. He is all that He says he is, and His actions are consistent therewith. God is everything that He should be; He has revealed Himself as He really is; and He acts consistently with what He is. It is more than the fact that He doesn't lie—He cannot lie.

3.4.3.2.1.1. John 17:3 — "... that they may know you, the only true God"

3.4.3.2.1.2. Titus 1:2 — "... God, who does not lie"

3.4.3.2.1.3. Hebrews 6:18 — "... it is impossible for God to lie"

3.4.3.2.2. *Faithful [Matapat ang Diyos]*. God is committed to fulfilling his promises and to always be and act consistent with His character. This attribute becomes the basis for our confidence in God, our hope for the future, and our encouragement in the face of our failure to live as we know He expects us to.

3.4.3.2.2.1. Numbers 23:19 — "God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfil? (23.19)."

3.4.3.2.2.2. 2 Timothy 2:13 — "... if we are faithless, he will remain faithful, for he cannot disown himself."

3.4.3.3. *Love*

3.4.3.3.1. *Love [Ang pagmamahal ng Diyos]*. That in God which motivates Him to reach out to his creatures for their good. Love is both an attribute of God (what He is) as well as an activity (what He does). We must be careful to avoid a definition of love which contradicts other attributes such as justice, or to think of it only as a manifestation toward His creatures, for there was and is love between the members of the Godhead (three persons of the Trinity) before creation, as well as toward His creatures.

3.4.3.3.1.1. John 3:16,17 — “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.”

3.4.3.3.1.2. Romans 5:8 — “But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.”

3.4.3.3.1.3. 1 John 4:8-10 — “Whoever does not love does not know God, because God is love. This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.”

3.4.3.3.2. *Good [Mabuti ang Diyos]*. God is benevolent essentially and this characterises His actions toward His universe. Goodness is both an attribute of God (what He is) as well as an activity (what He does).

3.4.3.3.2.1. Psalm 145:9 — “The LORD is good to all; he has compassion on all he has made.”

3.4.3.3.2.2. Matthew 5:45 — “... that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.”

3.4.3.3.3. *Gracious [Ang grasya ng Diyos]*. God’s love in action toward His creatures without regard to merit. God acts this way because that is the kind of God that He is. You often find grace defined as “unmerited favour,” but a better definition would be “without regard to favour.” His freedom allows Him to act in accord with His nature (grace). Everything that we think of in regard to our salvation is wrapped up in this characteristic of God.

3.4.3.3.3.1. Ephesians 2:7-9 — “... in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no-one can boast.”

3.4.3.3.4. *Mercy [Ang awa ng Diyos]*. God’s goodness and love exercised toward His creatures because of their need.

3.4.3.3.4.1. 2 Corinthians 1:3 — “Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort ...”

3.4.3.3.4.2. James 5:11 — “The Lord is full of compassion and mercy.”

3.5. THE TRANSCENDENCE, IMMANENCE AND SOVEREIGNTY OF GOD

3.5.1. Importance of Transcendence and Immanence. A look at church history will convince us of the importance of a proper understanding of transcendence and immanence. The modalists emphasised Immanence to the exclusion of transcendence. They said God was here in this earth in Jesus Christ, and that at that time all of God was here. The Deists emphasised Transcendence to the exclusion of immanence. They said God created the universe and the withdrew Himself, leaving it to continue by the laws which He had established. It is importance not only for theology, but also for your own personal life. A transcendent God may not be interested in you and your daily problems. An immanent God may not be able to do anything about your problems!

3.5.2. Transcendence of God: [*Higit sa lahat ang Diyos*]. God is above and separate from His created universe, specifically men in this universe. transcendence means that God is greater than our universe, and ourselves. When viewed correctly, it enhances your appreciation for His greatness and majesty. When emphasised to the diminishing of immanence it removes His personal care, and tends to dull your sense of responsibility.

3.5.2.1. Isaiah 55:8-9 — “For my thoughts are not your thoughts, neither are your ways my ways,” declares the LORD. “As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.”

3.5.2.2. Isaiah 57:15 — “For this is what the high and lofty One says—he who lives for ever, whose name is holy: “I live in a high and holy place, but also with him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite.”

3.5.3. Immanence of God: [*Ang Diyos lagi sumasama ng buong mundo*]. God is present with and actively involved in His universe, particularly with mankind. This means that God is a “personal” God. he is here with us and interested in our problems. It there is a tendency to err today it is on the side of immanence. But remember, immanence without the balance of transcendence does assure you of a very personal God who certainly understands your problems, and that is good. But what can He really do about it if He is not the infinitely transcendent God who is all powerful, in control, and knows exactly what is best for you and the circumstances through which you may be going at a particular time?

3.5.3.1. Jeremiah 23:24 — “Can anyone hide in secret places so that I cannot see him?” declares the LORD. “Do not I fill heaven and earth?” declares the LORD.”

3.5.3.2. Acts 17:27-28 — “God did this so that men would seek him and perhaps reach out 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 some of your own poets have said, ‘We are his offspring.’”

3.5.4. Sovereignty of God: [*Higit sa lahat ang Diyos*]. God is supreme in power and is in control of His universe.

3.5.4.1. God is in complete control of all things, though He may choose to let certain things happen in keeping with natural laws which He has established.

3.5.4.2. Some people in trying to “protect” God, modify sovereignty and come close to dualism. Others, trying to preserve “free will” of humans, modify sovereignty and let humanity’s free choice determine God’s actions.

3.5.4.3. You will struggle with trying to explain the “plan” of God, allow for sin in His universe, and not make Him either responsible for creating sin or incapable of preventing it.

3.5.4.4. Sovereignty and God’s will deals with His determination, whereas Sovereignty and God’s power deals with His omnipotence.

3.5.4.5. 1 Corinthians 12:11 — “All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.”

3.5.4.6. Psalm 135:6 — “The LORD does whatever pleases him, in the heavens and on the earth, in the seas and all their depths.”

3.6. TRIUNITY OF GOD (TRINITY)

3.6.1. Introduction to the Triunity of God

3.6.1.1. The Doctrine of the Triunity of God is not an expression of polytheism, nor is it a later development of heresy. Rather it is an attempt to understand the nature of God as He is revealed, particularly in the New Testament, as Father, Son, and Holy Spirit. That each of these is revealed in the Bible is certainly clear. That each is equally God is also clear. Where can we find a word to express that? Trinity is man’s attempt. However, it might be better to use the word Triunity = “one in three.”

3.6.2. Definition of Triunity

3.6.2.1. *DEF* — “*There is one God who exists in three distinct Persons, co-eternal, co-equal, and of one essence, but distinct in existence.*”

3.6.2.1.1. **CP** (Triunity of God) Matthew 28:19—“therefore go and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit”

3.6.3. Definition of Personhood

3.6.3.1. We define “person” in terms of “personality,” and say that a person is one who possesses Intellect, Sensibility, and Will.

3.6.3.2. We refer to the various members of the Godhead as three (3) distinct “persons,” meaning that each member of the Godhead possesses the marks of personality, or personhood, and then seek to demonstrate this by pointing out how the Scriptures teach this.

3.6.3.3. When you develop the “personhood” of each member of the Godhead you are seeking to demonstrate that each one is a distinct and complete “person,” not just a force or spirit, or different aspects of one person. However, it is important to immediately move on to demonstrate that there is a unity in the three persons of the Godhead, or you come up with tri-theism (three gods).

3.6.4. Biblical Proof of Trinity ⁶

3.6.4.1. *God is one. [Isa ang Diyos]*

3.6.4.1.1. CP (Oneness of God) Deuteronomy 6:4—”Hear, O Israel: *The LORD our God, the LORD is one.*”

3.6.4.2. *The Father is divine and a distinct person.* The word "Father" is used in the Scriptures in a two-fold sense in relation to the Godhead: sometimes as equivalent to God, sometimes to the first person of the Trinity. The Father is ...

3.6.4.2.1. Father over Creation. Note that this Father-children relationship is different from the relationship we have with God is salvation.

3.6.4.2.1.1. Luke 3:38 — “... the son of Enosh, the son of Seth, the son of Adam, *the son of God.*”

3.6.4.2.2. Father of Israel. This does not mean the same kind of relationship that exists after the death of Christ and the born again experience of the believer. But it does speak of love and care and relationship.

3.6.4.2.2.1. Exodus 4:22 — “This is what *the LORD says: Israel is my firstborn son*”

3.6.4.2.2.2. Psalm 103:13 — “*As a father has compassion on his children, so the LORD has compassion on those who fear him*”

⁶ Adapted from H. B. Smith, “Concerning God: The Trinity,” in David Allen Reed, *Outline of the Fundamental Doctrines of the Bible* (Springfield, Mass: Bible Normal College), Chapter 1.

3.6.4.2.3. Father of Christ. He is the “God and Father of our Lord Jesus Christ.” Note that this is not the same as what the Modalists, Mormons, or Jehovah’s Witnesses say. Rather it is a relationship between the Father and Jesus Christ. It is not a relationship that began at some point in time but is a relationship that always existed between the First and Second persons of the Godhead. Remember, it is important not to compromise the teaching of *Kasulatan* in order to establish an explanation which we can understand. Sometimes the statements of *Kasulatan* are difficult to understand. But why should we expect to be able to clearly comprehend all the truth concerning God? If you understand God as clearly as God understands Himself, then you are as great as God Himself. I do not think any of us have made that yet!

3.6.4.2.3.1. Romans 15:6 — “so that with one heart and mouth you may glorify the God and *Father of our Lord Jesus Christ*.”

3.6.4.2.4. Father of Believers. This is the great truth that is opened to us by Jesus Christ. It reveals the Truth of the generation of life—>God generates new life in a person at the point in time where he is saved. It reveals the truth of relationship—>This is seen in the following expressions: “Abba, Father,” and “Our Father”

3.6.4.2.4.1. Mark 11:25-26 — “And when you stand praying, if you hold anything against anyone, forgive him, so that *your Father in heaven* may forgive you your sins.”

3.6.4.2.5. CP (The Father is God) 1 Peter 1:2—“... who have been chosen according to the foreknowledge of *God the Father*, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood”

3.6.4.3. *The Son is divine, but is also a distinct person from the Father. [Ang Anak ay Diyos pero hindi ang Anak ay ang Ama]*

3.6.4.3.1. A more extensive proof for the deity of Jesus Christ will be considered later under Christology, The Doctrine of the Jesus Christ (*see #4, below*). However, for the time being we will use the following passage as our basis for this truth:

3.6.4.3.2. CP (The Son is God) John 8:58—“I tell you the truth,’ Jesus answered, ‘before Abraham was born, I am!’”

3.6.4.4. *The Holy Spirit is divine and a distinct person from the Father and the Son. [Ang Espiritu Santo ay Diyos pero hindi ang Espiritu Santo ay ang Tatay o ang Anak]*

3.6.4.4.1. A more extensive proof for the deity of the Holy Spirit will be considered later under Pneumatology, The Doctrine of the Holy Spirit (*see #5, below*). However, for the time being we will use the following passage as our basis for this truth:

3.6.4.4.2. CP (The Holy Spirit is God) Acts 5:3-4—“Then Peter said, ‘Ananias, how is it that Satan has so filled your heart that *you have lied to the Holy Spirit You have not lied to men but to God*’” (italics added).

3.6.4.5. *Some passages of Kasulatan indicate that perhaps more than one person is involved when God is speaking to or about Himself.*

3.6.4.5.1. Genesis 1:26 — “Then God (*singular*) said, "Let us (*plural*) make man in our (*plural*) image, in our (*plural*) likeness”

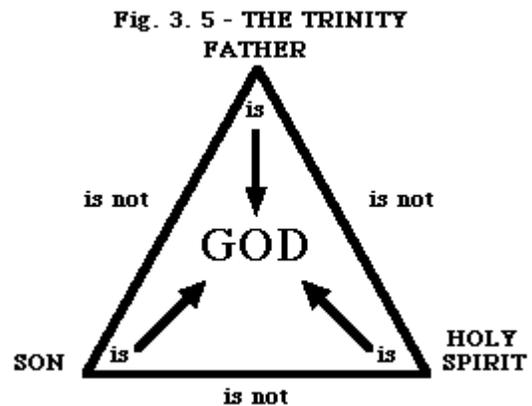
3.6.4.5.2. Isaiah 59:20 — “The Redeemer will come to Zion, to those in Jacob who repent of their sins,’ declares the LORD” *Note that “Redeemer” and “LORD” are different.*

3.6.4.5.3. Psalm 110:1 — “ The LORD says to my Lord: ‘Sit at my right hand until I make your enemies a footstool for your feet.’” *Note this is hard to understand unless there are two people in the discussion.*

3.6.5. Theological Statement (see Fig 3.5, below)

3.6.5.1. *Ontological Trinity (the Trinity as it exists)* is an attempt to look at the three (3) members of the Godhead in relation to each other, as *existing* in three (3) different persons. The Father as the First Person is neither begotten nor “proceeds.” The Son, or Second Person, is eternally begotten. The Holy Spirit, or Third Person, eternally “proceeds” from the Father and the Son.

3.6.5.2. *Economic Trinity (the work of the Trinity)* looks at the trinity in terms of function or work. There are certain works that each member of the Trinity carries out.



3.6.6. Historical Survey (see Fig. 3.6, below)

3.6.6.1. The struggle to understand the relationship of the Persons within the Godhead is seen in the developing of this understanding in the pages of Church history.

3.6.6.2. *Monarchianism* was an attempt to preserve the unity of God, but it was at the expense of the Trinity. They emphasised that there was only one God. There are two types or manifestations of Monarchianism seen church history:

3.6.6.2.1. *Dynamic Monarchianism* says Jesus was a only a man upon whom God came, probably at baptism, and that in a very unique way. Thus, Jesus is not one person with two natures but one person with one nature who is strongly influenced by God.

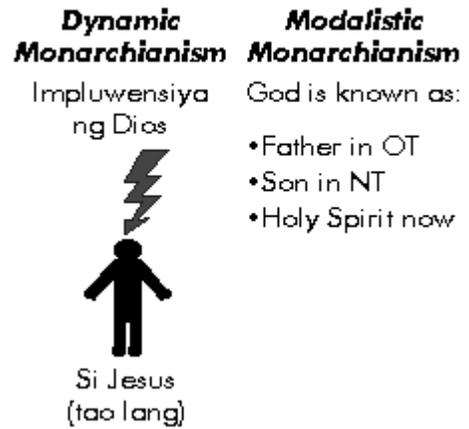
3.6.6.2.2. *Modalistic Monarchianism* says God is known by three different names depending upon His roles or activities in the world. He reveals Himself in different ways in different times. When He is manifesting Himself as Father, then you do not have the Son or the Spirit at the same time.

3.6.6.3. *Arianism* holds that Christ was the first creation of God, then He in turn created all things, including the Holy Spirit. Christ, therefore, in not the eternal Son of God, but was given that title at the time of His creation. Hence, the Son is not of the same essence or substance [ὁμοουσία (homoousia)] as the Father but is only of similar substance [ὁμοιουσία (homoiousia)]. This view was condemned and the Councils of Nicea and Constantinople where the church decided that Christ was “of the same essence and substance” as the Father, real God of Real God.

3.6.6.4. *Augustine* formulated a clear statement of the doctrine of the Trinity, expressed in his book, *De Trinitate*. Three persons, each possessing the full essence of God, interdependent of each other.

3.6.6.5. *Synod of Toledo* saw the finalisation of the belief that the Holy Spirit proceeded “from the Father and from the Son.” This is important in that it emphasises the full deity of the Son.

Fig. 3.6 -- False Views of the Trinity



3.7. PLAN OF GOD (*Ang Plano ng Diyos*)

3.7.1. Introduction

3.7.1.1. We have seen what a wonderful God our LORD is. But what is His plan for the world? How did the world come into existence? How does God care for the world? How does the problem of sin and evil relate to God and who He is? These questions will be answered in the following section.

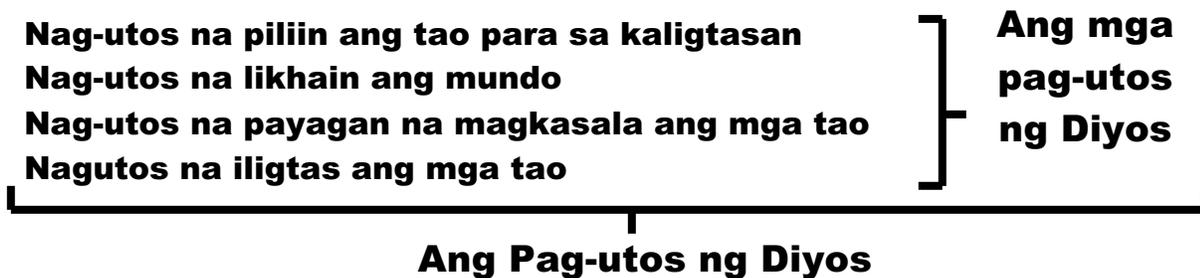
3.7.2. Decree of God (*Ang pag-utos ng Diyos*)

3.7.2.1.1. The question of decree is basically the question of Sovereignty. Either God is in control or He is not. This does not negate human responsibility, but it does declare our belief that God is in control. We do not mean that decree merely means that God can see into the future and know what is going to happen because men choose to do a given things. Decree is not merely “permission” for something to happen.

3.7.2.1.2. A word of caution is in order when we come to the study of the decree of God. The principle of the pendulum (overemphasis of one side of the question or the other) is often practised by those who write about the decree of God. Either they emphasise the sovereignty of God to the exclusion of moral responsibility, or they emphasise the freedom of man at the expense of the sovereignty of God. *As is so often the case, man strives to develop a point of theology so that he can understand it, rather than being satisfied to take the teaching of Kasulatan, even though it may seem to leave the understanding in a state of tension. Let me encourage you to let God be God even if you cannot clearly understand Him. That is particularly true in this area of theology.*

3.7.2.1.3. The term “decree” is often used to refer to all the decrees of God. You will find it used both ways, but when a theology book refers to “the Decree” they are not looking at just one of the many, but rather are looking at all the decrees as being together in one Decree (*see Fig. 3.7., below*).

Fig. 3.7 Ang Pag-utos ng Diyos



3.7.2.2. *Definition*

3.7.2.2.1. **DEF** — “The decree of God is his plan, made in eternity, rendering certain all things which occur in time.”

3.7.2.2.2. **CP** (Decree of God) — Acts 4:28—“They did what your power and will had decided beforehand should happen.”

3.7.2.3. *Related Words*

3.7.2.3.1. *Purpose [tangka]*. God acts according to a fixed plan, not arbitrarily. God’s plan includes all things, both those which actually will occur, as well as those which potentially might occur. It is not based on foreknowledge, but neither does it make God the direct causative agent in all things that are a part of His plan. *Halimbawa*, His plan includes sin, but He is not responsible for causing sin. The inclusion in the Plan of the possibility of sin does not mean that God is the direct cause of sin in the world. God cannot sin, nor can He cause His creatures to sin. Then can He tempt people to sin? Of course not.

3.7.2.3.1.1. Ephesians 1:9 — “And he made known to us the mystery of his will according to his good pleasure, *which he purposed in Christ*”

3.7.2.3.2. *Counsel [konseho]*. God acts upon the basis of counsel or deliberation. His action flows out of infinite wisdom. Be careful that you do not obstruct the “godness” of God in trying to explain the decree. Neither, deny the sovereignty of God in emphasising human responsibility at the expense of the Decree.

3.7.2.3.2.1. Ephesians 1:11 — “In him we were also chosen, having been predestined according to the plan of him *who works out everything in conformity with the purpose of his will*”

3.7.2.3.3. *Foreknowledge [alam na muna]*. Foreknowledge is not just the ability to accurately see the future. It is knowledge based on loving choice. There is causation in the concept, as follows:

- *You know because you see!*
- *God knows because He causes!*

3.7.2.3.3.1. 1 Peter 1:2 — “... who have been chosen *according to the foreknowledge of God the Father*, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance.”

3.7.2.3.4. *Election [pili]*. Election is Selection or Choice. It deals with those who will receive the salvation made available in the Lord Jesus Christ. God did not choose all to salvation.

3.7.2.3.4.1. 1 Thessalonians 1:4 — “For we know, brothers loved by God, that *he has chosen you*”

3.7.2.3.5. *Predestination [ayusin na muna]*. Predestination means to mark out the boundaries beforehand, based on the will of God. However, we do not believe that God “predestined people to hell.” In other words, we do not believe in “Double Predestination.” God predestined some to eternal life but others he passed over leaving them to eternal death.

3.7.2.3.5.1. Romans 8:29-30 — “For those God foreknew *he also predestined to be conformed to the likeness of his Son ...* And those he *predestined*, he also called; those he called, he also justified; those he justified, he also glorified.”

3.7.2.3.6. *Good Pleasure [lugod]*. God’s “Good Pleasure” means that God is free to work according to His purpose. He predetermined that some would be saved, “just because He wanted to.”

3.7.2.3.6.1. Ephesians 1:5 — “*he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will ...*”

3.7.2.4. *Characteristics of the Decree of God*

3.7.2.4.1. *Eternal [walang hanggang]*. Decree lies in eternity not in time. Hence, everything—the time before creation, the present age, and the time after the end of creation—must be seen as included in His decree.

3.7.2.4.1.1. Ephesians 1:4 — “For he chose us in him *before the creation of the world* to be holy and blameless in his sight.”

3.7.2.4.2. *Wise [marunong]*. The Decree is the plan of God that will bring Him the most glory. *Walang hanggang kapangyarihan ng Diyos kaya dapat ang kaniyang pag-utos pareho ng kaniyang sarili. Dapat marunong ang pag-utos.* Be careful that you do not imply that it is God’s “second best” following the problem of sin being introduced into God’s world by Satan. The problem of sin is included in the plan, though God is not the cause of that sin.

3.7.2.4.2.1. Ephesians 3:10-11 — “His intent was that now, through the church, the manifold *wisdom of God should be made known* to the rulers and authorities in the heavenly realms, according to his eternal purpose which he accomplished in Christ Jesus our Lord.”

3.7.2.4.3. *Free [libre]*. When we say “free” we mean that there is no influence outside of God Himself which determines His decrees. God established the Decree apart from outside influence. He did not succumb to pressure. Circumstances did not determine the decree.

3.7.2.4.3.1. Romans 11:36 — “*For from him and through him and to him are all things.* To him be the glory for ever! Amen.”

3.7.2.4.4. *Unconditional [lubos]*. There is nothing uncertain about the decree. God's decree is not dependent upon anything other than God Himself—including the choices we as humans make.

3.7.2.4.4.1. Ephesians 1:11 — “In him we were also chosen, having been predestined *according to the plan of him who works out everything in conformity with the purpose of his will ...*”

3.7.2.4.5. *All-Inclusive [para sa lahat ng mga gamit]*. There is nothing outside of the decree of God. It includes all things. However, that does not mean that God causes all things. It means that nothing happens that surprises God. God never says, “Oh my, I did not expect that! Now what am I going to do?” Some people do not like “decree” to be part of their theology but they do like to believe that God is in control when the circumstances of their lives begin to get difficult. *Halimbawa*, When someone you love is in an accident, do you want God to be surprised or do you want Him to be in control?

3.7.2.4.5.1. Ephesians 1:11 — “In him we were also chosen, having been predestined according to the plan of him *who works out everything in conformity with the purpose of his will ...*”

3.7.2.4.6. *Immutable [Walang-pagbabago]*. Immutable means that God is changeless. Therefore, His plan must also be changeless. There are no mistakes, ignorance, nor inability in God or His Decree.

3.7.2.4.6.1. Isaiah 46:9-10 — “Remember the former things, those of long ago; I am God, and there is no other; I am God, and there is none like me. I make known the end from the beginning, from ancient times, what is still to come. *I say: My purpose will stand, and I will do all that I please.*”

3.7.2.4.7. *Efficacious [kapangyarihan]*. God's plan will work. It is not dependent upon the response of Man to make it certain. That doesn't mean that humanity's response is not necessary, but the response of man is part of His plan. *Halimbawa*:

- God does some things Himself.
- God does some things through natural laws.
- God does some things through His creatures.

3.7.2.4.7.1. Isaiah 14:27 — “For the LORD Almighty *has purposed*, and who can thwart him? His hand is stretched out, and who can turn it back?”

3.7.2.5. *Purpose*. God's ultimate purpose in His plan is His glory. God does not share His glory with others—He reserves it for Himself.

3.7.2.5.1. Ephesians 1:6,12,14 — “... *to the praise of his glorious grace*, which he has freely given us in the One he loves in order that we, who were the first to hope

in Christ, might be *for the praise of his glory* who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to *the praise of his glory.*”

3.7.2.6. *Decree and Foreknowledge*

3.7.2.6.1. 1 Chronicles 28:9 — “And you, my son Solomon, acknowledge the God of your father, and serve him with wholehearted devotion and with a willing mind, for *the LORD searches every heart and understands every motive behind the thoughts.*”

3.7.2.6.2. The following is an attempt to relate three (3) key words to each other. Each is a part of this whole concept in this section:

3.7.2.6.2.1. *Omniscience* is necessary or essential knowledge. It includes all possibilities and actualities. It includes all possible plans and effect, to infinity.

3.7.2.6.2.2. *Decree* is the plan chosen by an act of God’s perfect will, directed by wise consideration, and according to His divine good pleasure, for the purpose of accomplishing His own glory.

3.7.2.6.2.3. *Foreknowledge* is pre-knowledge relating to actualities. It is His knowledge of things as they are realised in history. It is related to predestination, not just an expression of good foresight.

Omniscience → Decree → Foreknowledge

3.7.2.7. *Decree and Predestination*

3.7.2.7.1.1. Acts 4:27-28 — “Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed. *They did what your power and will had decided beforehand should happen.*”

3.7.2.7.1.2. Romans 8:29-30 — “For *those God foreknew he also predestined* to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And *those he predestined*, he also called; those he called, he also justified; those he justified, he also glorified.”

3.7.2.7.1.3. 1 Corinthians 2:7 — “No, we speak of God's secret wisdom, a wisdom that has been hidden and that *God destined for our glory before time began.*”

3.7.2.7.1.4. Ephesians 1:5,11 — “... *he predestined us* to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will *In him we were*

also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will”

3.7.2.7.2. We need to avoid seeking to establish a sequence that we can understand. Foreknowledge looks at God’s love in His choice. Predestination looks at a willing act which determines the destiny, or outcome.

3.7.2.7.2.1. 1 Peter 1:1-2 — “Peter, an apostle of Jesus Christ, To God's *elect*, strangers in the world, ... who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood”

3.7.2.7.3. The expression “according to foreknowledge” introduces the problem. How do you understand God’s “choice” (election) as being “according to foreknowledge?” Be careful in your interpretation of this passage because theological error will result if you do not. What do these phrases modify? They further explain the word “chosen.”

3.7.2.7.4. What does “foreknowledge” mean? προγνωστικω (prognostiko) comes from two Greek words: προ (pro) = “before” and γνωστικω (gnostiko) = “knowledge based on personal experience.” So foreknowledge is the knowledge you have of something before you experience it. So God did not look ahead to the future to see how we would respond and then elect us then. He knew how we would respond before He experienced it.

3.7.2.7.4.1. “Knowing what has happened before.” This use of “foreknowledge” relates to the fact that Paul’s accusers (below) know his life and can tell us about its details.

3.7.2.7.4.1.1. Acts 26:5 — “They *have known me for a long time* and can testify, if they are willing, that according to the strictest sect of our religion, I lived as a Pharisee.”

3.7.2.7.4.2. “Knowing what will happen before it happens because of a plan.” Notice that the words “purpose” and “foreknowledge” (below) are tied together, telling us that God’s foreknowledge was predetermined by His purpose.

3.7.2.7.4.2.1. Acts 2:23 — “This man was handed over to you by God's set purpose and *foreknowledge*; and you, with the help of wicked men, put him to death by nailing him to the cross.”

3.7.2.8. *Decree and Reprobation.*

3.7.2.8.1. God does not predestine people to be lost. His passing over some is a sovereign act, sometimes called preterition or reprobation.

3.7.2.8.1.1. Romans 9:18,21,22 — “Therefore *God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use? What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath— prepared for destruction?*”

3.7.2.9. *Decree and Problem of Sin.*

3.7.2.9.1. *How can a Holy God include sin in the decree?* It is included in His plan, but nowhere does He take the responsibility for it. He did not efficiently cause sin. It came through choice as His creatures exercised their will in opposition to His will for them (*see section 3.10, below*).

3.7.3. Creation (*Nilikha ng Diyos ang sanlibutan*)

3.7.3.1. *Introduction.* We have seen that God has a wonderful plan for His creation. But where did that creation come from?

3.7.3.2. *Act of God.* It is important for us today to recognise that creation did not just happen by chance—it was an act of God and a major part of His plan. Neither is the creation eternal—co-existent with God for ever. It had a definite beginning and will have an end.

3.7.3.3. *Kasulatan:*

3.7.3.3.1. Genesis 1:1 — “In the beginning *God created* the heavens and the earth.”

3.7.3.3.2. Hebrews 11:3 — “By faith we understand that the universe was *formed at God's command*, so that what is seen was not made out of what was visible.”

3.7.3.3.3. Colossians 1:16-17 — “For *by him all things were created*: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; *all things were created by him and for him*. He is before all things, and in him all things hold together.”

3.7.3.3.4. 2 Peter 3:5 — “But they deliberately forget that long ago *by God's word the heavens existed and the earth was formed out of water and by water.*”

3.7.3.4. *Theories about how God made the world (Paano nilikha ng Diyos ang kalupaan?)* Prior to the late 19th century, most people believed the earth was created in 4004 BC. After “modern geological methods” dated the earth at about 6,000,000,000 years, theories were developed in an attempt to reconcile the biblical account with science. Here are some of the ways people have tried to reconcile the Bible and Science:

3.7.3.4.1. *Gap and Pre-1:1 Gap Theories.* God created the world as described in Genesis 1:1 however, there were big problems with that world because of the fact that Satan fell and messed it up. As a result, the world was abandoned for many years (millions??) until the time described in Genesis 1:2ff where God refashioned the world in 6, 24-hour days. The Pre-1:1 Gap Theory says that all of this happened before Genesis 1:1.

3.7.3.4.2. *Progressive Creation Theory.* Genesis 1 is an explanation of the way creation progressed—not an actual account of 24 hour days.

3.7.3.4.3. *Day-age Theory.* The “days” of Genesis 1:1 were in reality long periods of time during which the geological ages and the various creatures developed. Supported by the fact that the Hebrew word for “day” can also mean “age.”

3.7.3.4.4. *Theistic Evolution Theory.* Evolution was the process God used to bring about the current condition of the universe.

3.7.3.4.5. *Revelatory Theory.* There is no fact in the creation account. The account exists merely to point out the fact that it is God who created the world.

3.7.3.4.6. *Process/Apparent Age/Flood Theory.* The existence of the world and all of its geological ages can be explained in understanding the process which God used, the fact that much of creation came into existence with apparent age, and with the chaotic changes which would happen in a universal flood.

3.7.3.4.6.1. *Halimbawa:* How old was Adam when he was created? He had two ages—his apparent age (mid 30s??) and his real age (1 day).

3.7.3.4.6.2. *Kasulatan:* John 2:1-11. The story of Jesus changing the water into wine. Wine needs to ferment over a period of says, weeks, months, of even years. How then could Jesus have made wine with no fermentation period? Because He created it with *apparent age*.

3.7.3.5. Remember that the correct view of creation will only appear after a careful examination of what the Bible has to say on the subject. *Kasulatan* does not have to fit science; science must fit *Kasulatan*. Do you really believe in a sovereign God and in the inspiration and infallibility of *Kasulatan*?

3.7.4. Providence of God (*Nagsusustento ang Diyos ng uniberso*)

3.7.4.1. *Introduction.* We have seen that creation was an act of God whereby He spoke and all that we see came into being. But God did not just create the world and then leave it on its own. Rather, He is continuously involved in the day to day affairs of His creation. This involvement is called Providence.

3.7.4.2. *Definition*

3.7.4.2.1. **DEF** — “Providence is the continual working of God by which he preserves and controls his universe and his creatures, moving them forward according to their divinely intended purpose”

3.7.4.2.2. **CP** (Providence of God) — Ephesians 1:11—“In him we were chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will”

3.7.4.3. *Theories opposed to Providence*

3.7.4.3.1. *Deism*, as we saw above, is the belief that God created the universe and established the laws of nature by which it operates, then withdrew to let it run by those natural laws. Therefore God is not directly involved with its operation. He still has general oversight over the laws but no direct involvement in the working of either the universe or its creatures.

3.7.4.3.2. *Naturalism* maintains that nature is the only level of reality. Humanity’s happiness depends upon his adjustment to the laws of nature. Therefore, either there is no God, or He is not involved. If there is a god it is not necessary to be concerned about him in developing one’s philosophy of life.

3.7.4.3.3. *Pantheism* says that everything is God. Therefore, there is no difference between God and world. Hence, there is no room for Providence in the system. What we call Providence is just identical with the laws of nature. Since God is “everything,” and we are something, or a part of the everything, then we are a part of God.

3.7.4.3.4. *Fatalism (bahala na)* says all events are fixed beforehand. Nothing that man can do effect the way things will happen. The originating cause is just blind, impersonal chance. God is ruled out.

3.7.4.3.5. *Partial providence* sees God as controlling the larger and more important things of the universe and life, but He does not become involved with the smaller things.

3.7.4.4. *Categories of Providence. It is easier to understand God’s providence by dividing His work into four parts, as follows:*

3.7.4.4.1. *Preservation* is the continuing work of God in maintaining His creation.

3.7.4.4.1.1. Colossians 1:17 — “... in him all things hold together.”

3.7.4.4.1.2. Hebrews 1:2-3 — “... his Son [was] ... appointed heir of all things ... is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. ”

3.7.4.4.2. *Cooperation* is the exercise of God's power in cooperation with all subordinate powers which He has created, which cause them to act as they do.

3.7.4.4.2.1. Proverbs 21:1 — "The king's heart is in the hand of the LORD; he directs it like a watercourse wherever he pleases."

3.7.4.4.3. *Government* is the continual activity of God over His universe in order to secure His originally intended purpose.

3.7.4.4.3.1. Psalm 103:19 — "The LORD has established his throne in heaven, and his kingdom rules over all."

3.7.4.4.4. *Miracles* are direct supernatural acts of God, above the natural, by which He brings about His will for His creatures.

3.7.4.4.4.1. John 20:30-31 — "*Jesus did many other miraculous signs But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.*"

3.7.4.5. *Some areas in which the Providence of God is seen:*

3.7.4.5.1. In controlling the universe:

3.7.4.5.1.1. Joshua 10:1-14 — "The LORD said to Joshua, 'Do not be afraid of them; I have given them into your hand. Not one of them will be able to withstand you.' the LORD hurled large hailstones down on them from the sky, and more of them died from the hailstones than were killed by the swords Joshua said to the LORD ... 'O sun, stand still over Gibeon, O moon, over the Valley of Aijalon.' So the sun stood still, and the moon stopped The sun stopped in the middle of the sky and delayed going down about a full day."

3.7.4.5.2. In controlling the rulers of this world:

3.7.4.5.2.1. Daniel 4:17-25 — "... this is the decree the Most High has issued against my lord the king: You will be driven away from people and will live with the wild animals; you will eat grass like cattle and be drenched with the dew of heaven. Seven times will pass by for you until you acknowledge that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes."

3.7.4.5.3. In bringing men to Christ:

3.7.4.5.3.1. Acts 8:26-39 — "Now an angel of the Lord said to Philip, 'Go' So he started out, and on his way he met an Ethiopian ... sitting in his chariot reading the book of Isaiah the prophet 'Do you understand what you are reading?' Philip asked. 'How can I,' he said, 'unless someone explains it to me?' So he invited Philip to come up and sit with him. ... Then Philip ... told him the good news about Jesus and

the eunuch said, "... Why shouldn't I be baptised?" When they came up out of the water, the Spirit of the Lord suddenly took Philip away"

3.7.4.5.4. In controlling things in the life of the Christian:

3.7.4.5.4.1. Romans 8:28-29 — “And we know that in all things God works for the good of those who love him, who have been called according to his purpose. For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.”

3.7.4.5.5. In being interested in the smallest details of life:

3.7.4.5.5.1. Matthew 10:29-30 — “Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father. And even the very hairs of your head are all numbered.”

3.7.4.5.6. In controlling the death of man:

3.7.4.5.6.1. Hebrews 9:27 — “Just as man is destined to die once, and after that to face judgment”

3.7.4.6. *Providence and Prayer.*

3.7.4.6.1. One of the difficult areas in understanding Providence is in trying to see its relationship to prayer. There is a tendency to either one of two extremes. On the one hand, to assume that God is in control and therefore we do not need to pray. Or, on the other hand, to at least imply that God is not really in control if He can be coerced into a given activity solely because of our prayers. Neither one will stand the test of Kasulatan.

3.7.4.6.2. “Transforming prayer” is not the transforming of God into harmony with my will, so much as it is the transforming of my will into harmony with God’s will. We need to see God’s purpose in commanding us to pray as much as we see it in accomplishing things in areas where He does not command us to pray.

3.7.4.6.2.1. “It is as much decreed that it shall be done in answer to prayer as it is decreed that it shall be done at all.”⁷

3.7.5. Are there Problems with the Plan of God? (*May mga problema sa Plano ng Diyos?*)

3.7.5.1. *The Problem of Sin (Kung mabuti ang Diyos, bakit may kasalanan sa mundo?)*

⁷ Lewis S. Chafer, *Systematic Theology, I*, p. 256.

3.7.5.1.1.1. *Natural Evil* does not involve the choices of humans but is a force of nature that appears evil to mankind. *Mga halimbawa: bagyo, mga sakit, atbp.*

3.7.5.1.1.2. *Moral Evil* is a direct result of the sins of man. The only person to be blamed for moral evil is man

3.7.5.1.2. The plan of God renders a future sinful act certain, but it does not hinder the self-determination of the human will, nor does it remove the responsibility from the one who wills to sin. It is a part of the permissive will of God. However, that does not mean that the outcome of the wilful sinful acts of the individual is uncertain to God. Rather, he permits them to come to pass by the free moral agency of His creatures, rather than determining that they shall come to pass of His own sovereign will. See, for example, the following passages:

3.7.5.1.2.1. Psalm 78:29 — “They ate till they had more than enough, for *he had given them what they craved.*”

3.7.5.1.2.2. Psalm 106:15 — “So *he gave them what they asked for*, but sent a wasting disease upon them.”

3.7.5.1.2.3. Acts 14:16 — “In the past, *he let all nations go their own way.*”

3.7.5.1.2.4. Acts 17:30 — “In the past *God overlooked such ignorance*, but now he commands all people everywhere to repent.”

3.7.5.1.3. Permission does not mean passivity on the part of God. That would imply that something is beyond His control. Neither does certainty mean compulsion; that would negate the free will of man and place the responsibility on God rather than on man.

3.7.5.1.3.1. God deals with sin in four different ways⁸:

3.7.5.1.3.1.1. *God can prevent sin.* The *Kasulatan* records that God sometimes stops people from sinning. An example of this is the story of Abimelech and Sarah (Genesis 20) where God kept Abimelech from entering into a sexual relationship with the woman he thought to be Abraham’s sister—Sarah.

3.7.5.1.3.1.2. *God can permit sin to happen.* God sometimes permits people to sin because they have not listened to His commands. The purpose of this turning-over-to-sin is so that the people would see the error of their ways and return to God (Psalm 81:13).

⁸ Adapted from Erickson, *Christian Theology*, pp. 399-401.

3.7.5.1.3.1.3. *God can direct sin.* The story of Joseph is a good example of this as illustrated in Joseph's statement to his brothers, "You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives. (Genesis 50:20)." His brothers hated him and didn't care what happened to him. His life was one story of hardship after another.. However, in the end, God placed Joseph into a position of power in the land of Egypt whereby he could see that thousands of people's lives were saved, including those of his brothers.

3.7.5.1.3.1.4. *God can limit sin.* The story of Job is a great example of this. We read in the first few chapters about Satan's interest in Job and God's permitting Satan to torment Job—in a limited way. Satan could not do whatever he wanted—he needed God's permission before he could do anything.

3.7.5.2. *The Problem of the Will of Man (Ang kalooban ng tao: Libre o hindi libre?)*

3.7.5.2.1. Does man really have a choice? Does not the decree render all things certain and therefore there really is no "free will"?

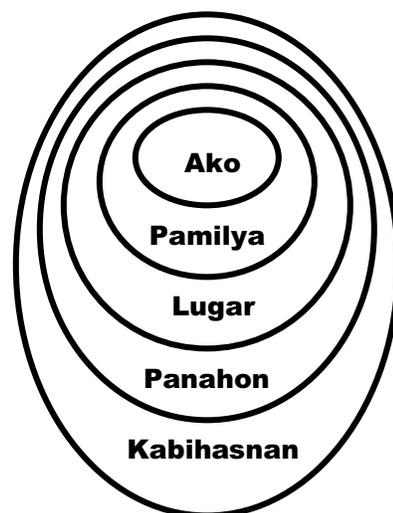
3.7.5.2.2. I am free to do as I choose BUT my choice is limited by God's influence on my life. God created me; gave me my ancestors; placed me in a certain place, at a certain time, and in a certain culture. All of these things act together in influencing me to choose to live a certain way (see Fig. 3.8).

3.7.5.2.3. *Halimbawa,* when confronted by a meal of fish I make sure to avoid eating the head. I can eat the head if I want but I do not choose to do so. The reasoning is quite simple: I am not used to eating fish heads. That is because I was born in Canada. My place of birth and the culture I grew up in has influenced the types of food I eat.

3.7.5.2.4. From this we can see that the freedom of humanity is part of the decree of God. It is not separate from it. "Free" means that man is not conscious of any necessity being imposed upon him. He acts as his own mind and will directs him. However, the Bible clearly teaches that man is responsible for his actions and that he has a moral choice—that freedom has limits or restrictions:

3.7.5.2.4.1. It is within the established laws of God;

Fig. 3.8 Freedom of the Human Will



3.7.5.2.4.2. It is consistent with man's nature. It is "finite" freedom, and governed by his "old nature."

3.7.5.2.4.3. Man is a fallen being and can only exercise his will toward evil. He is incapable of choosing the good (in the spiritual and redemptive sense).

4. CHRISTOLOGY (THE DOCTRINE OF JESUS CHRIST)

A.R.: Christian Theology, pp. 661-758 [97 pp.]

4.1. BAPTIST CONFERENCE OF THE PHILIPPINES STATEMENT OF FAITH

4.1.1. *The Statement of Faith of the BCP has the following to say about Jesus Christ:* We believe in Jesus Christ, God's only begotten Son, conceived by the Holy Spirit. We believe in His virgin birth, sinless life, miracles, and teachings. We believe in His substitutionary atoning death, bodily resurrection, ascension into heaven, perpetual intercession for His people, and personal visible return to earth.

4.2. DEITY OF CHRIST (as the Second Person of the Trinity)

4.2.1. Pre-Existence of Christ. Technically the preexistence of Christ merely states that He existed prior to the incarnation and does not state as such that He is eternal. However, often the term is used to refer to the fact that He was God (hence eternal) before He became man. This is not unimportant. If He is not preexistent, then there is no Triunity, He is not God, and He is a liar, for He claimed preexistence.

4.2.2. Proof of Deity of Christ

4.2.2.1. *Triunity.* A carefully developed doctrine of the Trinity will in the process of its consideration be a proof of the Deity of Jesus Christ. If the Trinity is eternal then the Second Person of the Trinity must also be eternal, and Christ is that Second Person of the Trinity.

4.2.2.2. *Creator.* If Christ is the Creator then He obviously existed before His incarnation through Mary.

4.2.2.2.1. John 1:3 — *“Through him all things were made; without him nothing was made that has been made.”*

4.2.2.2.2. 1 Corinthians 8:6 — *“... there is but one Lord, Jesus Christ, through whom all things came and through whom we live.”*

4.2.2.2.3. Colossians 1:16-17 — *“For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together.”*

4.2.2.2.4. Hebrews 1:2 — *“... he has spoken to us by his Son ... through whom he made the universe.”*

4.2.2.3. *Came from Heaven.* The statements in Scripture concerning the heavenly origin of Christ indicate His preexistence.

4.2.2.3.1. John 3:17 — “For God did not *send his Son into the world* to condemn the world, but to save the world through him.”

4.2.2.3.2. John 3:31 — “The *one who comes from above* is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth. *The one who comes from heaven* is above all.”

4.2.2.3.3. John 6:38 — “For *I have come down from heaven* not to do my will but to do the will of him who sent me.”

4.2.2.4. *His Titles.* Remember what we said concerning the Names of God. When you study the Titles that have been given Jesus you conclude that these must refer to One who exists eternally.

4.2.2.4.1. Logos (lovgo") / Word

4.2.2.4.1.1. John 1:1,14 — “In the beginning was the Word, and the Word was with God, and *the Word was God* *The Word became flesh* and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.”

4.2.2.4.1.2. There are at least four (4) concepts in the word “logos” as John uses it:

- Revelation—making known the truth
- Intelligence—having the power of mind
- Order—speaking of design and purpose
- Incarnation—embodiment in a physical form

4.2.2.4.2. The Son of God

4.2.2.4.2.1. Romans 1:4 — “... and who through the Spirit of holiness was *declared with power to be the Son of God*, by his resurrection from the dead: Jesus Christ our Lord.”

4.2.2.4.2.2. This term as used in the New Testament looks at the eternal relationship that Christ bears to God, The Father.

4.2.2.4.2.3. *False Theories of Sonship.* There are at least six (6) false theories of Sonship that should be avoided.

4.2.2.4.2.3.1. *Sonship by Incarnation* says that Christ only became a Son at incarnation. All previous references merely predict that fact that He will be the Son. However, this implies that Sonship only relates to His humanity, whereas it really looks at His relationship with the Father. That relationship is eternal.

4.2.2.4.2.3.2. *Sonship by Baptism* says that Christ became a Son at His baptism. However, He is called the Son of God many times before this event, and there is nothing in the Baptism that would make Him a Son. God did not say, "You have *become* my Son." He said, "This *is* my Son."

4.2.2.4.2.3.3. *Sonship by Resurrection* says that He became the Son at His resurrection, however, Romans 1:4 says that the resurrection "declared Him to be the Son of God," not that it *made* Him the Son of God.

4.2.2.4.2.3.4. *Sonship by Exaltation* appeals to Hebrews 1:3ff in saying that He became the Son after being exalted. However, He is called the Son many times prior to His exaltation.

4.2.2.4.2.3.5. *Sonship by Title* says that the term "Son" refers to a Title that was given to Him, not a designation of what He is by nature. But this denies the concept of "generation" and that is the point of the Scripture.

4.2.2.4.2.3.6. *Sonship by Covenant Relationship* claims that when God made the covenant with humanity, He made Christ the "Son" at that point, and that this will end at the eternal state. But "Sonship" refers to relationship, not work.

4.2.2.4.2.4. The Biblical View of Sonship is that the Son is eternally generated by the Father.

4.2.2.4.2.4.1. Psalm 2:7 — "I will proclaim the decree of the LORD: He said to me, "You are my Son; today I have become your Father." "I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee." (2.7).

4.2.2.4.2.4.2. Note that Christ is here declared to be the "Son" in the day of eternal decree—i.e. Before the foundation of the world (*see 3.7.2, above*). Further it is stated that He is begotten at the time of this eternal decree. This passage is quoted three times in the New Testament:

4.2.2.4.2.4.2.1. Acts 13:33 — "he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: 'You are my Son; today I have become your Father.'"

4.2.2.4.2.4.2.2. Hebrews 1:5 — “For to which of the angels did God ever say, ‘You are my Son; today I have become your Father’? Or again, ‘I will be his Father, and he will be my Son’”? (He 1.5).

4.2.2.4.2.4.2.3. Hebrews 5:5 — “So Christ also did not take upon himself the glory of becoming a high priest. But God said to him, ‘You are my Son; today I have become your Father.’”

4.2.2.4.2.4.2.4. Studied in context, they reveal the eternal generation of the Son. It is a relationship, not a point of beginning.

4.2.2.4.3. The “First Born”

4.2.2.4.3.1. This term is used seven (7) times with reference to Christ, and these seven usages reveal three (3) different views:

4.2.2.4.3.1.1. *Before creation.* He exists before all creation; hence He must be eternally self-existent.

4.2.2.4.3.1.1.1. Colossians 1:15 — “He is ... *the firstborn over all creation.*”

4.2.2.4.3.1.2. *Firstborn of Mary.* Obviously this means the first child born of Mary. Hence, it is here speaking of His incarnate person.

4.2.2.4.3.1.2.1. Matthew 1:25 — “And knew her not till *she had brought forth her firstborn son:* and he called his name JESUS.”

4.2.2.4.3.1.3. *Firstborn by Resurrection.* This refers to the fact that He is the first to be resurrected out from among the dead.

4.2.2.4.3.1.3.1. Colossians 1:18 — “And he is the head of the body, the church; he is the beginning and *the firstborn from among the dead,* so that in everything he might have the supremacy.”

4.2.2.4.4. The “Only Begotten” / “One and Only”

4.2.2.4.4.1. This looks at a relationship with the Father that no one else has.

4.2.2.4.4.1.1. John 1:14 — “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of *the One and Only,* who came from the Father, full of grace and truth.”

4.2.2.4.5. Yahweh

4.2.2.4.5.1. The God who revealed Himself to Moses in the burning bush (Exodus 3) identified Himself as the great I AM (Exodus 3:14). Compare that with the discussion between Christ and the Pharisees in John 8 and particularly His claim to the “I AM” (John 8:58). This supports the claim that Jesus Christ is equal to the Yahweh of the Old Testament.

4.2.3. Angel of Yahweh. The appearances of the Angel of Yahweh in the Old Testament must have been pre-incarnate appearances of the second person of the Godhead. Consider the following:

4.2.3.1. *He is God*

4.2.3.1.1. Genesis 16:7-14 — “The angel of the LORD found Hagar ... and he said, ‘Hagar, servant of Sarai, where have you come from, and where are you going?’ She gave this name to the LORD who spoke to her: ‘You are the God who sees me....’”

4.2.3.1.2. Exodus 3:2 — “There the angel of the LORD appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up.”

4.2.3.1.3. Judges 2:1-4 — “The angel of the LORD went up from Gilgal to Bokim and said, ‘I brought you up out of Egypt and led you into the land that I swore to give to your forefathers.’”

4.2.3.2. *He is distinct from God*

4.2.3.2.1. Genesis 24:7 — “The LORD, the God of heaven, who brought me out of my father's household and my native land and who spoke to me and promised me on oath, saying, ‘To your offspring I will give this land’ —he will send his angel before you so that you can get a wife for my son from there.”

4.2.3.2.2. Zechariah 1:12-13 — “Then *the angel of the LORD* said, “LORD Almighty, how long will you withhold mercy from Jerusalem and from the towns of Judah, which you have been angry with these seventy years?” So the LORD spoke kind and comforting words to the angel who talked with me.”

4.3. **DEITY OF JESUS (as the Incarnate God)**

4.3.1. Introduction. Above we noticed that the pre-incarnate Christ was God. The question remains, was His deity diminished in any way by the incarnation? The Bible says no.

4.3.2. Jesus Possessed the Attributes of God

4.3.2.1. *Eternality*

4.3.2.1.1. John 8:58 — “I tell you the truth,’ Jesus answered, ‘*before Abraham was born, I am!*’”

4.3.2.1.2. John 17:5 — “And now, Father, glorify me in your presence with *the glory I had with you before the world began.*”

4.3.2.2. *Omnipresence*

4.3.2.2.1. Matthew 18:20 — “For where two or three come together in my name, there am I with them.”

4.3.2.2.2. Matthew 28:20 — “... and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

4.3.2.3. *Omniscience*

4.3.2.3.1. Matthew 16:21 — “From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the law, and that he must be killed and on the third day be raised to life.”

4.3.2.3.2. Luke 6:8 — “But *Jesus knew what they were thinking* and said to the man with the shrivelled hand, ‘Get up and stand in front of everyone.’ So he got up and stood there.”

4.3.2.3.3. John 4:29 — “Come, see a man who *told me everything I ever did.* Could this be the Christ?”

4.3.2.4. *Omnipotence*

4.3.2.4.1. Matthew 28:20 — “... and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

4.3.2.4.2. John 11:38-44 — [the story of the raising of Lazarus from the dead.]

4.3.3. Jesus Claimed to be God

4.3.3.1. *John 8:58* — “I tell you the truth,’ Jesus answered, ‘before Abraham was born, I am!’”

4.3.3.2. *John 10:30* — “I and the Father are one.”

4.3.4. Jesus Had the Name and Titles of Deity

4.3.4.1. *Son of God.* The expression “son of ...” when joined to another noun was understood to imply the possession of the characteristics which were inherent in the noun to which they were joined. For instance, when Jesus referred to Judas as a “son of perdition,” they understood what He meant. Judas was characterised by the same things that were true of perdition. When Jesus used the term “Son of God,” the Jews clearly understood that he was claiming to possess the same characteristics as God, hence claiming to be God. They rejected that claim, and hence rejected His Person and Work.

4.3.4.1.1. John 10:36 — “what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, ‘I am God's Son?’”

4.3.4.2. *Lord*

4.3.4.2.1. Luke 1:76 – (about John the Baptist) “And you, my child, will be called a prophet of the Most High; for you *will go on before the Lord to prepare the way for him*”

4.3.4.2.2. Malachi 3:1 — “See, I will send my messenger, who will prepare the way before me. Then suddenly the *Lord you are seeking will come* to his temple; the messenger of the covenant, whom you desire, will come,’ says the LORD Almighty.”

4.3.4.3. *God*

4.3.4.3.1. John 1:1 — “In the beginning was the Word, and the Word was with God, and *the Word was God.*”

ejn ajrch/' h\n oj lovgo", kai; oj lovgo" h\n pro;" tovn qeovn, kai; qeo;" h\n oj lovgo".

4.3.5. Jesus Did the Work of God. Christ claimed to do those things that are reserved for God alone. Notice the following four (4) things that Christ claimed to do, and which can only be true of God. Hence, He either did the work of God as He claimed, or He was an impostor and a blasphemer, as the Jews accused Him of being:

4.3.5.1. *Forgave Sins*

4.3.5.1.1. Mark 2:1-12 — “A few days later, when Jesus again entered Capernaum, Some men came, bringing to him a paralytic they made an opening in the roof above Jesus and ... lowered the mat the paralysed man was lying on *Jesus ... said to the paralytic, ‘Son, your sins are forgiven.’* Now some teachers of the law were sitting there, thinking to themselves, ‘... He's blaspheming! *Who can forgive sins but God alone?*’ ... Jesus ... said to them, ‘... Which is easier: to say to the paralytic, “Your sins are forgiven,” or to say, “Get up, take your mat and walk”? But that you may know that the Son of Man has authority on earth to forgive sins....’ He said to the paralytic, ‘I tell you, get up, take your mat and go home.’ He got up, took his mat and walked out in full view of them all and *they praised God*”

4.3.5.2. *Gave Life*

4.3.5.2.1. John 5:21 — “For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it.”

4.3.5.3. *Raised the Dead*

4.3.5.3.1. John 11:43 — “When he had said this, Jesus called in a loud voice, ‘Lazarus, come out!’”

4.3.5.4. *Judged*

4.3.5.4.1. John 5:22,27 — “Moreover, the Father judges no-one, but has entrusted all judgment to the Son And he has given him authority to judge because he is the Son of Man.”

4.3.6. A Concluding Scripture

4.3.6.1. CP (Deity of Jesus) — John 8:58 — “I tell you the truth,’ Jesus answered, ‘before Abraham was born, *I am!*’”

4.4. HUMANITY OF JESUS

4.4.1. While the deity of Christ is the normal aspect of His nature to be attacked, it is important to note that to make a mistake in understanding the true nature of His humanity also affects His nature and hence His work. Therefore, consider:

4.4.1.1. *Possessed Human Body*

4.4.1.1.1. Luke 2:52 — “And Jesus *grew in wisdom and stature*, and in favour with God and men.”

4.4.1.1.2. John 8:40 — “As it is, you are determined to kill me, *a man* who has told you the truth that I heard from God. Abraham did not do such things.”

4.4.1.2. *Had Human Soul and Spirit*

4.4.1.2.1. Matthew 26:38 — “Then he said to them, ‘*My soul* is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.’”

4.4.1.2.2. Luke 23:46 — “Jesus called out with a loud voice, ‘Father, into your hands *I commit my spirit.*’ When he had said this, he breathed his last.”

4.4.1.3. *Had limitations of sinless humanity*

4.4.1.3.1. Got Hungry

4.4.1.3.1.1. Matthew 4:2 — “After fasting for forty days and forty nights, *he was hungry.*”

4.4.1.3.2. Got Thirsty

4.4.1.3.2.1. John 19:28 — “Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, *‘I am thirsty.’*”

4.4.1.3.3. Got Tired

4.4.1.3.3.1. John 4:6 — “Jacob's well was there, and *Jesus, tired* as he was from the journey, *sat down by the well.* It was about the sixth hour.”

4.4.1.3.4. Got Tempted

4.4.1.3.4.1. Mark 1:13 — “... and he was in the desert for forty days, *being tempted* by Satan.”

4.4.1.3.5. Had human body, soul, and spirit

4.4.1.3.5.1. Luke 2:52 — “And Jesus grew in wisdom and stature”

4.4.1.3.5.2. Matthew 26:38 — “Then he said to them, ‘My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.’”

4.4.1.3.5.3. Luke 23:46 — “Jesus called out with a loud voice, ‘Father, into your hands I commit my spirit.’ When he had said this, he breathed his last”

4.5. CHRIST’S INCARNATION

4.5.1. Introduction

4.5.1.1. We have seen that Jesus was fully God and Fully man. So what does this mean? How can we understand this “two natures in one person”?

4.5.2. Definition of Incarnation

4.5.2.1. **DEF** — “The incarnate Christ possessed full Deity and perfect humanity united in one Person forever, without mixture, change, division or separation.”

4.5.3. History of the Doctrine

4.5.3.1. *Erroneous Views* (see Fig. 4.1, below, at may mga larawan sa tabi). There are really six (6) ways in which you can make a mistake in understanding the incarnation of Jesus Christ:

- 4.5.3.1.1.1. Deny the Genuineness of His Deity
- 4.5.3.1.1.2. Deny the Completeness of His Deity
- 4.5.3.1.1.3. Deny the Genuineness of His Humanity
- 4.5.3.1.1.4. Deny the Completeness of His Humanity
- 4.5.3.1.1.5. Divide His Person
- 4.5.3.1.1.6. Confuse His Natures

Fig. 4.1 Views of the Incarnation of Christ

| PANGALAN | DOCETISTS | EBIONITES | GNOSTICISM | ARIANS |
|------------------|----------------------------------|------------------------------------|------------------------------------|---------------------------------|
| PETSA: | 1st century | 2nd century | 1st century | 4th century |
| SARILI NG TAO: | WALA – parang tao lang | MAYROON | MAYROON | MAYROON |
| SARILI NG DIYOS: | MAYROON | WALA – ipanganak nina Jose & Maria | WALA – sumanib si Cristo kay Jesus | WALA – unag likha ng Diyos |
| LABAN: | Irenaeus, Tertullian | Irenaeus, Origen | Col, Tim, 1 John | Nicea 325 |
| PANGALAN | APPOLINARIANS | NESTORIANS | EUTYCHIAN/MONOPHYSITE | ORTHODOX |
| PETSA: | 4th century | 5th century | 5th century | 5th century |
| SARILI NG TAO: | WALA – human spirit was replaced | MAYROON – pero 2 pagkatao | WALA – halo-halo | MAYROON – 2 sarili – 1 pagkatao |
| SARILI NG DIYOS: | MAYROON | MAYROON - pero 2 pagkatao | WALA – halo-halo | MAYROON – 2 sarili – 1 pagkatao |
| LABAN: | Constantinople 681 | Constantinople 681 | Ephesus 431 | Chalcedon 451 |

4.5.3.1.2. Here are some examples from Church History of problems people have had in understanding the Incarnation:

4.5.3.1.3. *Docetist Heresy*. Docetists denied the reality of the body of Jesus. They said it only seemed to be a human body. [Their name is derived from the Greek word *dokeiw* (*dokeo*), which means, “to seem.”] This statement stems from their belief that all matter is evil. If matter is evil and Christ is pure then it would be impossible for Christ to have a material (i.e. evil) body. Ignatius, Irenaeus, and Tertullian opposed them in the 1st century.

4.5.3.1.4. *Ebionite Heresy*. Ebionites denied the true deity of Jesus Christ. They agreed that he was a real man born of Joseph and Mary, but that he was not God. This teaching came as a result of their desire to defend monotheism. Irenaeus, Hippolytus, Origen, and Eusebius opposed this teaching.

4.5.3.1.5. *Arian Heresy*. Begun by Arius about AD 280, this teaching holds that Jesus possessed full humanity but was the first creation of God—of similar substance

to God but not of the same substance as God. The Arians were opposed by Athanasius and Ossius and were finally condemned at the Council of Nicea (AD 325). The Jehovah's Witnesses continue this belief today.

4.5.3.1.6. *Appollinarian Heresy.* Begun by Appolinarius, Bishop of Laodicea, in the 4th century, the Appolinarians defended the deity but denied the true humanity of Jesus. They claimed that the "Divine Logos" (word) took the place of Jesus' human spirit. They struggled with trying to understand a perfect God and a perfect man in one person. The Council of Constantinople condemned this teaching (AD 681).

4.5.3.1.7. *Nestorian Heresy.* Nestorius, Bishop of Constantinople, in 5th century, objected to the Roman Catholic teaching of Mary as "The Mother of God." He ended up developing a theory of Christ that really was two persons. It was something like the Holy Spirit dwelling in two persons. The Council of Constantinople condemned this teaching (AD 681).

4.5.3.1.8. *Eutychian & Monophysite Heresy.* 5th century. The Council of Ephesus condemned this teaching (AD 431)

4.5.3.2. *Orthodox View (see Fig. 4.2., sa tabi)*

4.5.3.2.1. The Orthodox view was outlined at the Council of Chalcedon (AD 451). Remember that this doesn't mean the doctrine was formed then. Rather that the Council formally affirmed the Orthodox viewpoint in light of all the other errors being circulated at the time.

4.5.4. Hypostatic Union (see Fig. 4.2., sa tabi)

4.5.4.1. Hypostasis (u|postasi") means "substance" or "nature." Originally synonymous with the Latin word *substantia*, meaning "substance," it became a theological word referring to substance or essence of a person, particularly one of the Persons in the Godhead. While the term can be applied to

EBIONITES



Denied Divine Nature

DOCETISTS



Denied Human Nature

ARIANS



Denied Divine Nature

NESTORIANS



Denied Union of Natures

EUTYCHIANS



Denied Distinction of Natures

APPOLLINARIANS



Denied Human Spirit



Fig. 4.2. The Hypostatic Union

any member of the Godhead, it is generally used to explain the fact that in Jesus Christ, there is brought together, brought into “union,” the two “natures,” that of God and man, without diminishing either and without mixing or confusing either.

4.5.4.2. **DEF** (Hypostatic Union)— *“The existence in Jesus Christ of two distinct natures in one person.”*

4.5.5. Theanthropic Person

4.5.5.1. This refers to the same thing as the Hypostatic Union. It takes two Greek words, θεος (Theos) = “God,” and ανθρωπος (anthropos) = “man,” and combines them in the one word Theanthropic = “the God-man”. Then it adds to it the word “person” to indicate that these two natures exist in one Person.

4.5.5.2. **DEF** (Theanthropic Person) — “The one person of Jesus Christ being both God and man.”

4.5.5.3. Some Key Scripture Passages. There are many places in the Bible where the truth of the Hypostatic Union / Theanthropic Person is seen. Please carefully study the following:

4.5.5.3.1. **CP** (Theanthropic Person) John 1:1,2, 14—“In the beginning was the Word and the Word was with God and the Word was God. He was in the beginning with God And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.”

4.5.5.3.2. Romans 1:2-5 — “... his Son, who as to his human nature was a descendant of David, and who through the Spirit of holiness was declared with power to be the Son of God”

4.5.5.3.3. Galatians 4:4-5 — “But when the time had fully come, *God sent his Son, born of a woman*”

4.5.5.3.4. 1 Timothy 3:16 — “He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.”

4.5.5.3.5. Hebrews 2:14 — “Since the children have flesh and blood, *he too shared in their humanity*”

4.5.5.3.6. 1 John 1:1-3 — “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life. The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. We proclaim to you what we have seen and heard, so that you also

may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.”

4.5.6. Kenosis

4.5.6.1. *Definition.* Kenosis comes from the Greek word ejkenovsen (ekenosen) = “to empty,” which appears in Philippians 2 and describes the process Christ went through as He prepared for life on earth.

4.5.6.2. **CP** Philippians 2:5-11—“... Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on the earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

4.5.6.3. The Key Question: Of What Did Christ Empty Himself? “The ‘emptying’ of Christ was taking on an additional nature, a human nature with limitation. His deity was never surrendered.”⁹

4.5.6.3.1. Form of Bond-servant

4.5.6.3.2. made in the likeness of men

4.5.6.3.3. appearance of a man

4.5.6.3.4. humbled Himself to obedience to death on a cross

4.6. THE VIRGIN BIRTH

4.6.1. Introduction

4.6.1.1. How important is the virgin birth of Jesus Christ? Is it an essential part of evangelical doctrine? Do you have to believe in the virgin birth in order to be saved?

4.6.2. Prophecies of Old Testament

4.6.2.1. *Prophecies of Birth in General*

4.6.2.1.1. *The Date of His birth* is foretold in the following two passages of Scripture:

⁹ Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), p. 229.

4.6.2.1.1.1. Genesis 49:10 — “The sceptre will not depart from Judah, nor the ruler's staff from between his feet, *until he comes to whom it belongs and the obedience of the nations is his.*”

4.6.2.1.1.2. Daniel 9:25 — “Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, *there will be seven ‘sevens,’ and sixty-two ‘sevens.’*”

4.6.2.1.2. *The Place of His birth* is clearly stated in the following verse, which is further supported by the story of King Herod and the Magi.

4.6.2.1.2.1. Micah 5:2 — “But you, *Bethlehem Ephrathah*, though you are small among the clans of Judah, *out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.*”

4.6.2.1.3. *The Supernatural Character of His birth.* Jesus was to be born of a virgin. See 4.6.2.2.1, below, for a further discussion of this verse.

4.6.2.1.3.1. Isaiah 7:14 — “Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel.”

4.6.2.1.4. *His Generation as Eternal Son* was discussed previously (see 4.2.2.4.2, above). Suffice it to say, the day in which Christ was begotten was not the same as the day of His birth in Bethlehem. Rather it was the day in which the decree of God was made—in eternity before the foundation of the earth.

4.6.2.1.4.1. Psalm 2:7 — “I will proclaim the decree of the LORD: He said to me, “You are my Son; today I have become your Father.”

4.6.2.2. *Prophecies of Virgin Birth*

4.6.2.2.1. The key verse dealing with the prophecy of the Virgin Birth is Isaiah 7:14. Here is an explanation of the verse and how it helps us understand the Virgin Birth of Jesus Christ.

4.6.2.2.2. Isaiah 7:14 — “Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel.”

4.6.2.2.3. *Setting of the verse.* Ahaz is a wicked king. He has repeatedly done evil in the sight of God (sacrificed his son in the fire, followed the detestable ways of the nations the LORD had driven out before the Israelites, offered sacrifices and burned incense at the high places, on the hilltops and under every spreading tree).

4.6.2.2.4. The prophet Isaiah has been sent by God to Ahaz the King of Judah to deliver a message to the king. The king is seeking some encouragement concerning a

coming battle with a coalition army of Aram and Israel. Isaiah comes from God offering to Ahaz the opportunity of asking God for a sign. Great latitude is given; for he says the sign can be “deep as Sheol or high as heaven” (Isaiah 7:11). But Ahaz is really not interested in obligating himself to any revelation that might come from God and so declines the offer. It is upon this rejection of Isaiah’s suggestion that the prophecy of 7:14 is given.

4.6.2.2.5. God is saying that Ahaz will not be able to save Israel—only God can do that. And God will not do it in any normal way. Rather He will use a young, unmarried, virgin to bring hope to Israel. Ahaz eventually sold some of the Temple furnishings to buy help from Assyria. In the end he was not even honoured with burial among the kings of Israel.

4.6.2.2.6. *The Point.* The point in this context is that Ahaz had great latitude in asking for a sign, but because of his refusal God Himself will perform a sign that will be far greater than anything Ahaz could imagine. That fact sets the direction for the understanding of the word *ALMAH*.

4.6.2.2.7. *Meaning of ALMAH (“virgin”).* There has been much debate over the possible meaning of the Hebrew word *ALMAH* which is translated “virgin.” While it must be recognised that the word *ALMAH* as a Hebrew word by itself does not necessarily mean virgin I think that the context of its usage in Isaiah, as well as in the Old Testament, is conclusive.

4.6.2.2.8. *The Problem.* The primary problem is not just the problem of Ahaz. It is the same problem that men and women face today. IF this Jesus is really God who became incarnated into this world by the means of a miraculous conception and a virgin birth, then He must be God and it is our responsibility to bring our lives into conformity with his will. But if I do not want to face that question, then I certainly do not want to accept the truth of the virgin birth.

4.6.3. Statements of New Testament

4.6.3.1. *As proclaimed to Mary (see Luke 1:26-38)*

4.6.3.1.1. *The Time.* Divine sovereignty has determined this time as indicated in Galatians 4:4. However, the “sixth month” of Elisabeth’s pregnancy with the child who will be known as John the Baptist is also a part of God’s confirmation to Mary of the fact that he is supernaturally moving to bring Israel her Messiah.

4.6.3.1.2. *The Person.* This passage reveals many things concerning the character of this young woman named Mary. But her statement, “be it done to me according to your word” (v. 38), reveals a tremendous faith in God. It is profitable to think about everything that might be involved in the “willingness.” Would she be stoned to death for becoming pregnant out of wedlock? That was the Law of Moses, given by God! Would she lose Joseph whom, we must assume, she sincerely loved as her husband-to-be? Undoubtedly. How would she handle the opinions and cutting comments of all her friends

and neighbours? She knew that this was not the way to “win friends and influence people,” or to become the year’s most popular person. How would we have responded if the angel had suggested this to us?

4.6.3.1.3. *The Means.* This precise means by which Mary is to become pregnant is clearly declared by the angel (vv. 34-35). This statement alone should prove the reality of the virgin birth. How do you hold to inspiration and literal interpretation and decide in favour of any other interpretation?

4.6.3.1.4. *The Titles given to the Son.* The titles promised concerning her Son in this passage substantiate the fact of the virgin birth. Consider the following:

- 4.6.3.1.4.1. Jesus / ”The LORD saves” — v. 31
- 4.6.3.1.4.2. Son of the highest — v. 32
- 4.6.3.1.4.3. Holy One — v. 35
- 4.6.3.1.4.4. The Son of God — v. 35

4.6.3.1.5. All of these names are declarations that this One who is about to be born of the virgin, Mary, is the long-awaited Messiah and he will be born the God-Man, not just a man born of a woman by natural conception.

4.6.3.2. *As Explained to Joseph (see Matthew 1:18-25)*

4.6.3.2.1. *The Discovery.* Shortly after the time of the miraculous conception of Jesus, Mary leaves to visit her cousin Elisabeth and is there for at least four (4) months. When she comes back and meets Joseph, he is devastated. His promised bride, whom he has assumed to be a chaste woman—a virgin—is obviously pregnant, and not with his child.

4.6.3.2.1.1. Matthew 1:18 — “This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but *before they came together, she was found to be with child through the Holy Spirit.*”

4.6.3.2.2. *The Dilemma.* What will Joseph do? What can he do? He has two options:

- 4.6.3.2.2.1.1. He could take her before the leaders, accuse her of adultery in the betrothal period, and have her stoned to death, *OR*
- 4.6.3.2.2.1.2. He could give her a private letter of divorce and send her away.

4.6.3.2.2.2. These were his only two options according to the Law. And Joseph was a “righteous man” (v. 19). Joseph must have agonised over the situation and the decision, but decided to choose the kindest option open to him—divorce her quietly.

4.6.3.2.2.3. Matthew 1:19 — “Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, *he had in mind to divorce her quietly.*”

4.6.3.2.3. *The Explanation.*

4.6.3.2.3.1. *To Joseph.* Before Joseph could take action, however, an angel of the Lord appeared to him.¹⁰ He came with an amazing announcement, but this word from God confirmed the reality of the virgin birth. That which was conceived in Mary was not of any man, but it was “of the Holy Spirit.” How do you understand that with anything other than the virgin birth, and all that it signifies?

4.6.3.2.3.1.1. Matthew 1:20-21 — “But after he had considered this, an *angel of the Lord appeared to him in a dream and said, ‘Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.’*”

4.6.3.2.3.2. *To All Men.* This verse is not only Matthew’s explanation for all men, but it is also the concluding argument to the question: “Immanuel,” or “God with us,” allows for no other explanation!

4.6.3.2.3.2.1. Matthew 1:22-23 — “All this took place to fulfil what the Lord had said through the prophet: *‘The virgin will be with child and will give birth to a son, and they will call him Immanuel’— which means, ‘God with us.’*”

4.6.3.3. *As Declared by Paul*

4.6.3.3.1. Galatians 4:4 — “But when the time had fully come, God sent his Son, *born of a woman, born under law ...*”

4.6.3.3.2. Of course this does not lead us to the truth of the virgin birth. However, notice that the verse tells us the Son of God was born of a woman—no mention is made of a man. While it does not prove the virgin birth it certainly allows for it.

4.6.4. The Theological Meaning of the Virgin Birth

¹⁰ Given our discussion concerning the “angel of the LORD” statements in the Old Testament and their relationship to Jesus, in 4.2.3, above, we should make note of that fact that this passage says, “...an angel of the Lord appeared ...” This is because the Angel of the Lord is at this time a four-month old fetus in Mary’s womb and therefore would not be able to talk to Joseph.

4.6.4.1. *Salvation is Supernatural.* Salvation is not something that humans can accomplish on their own. In fact, humanity is helpless to even begin the process. “Not only is man unable to secure his own salvation, but he could not even introduce a Saviour into human society.”¹¹

4.6.4.2. *Salvation is a Gift of Grace.* God chose someone who was, as Erickson puts it, “incapable of having a child.”¹² Mary was just an unmarried child herself who, even though she possessed remarkable faith, was still in no real position to have a child.

4.6.4.3. *Jesus is Unique.* The virgin birth, in a way nothing else could, singled Jesus out as a very special man in the world—someone upon whom God had placed special attention.

4.6.4.4. *God is Sovereign over nature.* The virgin birth was a miracle, and as such, was another opportunity for God to show His power and authority over nature.

4.7. **ANG PAGKAMATAY NI JESUCRISTO / DEATH OF CHRIST**

4.7.1. Later we will examine the passion of Christ. While both the Death of Christ and the Passion of Christ refer to the same basic event they are divided to indicate the following: Under the Person of Christ we look particularly at His nature. What kind of a person was He? Therefore, here we look at His death to see how that affects our understanding of His Person. On the other hand we look at the Passion of Christ under the Work of Christ to see the significance of the death as it relates to humanity. What was accomplished in that death for us?

4.7.2. Reality of the Death

4.7.2.1. *Who Died?* Some false views concerning the Person of Jesus Christ we examined above hold that Jesus was either not fully God or not fully human. If it was not the Theanthropic Person who died on the cross then the work of Christ is diminished.

4.7.2.2. *Did He die?* One of the views concerning the resurrection is that Jesus only “swooned” or fainted on the cross, and then when He was put into the tomb, the coldness of the tomb revived Him. However, not only could Christ not have survived the beating and crucifixion, if He were to have been revived how could such a beaten and broken man made such an impression as the risen Lord?

4.7.3. Why did He die?

¹¹ Erickson, *Christian Theology*, pp. 757.

¹² Ibid.

4.7.3.1. *As seen by the Jews.* The Jewish leaders believed that if they put Him to death they would finally prove that error of His claims. He claimed to be the Messiah, but He did not say the things they thought He should say, nor did He do the things they expected Him to do. Further, He claimed to be God. This they considered to be blasphemy. Therefore, they were determined to put Him to death to prove Him wrong.

4.7.3.2. *As seen by the Romans.* Jesus was executed because He was a criminal.

4.7.3.2.1. *In the eyes of Pilate.* Pilate concluded Jesus was not guilty of any crime the merited His death, but found himself caught on the horns of a dilemma. To the extent he had any ethical principles he knew it was wrong to put Christ to death. However, he was having enough problems trying to govern the rebellious Jews and he did not need a report going to Caesar questioning his rule, so he “washed his hands,” and ordered the crucifixion.

4.7.3.2.2. *In the eyes of the soldiers.* The Romans soldiers were just carrying out orders. They had been trained to believe that life was expendable. Please Caesar and you will probably live. Displease Caesar and you will undoubtedly die. So, it is better to not let this business of putting someone to death bother you and just carry out your job.

4.7.3.3. *As seen by God.* The purpose of the death of Christ seen from God’s viewpoint is the consideration of His work and will be discussed later.

4.7.4. When did He die?

4.7.4.1. *Not when the Romans crucified Him.* At first it might be argued that of course He died because the Romans crucified Him. However, Roman crucifixion normally took about 36 hours before the person finally died. After about 6 hours, the Jews decided they did not want the bodies on the crosses for the coming Sabbath Day so the soldiers came to break the legs of those hanging on the crosses, thus hastening their death. However, when they came to Jesus they discovered that He was already dead. After that, they pierced His side with a spear, not to cause death, but to prove death. Therefore, technically, the crucifixion did not cause His death.

4.7.4.2. *When He dismissed His spirit.* A harmonisation of the death accounts of Matthew, Luke, and John reveals the following sequence:

4.7.4.2.1. “Then Jesus therefore on receiving the wine cried out again in a loud voice, ‘It is finished.’ And He bowed His head, and said, ‘Father, into Thy hands I commit my spirit.’ And having said these things, He yielded up His spirit.”

4.7.4.3. But if that is a true account of how Jesus died, then can it be said that He was “put to death for our sins”? The answer to that question is seen in the answer to the following:

4.7.5. What is meant by “Death”?

4.7.5.1. Death is separation. But there are three (3) different “deaths” spoken of in the Bible, as follows:

4.7.5.2. *Spiritual Death* is the separation of the person from God.

4.7.5.3. *Physical Death* is the separation of the spirit/soul from the body.

4.7.5.4. *Eternal Death* is the eternal separation of the person from God.

4.7.5.5. Jesus Christ was put to death—spiritual death—by the Father during the three (3) hours from 12:00 - 3:00 PM when the sin of the world was placed upon Him. The separation of this spiritual death is seen in His statement, “My God, My God, why have you forsaken me?” (Matthew 27:46) When “he who knew no sin became sin” for us, God could not stand to look upon that sin and so Christ was truly separated from God the Father in spiritual death.

4.7.5.6. Then that work was finished (“It is finished”). After that, He directly dismissed His spirit, and when His spirit left the body physical death took place.

4.7.5.7. But what about Eternal Death? How does this verse apply?

4.7.5.7.1. Hebrews 5:7 — “During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission.”

4.8. **ANG PAGKABUHAY NA MULI NI JESUCRISTO**

4.8.1. Ang mga Pakita ng pagkabuhay na muli

4.8.1.1. The Bible records several appearances of Jesus Christ after His death. If the Bible is true, these “appearances” give strong proof for the reality of the resurrection. If they are not true and Christ did not rise from the dead, then, as Paul says, “We are still in our sins.” The following shows the strength of the Biblical proof for the resurrection:

4.8.1.2. *Nakita ng mga guardia na nagpagulong ang Anghel ng bato sa nitso at natakot sila.* This undoubtedly revealed and empty grave.

4.8.1.2.1. Matthew 28:2-4 — “There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards were so afraid of him that they shook and became like dead men.”

4.8.1.3. *Napakita si Cristo sa Mary Magdalene.*

4.8.1.3.1. John 20:11-17 — “... but Mary stood outside the tomb crying ... she turned round and *saw Jesus standing there*, but she did not realise that it was Jesus *Jesus said to her*, ‘Mary.’ She turned towards him and cried out in Aramaic, ‘Rabboni!’

(which means Teacher). *Jesus said, '... I have not yet returned to the Father. Go instead to my brothers and tell them, "I am returning to my Father and your Father, to my God and your God."'*”

4.8.1.4. *Napakita si Cristo sa mga ibang babae.*

4.8.1.4.1. Matthew 29:9-10 — “Suddenly *Jesus met them*. ‘Greetings,’ he said. They came to him, clasped his feet and worshipped him. Then *Jesus said to them*, ‘Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me.’”

4.8.1.5. *Napakita si Cristo kay Pedro.*

4.8.1.5.1. Luke 24:34 — “... and saying, ‘It is true! The Lord has risen and has appeared to Simon.’”

4.8.1.5.2. 1 Corinthians 15:5 — “and that he appeared to Peter”

4.8.1.6. *Napakita si Cristo nasa daan sa Emmaus.*

4.8.1.6.1. Mark 16:12-13 — “Afterwards Jesus appeared in a different form to two of them while they were walking in the country. These returned and reported it to the rest; but they did not believe them either.”

4.8.1.6.2. Luke 24:13-35 — “Now that same day two of them were going to a village called Emmaus As they talked and discussed these things with each other, Jesus himself came up and walked along with them; but they were kept from recognising him. As they approached the village to which they were going, Jesus acted as if he were going further. But they urged him strongly, ‘Stay with us...’ So he went in to stay with them. When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognised him, and he disappeared from their sight.”

4.8.1.7. *Napakita si Cristo sa labing-isang alagad.*

4.8.1.7.1. Mark 16:14 — “Later Jesus appeared to the Eleven as they were eating”

4.8.1.8. *Napakita si Cristo sa 500 tao.*

4.8.1.8.1. 1 Corinthians 15:6 — “After that, *he appeared to more than five hundred of the brothers at the same time*”

4.8.1.9. *Napakita si Cristo sa kaniyang kapatid, Santiago, at sa mga ibang apostol.*

4.8.1.9.1. 1 Corinthians 15:7—“Then he appeared to James ...”

4.8.1.10. *Napakita si Cristo kay Stephan.*

4.8.1.10.1. Acts 7:55-56 — “But Stephen, full of the Holy Spirit, looked up to heaven and saw ... Jesus standing at the right hand of God.”

4.8.1.11. *Napakita si Cristo kay Apostol Paulo sa daan sa Damascus.*

4.8.1.11.1. Acts 9:3-6 — “As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, ‘Saul, Saul, why do you persecute me?’ ‘Who are you, Lord?’ Saul asked. ‘I am Jesus, whom you are persecuting,’ he replied.”

4.8.2. A Question of Cause and Effect

4.8.2.1. There are certain things that are hard to explain apart from the resurrection of Jesus Christ. *Halimbawa:*

4.8.2.2. *The Empty Tomb.* Kung walang pagkabuhay na muli ni Jesucristo, bakit walang patay sa nitso? Even the unbelieving guards, Pilate, and the Jewish leaders believed the tomb was empty. The Jewish explanation that the disciples “stole the body” is more difficult to believe than the possibility of the resurrection. The cause must have been the resurrection.

4.8.2.3. *The Day of Pentecost.* There is no other valid argument for the events that happened on the day of Pentecost other than the reality of the resurrection and ascension of Jesus Christ.

4.8.2.4. *The Changed Disciples.* The difference in the disciples before and after he resurrection demands a resurrection. Eleven out of the twelve disciples were killed for their faith. People don't die for something they know is a lie.

4.8.2.5. *The Change in the Day of Worship.* *Nagsimulang pagsamba ang mga alagad sa linggo, kaysa sa Sabado. Bakit? Wala ibang explanation kung bakit* except that Jesus rose on the first day of the week and the disciples began worshipping then to celebrate the resurrection.

4.8.3. The Importance of the Resurrection

4.8.3.1. *The Proof of His Person.* The resurrection proves who Christ is.

4.8.3.1.1. Romans 1:4 — “and who through the Spirit of holiness was declared with power to be the Son of God, by his resurrection from the dead: Jesus Christ our Lord.”

4.8.3.2. *The Proof of His Work.* The resurrection is the proof of God's acceptance of the work of Jesus Christ. The death of Christ on the cross made Justification possible. Justification is a work of God. It is a declaration of our righteousness. But, if God had not accepted the work of Christ as the basis of our justification, then no resurrection would have very clear proof of that fact.

4.8.3.2.1. Romans 4:25 — “He was delivered over to death for our sins and was raised to life for our justification.”

4.8.3.3. *The Proof of the Gospel*

4.8.3.3.1. 1 Corinthians 15:1-5,14 — “For what I received I passed on to you as of first importance: *that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve And if Christ has not been raised, our preaching is useless and so is your faith.*”

4.8.3.4. *The Hope of the Christian*

4.8.3.4.1. 1 Corinthians 15:13-19 — “... *if Christ has not been raised, your faith is futile; you are still in your sins. Then those also who have fallen asleep in Christ are lost. If only for this life we have hope in Christ, we are to be pitied more than all men.*”

4.9. CHRIST IN PHILIPPINE CONTEXT

4.9.1. The Universal and the Particular Christ. Jesus Christ is Universal. That is, he is equally accessible to all people regardless of nation, people, tribe, or language. However, in some ways, Jesus Christ is also particular. That is, every culture has its own view of who Jesus is—they understand Him based on certain characteristics that are important to their cultures. *Halimbawa, Tingnin ninyo sa mga larawan ni Jesus sa buong mundo. Nasa Canada, si Jesus ay maputi. Pero, nasa Africa, si Jesus ay maitim.* What is Jesus like in the minds of the Filipinos?

4.9.2. The Spanish Christ

4.9.2.1. A look at the Filipino Christ necessitates a look at the Spanish Christ that was transported to the Philippines and Latin America during the sixteenth century. There are three aspects to the Spanish faith that was popular then:

4.9.2.1.1. Sense of Tragedy;

4.9.2.1.2. Fear of Death;

4.9.2.1.3. Tendency to dwell on the wounds and agony of Christ.

4.9.2.2. *Christ as Corpse (Ang Patay Cristo)* was very popular because it agreed with people's sense that life was tragic. Don Miguel de Unamuno had this to say: “This Christ ... does not rise again This Corpse Christ ... is not the Word which became

incarnate in livable flesh This Spanish Christ who has never lived ... lies horizontal and stretched out like a plain, without soul and without hope.”¹³ In addition, Christ as Corpse encouraged the Spaniards to preserve their life as it is and not to introduce any changes into it.

4.9.2.3. *The Docetic Christ (Ang Parang Tao Cristo)* was another aspect of Spanish Christianity that affected the Philippines. Here Christ is not seen as being human and therefore His life really has little influence upon our lives. Thus, there developed a “split-level Christianity,” one that has a sharp distinction between religious and secular life.

4.9.2.4. *The Latin American Christ* is not at all the Christ of the Gospels. Rather He is represented in many different ways: “the Lord of Miracles,” “the Lord of the Sepulchre,” and “the Lord of the Earthquakes.” As such He has no real significance or influence on the lives of the common tao. According to one study, “the Catholicism of the masses in Latin American countries has had very little effect on society and has been unrelated to the problems of life.”¹⁴

4.9.3. The Filipino Christ

4.9.3.1. The Filipino Christ is very similar to the Spanish and Latin America Christs in that he commonly appears in two forms: Santo Niño (Holy Child) and Santo Entierro (Christ Interred). The parts of His life that do not deal with His birth or His death are ignored.

4.9.3.2. *Santo Niño* always remains a child. However, the Bible tells us that Jesus was more than just a child—He was a powerful teacher who lived a sinless life, struggled with the same temptations we struggle with, and moving purposefully toward His death on the cross so that He might save humanity from their sins.

4.9.3.3. *Santo Entierro* always remains dead—He never comes to life again. Studies have shown that Christian Filipinos attach great significance to the suffering and death of Christ over that of His life and teaching. However, the Bible tells us that Christ was more than just a *patay*—He was a powerful teacher who lived a sinless life, struggled with the same temptations we struggle with, and moving purposefully toward His death on the cross so that He might save humanity from their sins.

4.9.3.4. *Influence of Traditional Religion.* Of course Filipinos are not just imitators of the Spanish. Some Filipino traditional beliefs have also shaped their view of

¹³ Don Miguel de Unamuno, *El Cristo Yacente de Santa Clara de Palencia*, quoted in Douglas J. Elwood and Patricia Ling Magdamo, *Christ in Philippine Context* (Quezon City: New Day Publishers, 1971), p. 3.

¹⁴ Elwood and Magdamo, *Christ in Philippine Context*, p. 4.

Christ. One of these traditional beliefs relates to the Filipino view of death and the afterlife—a strong dread of death was a central part of their belief system. “Considerable devotion was extended to the dead in order to avoid any harm they might, if displeased, inflict upon the living.”¹⁵ In addition to that, the idea of the Suffering Christ would provide hope for the *masa* as they lived under the oppression of the Spanish during that time.

4.9.3.5. *Humanity of Christ is Slighted* in the Filipino view, which means that His life and teachings have had little influence over His devotees. “Their exclusive interest in Christ’s meaning for death and immortality has lead them to ignore the One who by the lake-side told men how to live. Because ... Christ has not been associated with life and living problems, people in general have not come to face to face with the tremendous Leader who was conscious that He had come into the world to be the Lord of life. It has thus come about that the most impressive aspects of His teaching have never been made a rule of life nor the most impressive aspects of His conduct become an inspiration for living. His words, ‘Follow me,’ have been utterly meaningless.”¹⁶

4.9.3.6. *Christianity on Two Levels* is the problem that results when a person believes two opposite things at the same time. *Halimbawa*: Saying you are a Christian but not following the teachings of Christ in your life. The answer of course is to become a follower of Christ by removing the areas of your life that are in rebellion against God and taking on the characteristics of the life that Jesus Christ lived while on the earth.

4.9.3.7. *Types of Christianity*. According to Elwood and Magdamo, there are two types of Christianity in the Philippines—that of the masses and that of the intellectuals. The Christianity of the masses stresses the observance of religious rituals. The Christianity of the Intellectuals stresses a return to real Christianity. The problem is this: People see a distinction between being educated and being pious—the educated tend to equate piety with Quiapo ritualism, and the pious tend to associate Christian doctrine with unintelligible pronouncements.”¹⁷

4.9.4. The Other Christ

4.9.4.1. Not all Filipinos, of course, see Christ in this way. Many others attest to a Christ who is closer to what the New Testament tells us about Him.

4.9.4.2. *The Christ who is Jesus*. Some Filipino writers focussed on the humanity of Jesus (as opposed to the Docetistic tendencies of the Spanish ideas).

¹⁵ Elwood and Magdamo, *Christ in Philippine Context*, p. 8.

¹⁶ John Mackay, *The Other Spanish Christ* (New York: Macmillan & Co., 1933), p. 112, quoted in Elwood and Magdamo, *Christ in Philippine Context*, p. 9.

¹⁷ Elwood and Magdamo, *Christ in Philippine Context*, p. 11.

Halimbawa: Dr. Jose Rizal admired Christ as the man—“For me, Christ-man is greater than Christ-God.”

4.9.4.3. *The Face-Saving Christ*, as identified by Fr. Ruben Villote, is created in the likeness of the Filipino—He is does not like controversy and avoids conflict. However, as Villote points out, this Christ is not the same Christ as represented in the Gospels. The Christ of the Gospels did not smooth over problems. In fact, as Villote says, He “is a very disturbing man” because everywhere He went people were confronted with their need to reject their own sinful lives and embrace the Kingdom of God—priests, Pharisees, Sadducees, common *tao*, *atbp*.

4.9.5. The Result

4.9.5.1. So, what do we do? How do we attempt to introduce the Christ of the Bible to the Filipino? What do we need to emphasise?

4.9.5.1.1. *Jesus is not only a baby nor is He just a dead body.* He also lived a life of sinless perfection on earth so that He might save us from our sins. Jesus can relate to our everyday lives because He was tempted in every way we are but is without sin.

4.9.5.1.2. *Jesus is more than a wonderful man* who sacrificed Himself for us. He is also fully God and as such needs to be worshipped as God.

4.9.5.1.3. *Jesus is not only the awesome God* who is far greater than anything we can ever dream to be. He is also fully human and as such His life needs to be examined for ways in which He can relate to us as human beings.

4.9.5.1.4. *Jesus commands us to Follow Him.* We need to examine His Word—the Bible—and do all we can to follow Him. This means that we must give up our hard-hearted focus on ourselves and seek to do His will. We do this by putting off the old man, changing our minds, and putting on new man. The result is a changed life that truly reflects the way God wants us to live (Ephesians 4:17-32).

5. PNEUMATOLOGY (THE DOCTRINE OF THE HOLY SPIRIT)

A.R.: Christian Theology, pp. 845-883 [38 pp.]

5.1. INTRODUCTION

5.1.1. The doctrine of the Holy Spirit is an important one for us today in the church. In many ways, when we look at the work of the various persons of the Trinity, we see the Holy Spirit is the one who is primarily at work during the age of the church.

5.1.2. The subject of the Holy Spirit has been very controversial, especially in the last few hundred years. Sometimes the book of Acts is called “the Acts of the Apostles.” However, it could also be called the “Acts of the holy Spirit.” Even a surface reading of it

reveals that fact that the Holy Spirit is very active in the action being described therein. But is it not also obvious that the work of the church is also the work of the Holy Spirit? Before Christ left this earth He promised two things. First, that He would build His church. Second, that He would send the Holy Spirit. There is no other adequate explanation for the miraculous spread of the gospel than the work of the Holy Spirit. Therefore let us study with care the subject before us.

5.2. BAPTIST CONFERENCE OF THE PHILIPPINES STATEMENT OF FAITH

5.2.1. *The Statement of Faith of the BCP has the following to say about the Holy Spirit:* We believe in the Holy Spirit who came forth from the Father and the Son to convict the world of sin, righteousness, and judgment, and to regenerate, sanctify, and empower all who believe in Jesus Christ. We believe that the Holy Spirit indwells every believer in Christ and that He is an abiding helper, teacher, and guide.

5.3. ANG PAGKATAO NG ESPIRITU SANTO (Person of the Holy Spirit)

5.3.1. The Holy Spirit is a Person (*Tao ay si Espiritu Santo*)

5.3.1.1. *The Holy Spirit is not an impersonal force—the Holy Spirit is a person.*

5.3.1.2. *He has the characteristics of a Person* (*Mayroon siyang mga katangian ng tao*). When we talked earlier about God we said that He was a person because He had the marks of personality are intellect (*pag-iisip*), emotion (*damdamin*), and will (*kalooban*). The Holy Spirit also has these marks.

5.3.1.2.1. *Intellect / Pag-iisip.*

5.3.1.2.1.1. 1 Corinthians 2:10-11 — “... God has revealed it to us by his Spirit. *The Spirit searches all things, even the deep things of God no-one knows the thoughts of God except the Spirit of God.*”

5.3.1.2.2. *Emotion / Damdamin*

5.3.1.2.2.1. Ephesians 4:30 — “And do not *grieve the Holy Spirit* of God”

5.3.1.2.3. *Will / Kalooban*

5.3.1.2.3.1. 1 Corinthians 12:11 — “All these are the work of one and the same Spirit, and he gives them to each one, *just as he determines.*”

5.3.1.3. *The Holy Spirit does the work of a Person* (*Ginagawa ng Espiritu Santo ang trabaho ng tao*)

5.3.1.3.1. *Creation* — Genesis 1:2 — “Now the earth was formless and empty, darkness was over the surface of the deep, and *the Spirit of God was hovering over the waters.*”

5.3.1.3.2. *Comforting* — John 14:26 — “But the Counsellor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.”

5.3.1.3.3. *Prayer* — Romans 8:26 — “In the same way, *the Spirit helps us in our weakness.* We do not know what we ought to pray for, but *the Spirit himself intercedes for us with groans that words cannot express.*”

5.3.1.3.4. *Judgment* — John 16:7-8 — “Unless I go away, the Counsellor will not come to you; but if I go, I will send him to you. When he comes, *he will convict the world of guilt in regard to sin and righteousness and judgment.*”

5.3.1.4. *The Holy Spirit is an object of Faith*

5.3.1.4.1. Ephesians 4:30 — “And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.”

5.3.1.4.2. Matthew 28:19 — “Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit”

5.3.1.4.3. 2 Corinthians 13:14 — “May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.”

5.3.2. The Holy Spirit is God

5.3.2.1. *The Holy Spirit has the titles of God*

5.3.2.1.1. *Spirit of God* — Genesis 1:2 — “Now the earth was formless and empty, darkness was over the surface of the deep, and *the Spirit of God was hovering over the waters.*”

5.3.2.1.2. *Spirit of Christ* — Philippians 1:19 — “... for I know that through your prayers and the help given by *the Spirit of Jesus Christ*, what has happened to me will turn out for my deliverance.”

5.3.2.1.3. *Spirit of Life* — Romans 8:2 — “... because through Christ Jesus the law of *the Spirit of life* set me free from the law of sin and death.”

5.3.2.1.4. *Counsellor* — John 14:16 — “And I will ask the Father, and he will give you another *Counsellor* to be with you for ever”

5.3.2.2. *The Holy Spirit is declared to be God*

5.3.2.2.1. **CP** (Holy Spirit is God) — Acts 5:3-4—“Then Peter said, ‘Ananias, how is it that Satan has so filled your heart that *you have lied to the Holy Spirit* and have kept for yourself some of the money you received for the land? Didn’t it belong to you before it was sold? And after it was sold, wasn’t the money at your disposal? What made you think of doing such a thing? *You have not lied to men but to God.*”

5.3.2.3. *The Holy Spirit has the Attributes of God (Mayroon ang Espiritu Santo ng katangian ng Diyos)*

5.3.2.3.1. *Omnipotent* — Job 33:4 — “*The Spirit of God has made me; the breath of the Almighty gives me life.*”

5.3.2.3.2. *Omniscient* — 1 Corinthians 2:12 — “We have not received the spirit of the world but *the Spirit who is from God, that we may understand* what God has freely given us.”

5.3.2.3.3. *Omnipresent* — Psalm 139:7 — “*Where can I go from your Spirit? Where can I flee from your presence?*”

5.3.2.3.4. *Eternal* — Hebrews 9:14 — “How much more, then, will the blood of Christ, who through *the eternal Spirit* offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!”

5.3.2.3.5. *Life* — Romans 8:2 — “... because through Christ Jesus the law of *the Spirit of life* set me free from the law of sin and death.”

5.3.2.3.6. *Holy* — Romans 1:4 — “... and who through *the Spirit of holiness* was declared with power to be the Son of God, by his resurrection from the dead: Jesus Christ our Lord.”

5.3.3. The Figures of the Holy Spirit. There are several different figures, or pictures, of the Holy Spirit used throughout the Bible. These pictures help us better understand who the Holy Spirit is.

5.3.3.1. *Dove / Kalapati* — Matthew 3:16 — “... heaven was opened, and he saw *the Spirit of God descending like a dove* and lighting on him.”

5.3.3.2. *Deposit / Paunang Bayad* — Ephesians 1:13-14 — “... the promised Holy Spirit, *who is a deposit guaranteeing our inheritance* until the redemption of those who are God's possession”

5.3.3.3. *Fire / Apoy* — Acts 2:3-4 — “They saw *what seemed to be tongues of fire* that separated and came to rest on each of them. *All of them were filled with the Holy Spirit*”

5.3.3.4. *Oil / Langis* — Psalm 45:7 — “You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.”

5.3.3.5. *Seal / Tatak* — Ephesians 4:30 — “And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.”

5.3.3.6. *Water / Tubig* — John 7:37-39 — “... Jesus stood and said Whoever believes in me, as the Scripture has said, *streams of living water will flow from within him.*’ *By this he meant the Spirit*”

5.3.3.7. *Wind / Hangin* — John 3:8 — “The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. *So it is with everyone born of the Spirit.*”

5.4. **ANG TRABAHO NG ESPIRITU SANTO (The Work of the Holy Spirit)**

5.4.1. The Work of the Holy Spirit is classified into three segments: The first deals with the work of the Holy Spirit in the Old Testament, the second deals with the work of the Holy Spirit during the time of Christ on earth, and the third deals with the Work of the Holy Spirit in the church.

5.4.2. The Holy Spirit in the Old Testament

5.4.2.1. *The Holy Spirit’s Work in Creation.* The Spirit was just as active in creation as the Father and the Son.

5.4.2.1.1. Genesis 1:2 — “Now the earth was formless and empty, darkness was over the surface of the deep, and *the Spirit of God was hovering over the waters.*”

5.4.2.1.2. Job 33:4 — “*The Spirit of God has made me; the breath of the Almighty gives me life.*”

5.4.2.1.3. Psalm 104:30 — “*When you send your Spirit, they are created, and you renew the face of the earth.*”

5.4.2.2. *The Holy Spirit’s Work in Revelation & Inspiration.* The statements we have about the origin of the revelation of God come from both the Old and the New Testament. However, we should remember that Scripture for the New Testament writers was primarily the Old Testament.

5.4.2.2.1. 2 Peter 1:20-21 — “... men spoke from God as they were *carried along by the Holy Spirit.*”

5.4.2.2.2. 2 Timothy 3:16 — “All *Scripture is God-breathed* and is useful for teaching, rebuking, correcting and training in righteousness”

5.4.2.2.3. The Old Testament also refers to the Spirit’s work in Revelation and Inspiration.

5.4.2.2.4. 2 Samuel 23:2-3 — “The Spirit of the LORD spoke through me”

5.4.2.2.5. Micah 3:8 — “But as for me, *I am filled with power, with the Spirit of the LORD ... to declare to Jacob his transgression, to Israel his sin.*”

5.4.2.2.6. Some New Testament quotations of the Old Testament indicate that the original was from the Holy Spirit.

5.4.2.2.7. Matthew 22:43 / Psalm 110 — “He said to them, ‘How is it then that David, *speaking by the Spirit*, calls him “Lord”?’”

5.4.2.2.8. Acts 1:16 / Psalm 41 — “Brothers, the Scripture had to be fulfilled *which the Holy Spirit spoke long ago* through the mouth of David”

5.4.2.2.9. Act 28:25 / Isaiah 6:9-10 — “*The Holy Spirit spoke the truth* to your forefathers when he said *through Isaiah the prophet*”

5.4.2.2.10. Hebrews 3:7-12 / Psalm 95:7-10 — “So, as the Holy Spirit says”

5.4.2.2.11. Hebrews 10:15-17 / Jeremiah 31:33-34 — “*The Holy Spirit also testifies to us about this.*”

5.4.2.3. *The Holy Spirit’s Work in People*

5.4.2.3.1. Holy Spirit was in some people. In the New Testament we will see indwelling as universal in all believers and permanent, but in the Old Testament, while He did dwell in some, that was not true of every believer.

5.4.2.3.1.1. Joseph — Genesis 41:38 — “So Pharaoh asked them, ‘Can we find anyone like this man, one in whom is the spirit of God?’”

5.4.2.3.1.2. Joshua — Numbers 27:18 — “So the LORD said to Moses, “Take Joshua son of Nun, a man in whom is the spirit, and lay your hand on him.”

5.4.2.3.1.3. Daniel — Daniel 4:8 — “Finally, Daniel came into my presence and I told him the dream. (He is called Belteshazzar, after the name of my god, and *the spirit of the holy gods is in him.*)”

5.4.2.3.1.4. Daniel 5:11-14 — “There is a man in your kingdom who *has the spirit of the holy gods in him* I have heard that *the spirit of the gods is in you* and that you have insight, intelligence and outstanding wisdom.”

5.4.2.3.1.5. Daniel 6:3 — “Then this Daniel was preferred above the presidents and princes, because *an excellent spirit was in him*”

5.4.2.3.2. Holy Spirit came upon some people. There seems to be a difference between the Holy Spirit dwelling in some people, and His coming upon some people for a specific reason. That coming upon seems to have been for the purpose of empowering for some special situation. It was not necessarily a permanent thing (e.g. see under David, below).

5.4.2.3.2.1. *Balaam* — Numbers 24:2 — “When Balaam looked out and saw Israel encamped tribe by tribe, *the Spirit of God came upon him*.”

5.4.2.3.2.2. *Othniel* — Judges 3:10 — “*The Spirit of the LORD came upon him*, so that he became Israel's judge and went to war.”

5.4.2.3.2.3. *Gideon* — Judges 6:34 — “Then *the Spirit of the LORD came upon Gideon*, and he blew a trumpet, summoning the Abiezrites to follow him.”

5.4.2.3.2.4. *Jephthah* — Judges 11:29 — “Then *the Spirit of the LORD came upon Jephthah*.”

5.4.2.3.2.5. *Saul* — 1 Samuel 10:6,10 — “*The Spirit of the LORD will come upon you in power*, and you will prophesy with them; and you will be changed into a different person When they arrived at Gibeah, a procession of prophets met him; *the Spirit of God came upon him in power*, and he joined in their prophesying.”

5.4.2.3.2.6. *David* — 1 Samuel 16:13 — “So Samuel took the horn of oil and anointed him in the presence of his brothers, and *from that day on the Spirit of the LORD came upon David in power*. ”

5.4.2.3.3. Holy Spirit filled some people

5.4.2.3.3.1. *Tabernacle Craftsman* — Exodus 31:3; 35:31 — “and I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts and he has filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts.”

5.4.3. The Holy Spirit's Work During the Incarnation

5.4.3.1. *The Holy Spirit was the Agent of Christ's Conception*

5.4.3.1.1. Under our study of the Virgin birth of Christ, we saw that the agent of conception was the Holy Spirit, as indicated in Luke 1:35.

5.4.3.1.1.1. Luke 1:35 — “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.”

5.4.3.2. *The Holy Spirit was Actively involved with Jesus Christ.* Throughout the life of Christ we see the Holy Spirit at work. Consider the following as examples:

5.4.3.2.1. The Holy Spirit Filled Christ — Luke 4:1 — “Jesus, *full of the Holy Spirit*, returned from the Jordan and was led by the Spirit in the desert”

5.4.3.2.1.1. Luke 1:15 — “... *he will be filled with the Holy Spirit even from birth.*”

5.4.3.2.2. The Holy Spirit Anointed Christ — Luke 4:18 — “The Spirit of the Lord is on me, because *he has anointed me* to preach good news to the poor, to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed”

5.4.3.2.3. The Holy Spirit was the Source of Christ's rejoicing — Luke 10:21 - — “At that time Jesus, *full of joy through the Holy Spirit*, said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure.”

5.4.3.2.4. The Holy Spirit Powered some of the miracles of Christ — Matthew 12:28 — “But if I *drive out demons by the Spirit of God*, then the kingdom of God has come upon you.”

5.4.3.3. *Blasphemy of the Holy Spirit*

5.4.3.3.1. Matthew 12:30-32 — “He who is not with me is against me, and he who does not gather with me scatters. And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.”

5.4.4. The Holy Spirit's Work in the Church

5.4.4.1. *The Holy Spirit's Work in Illumination*

5.4.4.1.1. Under our study of Revelation above, we examined the need for the Holy Spirit to help us understand what was written in the Bible. This is because of our sinful condition. For more on this, please reread at section 2.4.6.6, above.

5.4.4.2. *The Holy Spirit's Work in Salvation*

5.4.4.2.1. *Conviction of Sin.* When Christ said concerning the Holy Spirit that He would “convict the world,” it is doubtful that He was limiting the work to just those who would believe in Him and receive His salvation. There seems to be a work the Holy Spirit does in relationship to the people in the world, whether or not they come to Christ as saviour.

5.4.4.2.1.1. John 16:7-11 — “Unless I go away, the Counsellor will not come to you; but if I go, I will send him to you. When he comes, *he will convict the world of guilt in regard to sin and righteousness and judgment:* in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer; and in regard to judgment, because the prince of this world now stands condemned.”

5.4.4.2.2. *Regeneration.* Humans cannot be born again without the work of the Spirit.

5.4.4.2.2.1. John 3:5-8 — “Jesus answered, ‘I tell you the truth, no one can enter the kingdom of God *unless he is born of water and the Spirit.* Flesh gives birth to flesh, but *the Spirit gives birth to spirit.* You should not be surprised at my saying, “You must be born again.” *The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.*”

5.4.4.3. *The Holy Spirit's Work in forming and empowering the Church*

5.4.4.3.1. *Forming the body of Christ.* The Holy Spirit seems to have some work that he does in relation to “forming” the body, that is to say, the Church. We will consider that more when we come to the baptising work of the Holy Spirit.

5.4.4.3.2. *Empowering Believers.* Without question the Holy Spirit does some things that result in giving the believer the power s/he needs to live for Christ and minister in and through the church today. However, because there are different things He does, they will be considered individually below.

5.4.4.4. *The Holy Spirit's Work in the Life of the Christian*

5.4.4.4.1. The Holy Spirit does many things for the believer, but it seems possible to divide those “works” into at least two different categories—Sovereign and

Responsive. What we mean is this: The Holy Spirit does some things of His own sovereign choice without asking or being dependent upon the cooperation of the believer. However, on the other hand, He does some things only as the believer “responds” or “cooperates” with the work. For instance, I do not think that He “fills” me if I do not want to be “filled.” This should become more clear as we see each work listed below:

5.4.4.4.2. Sovereign Work of the Holy Spirit (Does not require human cooperation)

5.4.4.4.2.1. The Indwelling of the Holy Spirit

5.4.4.4.2.1.1. *Promised* — John 14:17 — “... the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But *you know him, for he lives with you and will be in you.*”

5.4.4.4.2.1.2. *Realised* — Romans 8:9 — “You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And *if anyone does not have the Spirit of Christ, he does not belong to Christ.*”

5.4.4.4.2.1.3. *Permanent* — John 14:16 — “And I will ask the Father, and he will give you another Counsellor *to be with you for ever*”

5.4.4.4.2.1.4. **DEF** — “The Indwelling of the Spirit is that fact that the Holy Spirit at the time of the new birth permanently and universally lives in every believer.”

5.4.4.4.2.1.5. **CP** — (Indwelling of the Spirit) — Romans 8:9 — “You, however, are controlled not by the sinful nature but by the Spirit, *if the Spirit of God lives in you.* And if anyone does not have the Spirit of Christ, he does not belong to Christ.”

5.4.4.4.2.2. The Sealing of the Holy Spirit

5.4.4.4.2.2.1. **DEF** — “The sealing of the Spirit is the fact that the Holy Spirit by His personal presence permanently identifies and secures every believer in the body of Christ.”

5.4.4.4.2.2. CP — (Sealing of the Spirit) — Ephesians 1:13 — “*Having believed, you were marked in him with a seal, the promised Holy Spirit ...*”

5.4.4.4.2.3. The Deposit of the Holy Spirit

5.4.4.4.2.3.1. DEF — “The deposit of the Spirit is the fact that the Holy Spirit, by His personal presence in every believer, is the assurance of the completion of God’s work, and is an indication of the present and ultimate relationship of all believers to God.”

5.4.4.4.2.3.2. CP — (Deposit of the Spirit) — Ephesians 1:13-14 — “*the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory.*”

5.4.4.4.2.4. Immersion (Baptism) of the Holy Spirit

5.4.4.4.2.4.1. Meaning of the word “Baptism.”

5.4.4.4.2.4.1.1. Baptism comes from the Greek word baptizw (baptizo), which means “immerse.” The problem arises when this word is *transliterated* (each Greek letter was replaced by an English letter) rather than being *translated* (each Greek word is replaced by a word with the same meaning in English). This is done so that the word can be applied to sprinkling and pouring as legitimate modes of baptism (along with immersion). In Greek, however, the word means to be “completely dipped” into water. It is this usage that gives us the best understanding of the Immersion of the Holy Spirit.

5.4.4.4.2.4.2. The Immersion of the Spirit is referred to five (5) times in the New Testament. These five can be categorised under three (3) headings: Promised, Happens, Explained. We are all aware that “the Immersion of the Holy Spirit” is the cause of much misunderstanding and division in the church. It is also obvious that Christ knew what He meant when He promised it, and the Holy Spirit knows what He means when He does it. It is our responsibility to seek to understand. That understanding must be based upon a careful investigation of the Scriptures, not on our experience. We can arrive at a proper understanding of the meaning only as we carefully study each occurrence in its context and the meaning we finally conclude must be consistent in each context in which it is used. It should also be understood that there is only one right meaning. Let us examine the following passages:

5.4.4.4.2.4.2.1. Matthew 3:11 — “I baptise [immerse] you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. *He will baptise [immerse] you with the Holy Spirit and with fire.*”

5.4.4.4.2.4.2.2. John 1:33 — “I would not have known him, except that the one who sent me to baptise [immerse] with water told me, “The man on whom you see the Spirit come down and remain is *he who will baptise [immerse] with the Holy Spirit.*”

5.4.4.4.2.4.2.3. Acts 1:5 — “For John baptised [immersed] with water, but in a few days *you will be baptised [immersed] with the Holy Spirit.*”

5.4.4.4.2.4.2.4. Acts 11:15-16 — “As I began to speak, *the Holy Spirit came on them* as he had come on us at the beginning. Then I remembered what the Lord had said: ‘John baptised [immersed] with water, but *you will be baptised [immersed] with the Holy Spirit.*”

5.4.4.4.2.4.2.5. 1 Corinthians 12:13 — “For we were *all baptised [immersed] by one Spirit* into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink.”

5.4.4.4.2.4.3. **DEF** — “The immersion of the Spirit is that act of the Holy Spirit by which the believer upon the moment of his salvation is put into the body of Christ.”

5.4.4.4.2.4.4. **CP** — (Immersion of the Spirit) — 1 Corinthians 12:13 — “*For we were all baptised [immersed] by one Spirit into one body*—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink.”

5.4.4.4.2.5. The Gifts of the Holy Spirit

5.4.4.4.2.5.1. *Purpose of the Gifts of the Holy Spirit.* The purpose of the gifts of the Spirit is clearly stated in the Scriptures below. In Ephesians 4:7-13 there are 4 purposes stated. These are not parallel but consecutive—that is, each one produces the next:

- to prepare God's people for works of service
- so that the body of Christ may be built up
- until we all reach unity
 - in the faith and
 - in the knowledge of the Son of God
- [until we all] become mature, attaining to the whole measure of the fullness of Christ.

5.4.4.4.2.5.1.1. 1 Corinthians 12:7 — “Now to each one the manifestation of the Spirit is given *for the common good.*”

5.4.4.4.2.5.2. Scriptures. There are four (4) major passages of Scripture that discuss Spiritual Gifts.

5.4.4.4.2.5.2.1. Romans 12:4-8 — “Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. *We have different gifts, according to the grace given us.* If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.”

5.4.4.4.2.5.2.2. 1 Corinthians 12:7-13 — “Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.” “The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptised by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink.”

5.4.4.4.2.5.2.3. Ephesians 4:7-13 — “But to each one of us grace has been given as Christ apportioned it ... It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.”

5.4.4.4.2.5.2.4. 1 Peter 4:10-11 — “Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ.”

5.4.4.4.2.5.3. Key Questions:

5.4.4.4.2.5.3.1. What criteria are involved for receiving a gift?

5.4.4.4.2.5.3.2. Why are there different kinds of gifts?

5.4.4.4.2.5.3.3. Are some gifts better than others? Why or Why not?

5.4.4.4.2.5.3.4. Are these the only Spiritual Gifts we can have or are there others?

5.4.4.4.2.5.3.5. What is the proper way to use your gift?

5.4.4.4.3. Responsive Work of the Holy Spirit (Does require human cooperation)

5.4.4.4.3.1. We have looked at what we called the “sovereign” works of the Spirit, those that the Spirit does apart from dependency or our cooperation. Now we turn our attention to those works of the Spirit that require our conscious cooperation. Remember, these things deal with our relationship with the Spirit. Therefore, it is very important that we understand what it is that the Spirit wants to do for us that we might be the Christians God intended us to be in the church today.

5.4.4.4.3.2. The Filling of the Holy Spirit

5.4.4.4.3.2.1. **DEF** — “The Filling of the Spirit is the control of the believer by the Holy Spirit in thought, work, and action, which is realised by His using the Word of God to bring about that control. It is the responsibility of every believer to continually study the Word of God and to surrender to that control.”

5.4.4.4.3.2.2. **CP** (Filling of the Spirit) — Ephesians 5:18 - — “Do not get drunk on wine, which leads to debauchery. Instead, *be filled with the Spirit.*”

5.4.4.4.3.2.3. **CP** (Filling of the Spirit) — Colossians 3:16 - — “Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.”

5.4.4.4.3.3. Walking in the Holy Spirit

5.4.4.4.3.3.1.DEF — “Walking in the Holy Spirit is that continual, conscious act of dependence upon the Holy Spirit by each believer in order that Christ may be seen in every word and action.”

5.4.4.4.3.3.2. **CP** (Walking in the Holy Spirit) — Galatians 5:16,25 — “So I say, *live by the Spirit*, and you will not gratify the desires of the sinful nature *Since we live by the Spirit, let us keep in step with the Spirit.*”

5.4.4.4.3.4. Grieve not the Holy Spirit

5.4.4.4.3.4.1.DEF — “The Grieving of the Holy Spirit is the continual permission of known sin to continue unconfessed in the life of the believer.”

5.4.4.4.3.4.2. **CP** (Grieve not the Holy Spirit) — Ephesians 4:30 — “And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.”

5.4.4.4.3.5. Quench not the Holy Spirit

5.4.4.4.3.5.1.DEF — “The Quenching of the Holy Spirit is that conscious act of a believer in resisting the Work of the Spirit by which He seeks to bring about the will of God in that believer’s life.”

5.4.4.4.3.5.2. **CP** (Quench not the Holy Spirit) — 1 Thessalonians 5:19 — “Do not put out the Spirit's fire”

5.4.4.4.3.6. The Teaching of the Holy Spirit. [John 16:12-15]

5.4.4.4.3.6.1. There is a truth in this passage that the church today needs to keep in focus. It is the work of the Holy Spirit to glorify Christ. In other words, it is His work to cause Christ to be seen and understood. If you see an experience that exalts the Holy Spirit at the expense of Jesus Christ, then that experience was not one that was produced by the Holy Spirit. We need to learn that lesson today.

5.4.4.4.3.6.2. Notice in verses 14 and 15 that Christ says the Holy Spirit will “disclose” the truth to the believer. The Greek word *ajnangelei`* means “He is announcing.” This is teaching that the Holy Spirit is the teacher, teaching the things concerning Jesus Christ.

5.4.4.4.3.6.3. That truth of the teaching ministry of the Holy Spirit should become a conscious fact every time we study the Bible. The Spirit will not teach us by special revelation in dreams, visions, or writing it on the walls of our homes, but He will take the Word of God and use it to

bring the truth to our understanding. This being true, our relationship to Him is obviously vital to that teaching ministry. That truth should also become a part of our prayer when we come to study the Bible.

5.4.4.4.3.6.3.1. John 16:12-15 — “I have much more to say to you, more than you can now bear. But when he, *the Spirit of truth*, comes, *he will guide you into all truth*. He will not speak on his own; he will speak only what he hears, and *he will tell you what is yet to come*. He will bring glory to me by taking from what is mine and *making it known to you*. All that belongs to the Father is mine. That is why I said *the Spirit will take from what is mine and make it known to you*.”

5.4.4.4.3.7. The Leading of the Holy Spirit.

5.4.4.4.3.7.1. This is another way of looking at the basic truth noted above. However, I think there may be another facet of meaning. The Holy Spirit uses the Word of God to teach us, but He may use the Word plus other things—other people, sermons, circumstances, education, dreams, visions, or many other things—to guide us, or lead us into an understanding of the will of God in our lives.

5.4.4.4.3.7.2. Romans 8:14 — “... because those who are led by the Spirit of God are sons of God.”

6. ANGELOLOGY (THE DOCTRINE OF ANGELS)

A.R.:

Christian Theology, pp. 433-451 [18 pp.]
Filipino Spirit World, pp. 43-75 [32 pp.]

6.1. INTRODUCTION TO ANGELOLOGY

6.1.1. The study of angels is very appealing humans, both Christian and not-yet-Christian alike. We all like to hear stories about angels or because it gives us a sense that this is how God works in the world—through angels.

6.1.2. We need to be cautious, however, and be sure that our beliefs about angels are based on the truth of God’s word and not upon some experience. As Billy Graham says, “I do not believe in angels because someone has told me about a dramatic visitation from an angel, impressive as such rare testimonies might be. I do not believe in angels because UFOs are astonishingly angel-like in some of their reported appearances. I do not believe in angels because ESP experts are making the realm of the spirit world seem more and more plausible. I do not believe in angels because of the sudden worldwide emphasis on the reality of Satan and demons. I do not believe in angels because I have never seen

one—because I haven't. I believe in angels because the Bible says there are angels; and I believe the Bible to be the true Word of God.”¹⁸

6.2. BAPTIST CONFERENCE OF THE PHILIPPINES STATEMENT OF FAITH

6.2.1. The Statement of Faith of the BCP has nothing to say about angels. However, the Affirmation of Faith of the Baptist General Conference of Canada says the following:

6.2.1.1. “We believe that angels are a distinct order of created spiritual beings; that they can appear in human form; that good angels minister to human beings and serve God as special messengers; that Satan, a fallen angel, and his evil angels whom he leads, exercise great but limited evil power in the world, and will suffer final defeat at the hands of the Lord Jesus Christ.”

6.3. WESTERN & NON-WESTERN VIEWS OF ANGELS

Introduction. A woman was teaching microbiology to a group of nurses in an African Village. After the final exam, one of the workers put up her hand and said, “Miss, I know that you taught us about polio, but do you want to know how people *really* get it? It's the *witches!* They are invisible. They fly around at night and bite people's backs!” The teacher later said, “At that moment I realised that as far as these student were concerned, I didn't know what I was talking about. Their grandmothers had taught them that witches were real and microorganisms were what white people believed in.”¹⁹

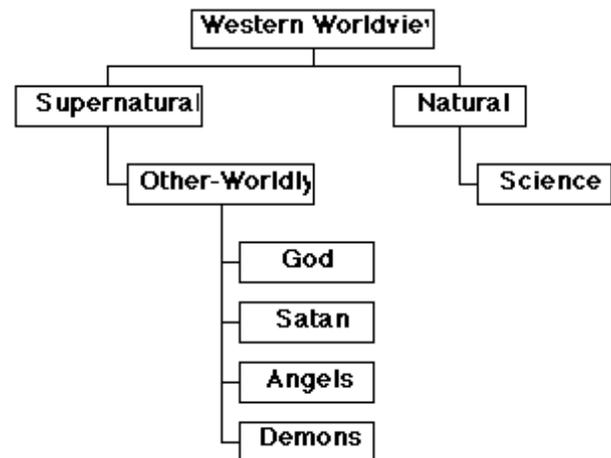


Fig. 6.1 Western Worldview

6.3.1. This story shows us the vast difference between Western ways of thinking and non-Western ways of thinking in one very important area—Western thinking has rejected spiritual involvement in the day-to-day affairs of life while non-Western thinking has not. This is even true for Christians. Most Western Christians grow up believing in angels and demons but don't really think that they affect their day-to-day lives.

¹⁸ Billy Graham, *Angels: God's Secret Agents* (Waco: Word Books, 1986), pp. 23-24.

¹⁹ Darrow Miller, *Discipling Nations: The Power of Truth to Transform Cultures* (Seattle: YWAM Publishing, n.d.), p. 31.

6.3.2. *Western Thinking (Fig. 6.1)*. Western thinking has rejected the idea of angels being involved in the world we see around us. Angels and demons are only involved in the world of God and Satan—they are not involved in the day-to-day affairs of humanity. All of the affairs of the natural, physical world can be explained through science. Even those who believe in the authority and inspiration of the Bible have had a tendency to ignore the work of created spiritual beings in the everyday world.

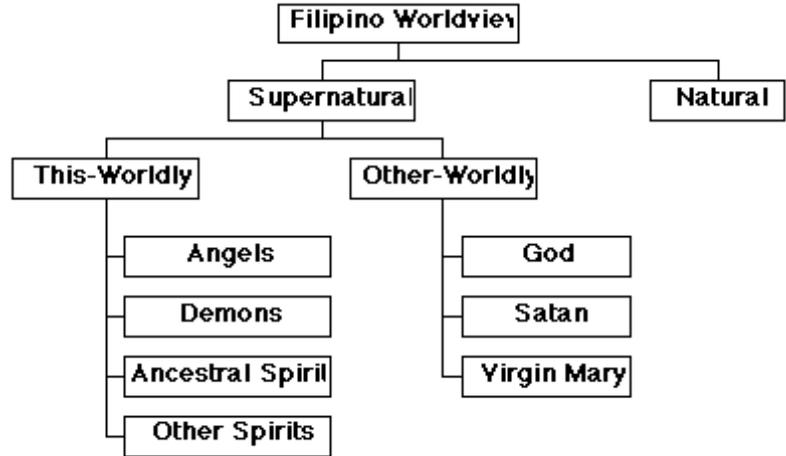


Fig. 6.2 Filipino Worldview

6.3.3. *Philippine Context (Fig. 6.2)*. These two worldviews come into conflict in the life of the Filipino—“do I accept the Western-based education I have received regarding the Spirit World, or do I accept the folk-beliefs and traditions of my ancestors?”

6.4. DEFINITION OF ANGELS

6.4.1. Definition of Angels

6.4.1.1. **DEF** — “Angels are spirit beings created by God for the purpose of His service and glory.”

6.5. ORIGIN OF ANGELS

6.5.1. Where do angels come from? Are they independent spiritual beings or dependent and created spiritual beings?

6.5.2. Angels were created by God. We have talked in the past about how God is the creator of the universe and everything in it. This includes the angels.

6.5.2.1. Psalm 148:2-5 — “Praise him, *all his angels*, praise him, *all his heavenly hosts*. Praise him, sun and moon, praise him, all you shining stars. Praise him, you highest heavens and you waters above the skies. Let them praise the name of the LORD, *for he commanded and they were created*.”

6.5.2.2. Colossians 1:16 — “For by him *all things were created*: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.”

6.6. NATURE OF ANGELS

6.6.1. We commonly think of angels in a certain way. Angels are female and have white clothes, wings, halos, and play harps in heaven. What is the real nature of angels? Do they have wings and halos? Are they human in appearance? Do they get married? Do they die or are they immortal?



6.6.2. Angels are Spiritual Beings.

As we saw above under definition, angels are spirits.

6.6.2.1. *Hebrews 1:14* — “Are not all angels ministering spirits sent to serve those who will inherit salvation?”

6.6.2.2. *Angels can appear in human form. While angels are spirit beings, the Bible is quite clear in telling us that they can appear as humans. Since many of the stories tell us that the people who met angels were afraid, perhaps they appear as humans to help limit this fear.*

6.6.2.2.1. *Genesis 19:16* — “When [Lot] hesitated, *the [angels] grasped his hand and the hands of his wife and of his two daughters and led them safely out of the city, for the LORD was merciful to them.*”

6.6.2.2.2. *Numbers 22:31* — “Then the LORD opened Balaam's eyes, and *he saw the angel of the LORD standing in the road with his sword drawn. So he bowed low and fell face down.*”

6.6.2.2.3. *Judges 6:11* — “*The angel of the LORD came and sat down under the oak in Ophrah that belonged to Joash the Abiezrite, where his son Gideon was threshing wheat in a winepress to keep it from the Midianites.*”

6.6.3. Angels have limited knowledge of salvation. Angels do not know everything about the plan of God. Instead they must wait to see it unfold as we live it here on earth. (For more on this see Section 6.7.5, below.)

6.6.4. Angels do not marry. Jesus used the fact that angels don't marry as an illustration of what heaven will be like for humans.

6.6.4.1. *Matthew 22:30* — “At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.”

6.6.5. Angels do not die. Jesus also used the fact that angels don't die as an illustration of what heaven will be like for humans.

6.6.5.1. *Luke 20:36* — “.. and they can no longer die; for they are like the angels.”

6.6.6. Angels can Fly. The Bible tells us that some of the angels can fly and that some of them do, in fact, have wings. However, these angels have six wings and not just the two we are used to thinking about.

6.6.6.1. *Isaiah 6:2* — “Above him were seraphs, each with six wings.”

6.6.6.2. *Daniel 9:21* — “*Gabriel ... came to me in swift flight* about the time of the evening sacrifice.”

6.6.7. Angels are Holy. Holy means separated unto God. Angels exist to serve God and only God.

6.6.7.1. *Luke 9:26* — “If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory and in the glory of the Father and of the holy angels.”

6.6.8. Angels live in Heaven. The Bible tells us that angels live in heaven but spend their time working throughout the World. The description of Jacob’s Ladder seems to indicate that there is a constant stream of angels ascending and descending the stairs to heaven.

6.6.8.1. *Matthew 22:30* — “But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly, (he 12.22).”

6.6.8.2. *Genesis 28:12* — “He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it.”

6.7. MINISTRY OF ANGELS

6.7.1. Messengers from God. Angels are messengers from God. In fact the Greek word for angel (αγγελος) is the same as the word for messenger. The Bible has many examples of angels being messengers from God to humans. One angel in particular, Gabriel, seems to have this special task (see section 6.9.4).

6.7.1.1. *Luke 2:1-14* — “But the angel said to them, ‘Do not be afraid. I bring you good news of great joy that will be for all the people.’ Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, ‘Glory to God in the highest, and on earth peace to men on whom his favour rests.’”

6.7.1.2. *Luke 16:22* — “The time came when the beggar died and the angels carried him to Abraham’s side. The rich man also died and was buried.”

6.7.1.3. Matthew 24:31 — “And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.”

6.7.2. Helpers and Protectors. The angels exist to help and protect Christians.

6.7.2.1. 1Ki 19:5-7 — “Then [Elijah] lay down under the tree and fell asleep. All at once an angel touched him and said, ‘Get up and eat.’ ... The angel of the LORD came back a second time and touched him and said, ‘Get up and eat, for the journey is too much for you.’”

6.7.3. Hands of God. Angels exist to do the will of God in many various areas. Here however we are looking specifically at angels as the “hands” of God.

6.7.3.1. Matthew 26:53 — “Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?”

6.7.3.2. Acts 12:7 — “Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. “Quick, get up!” he said, and the chains fell off Peter's wrists.”

6.7.4. Agents in Judgment. The Bible speaks many times of angels being involved in carrying out the judgment of God. Examples of this include the burning of Sodom and Gomorrah, judgment against Israel after David counted the people, and when King Herod refused to praise God.

6.7.4.1. Genesis 19:13 — “... because we are going to destroy this place. The outcry to the LORD against its people is so great that he has sent us to destroy it.”

6.7.4.2. 2 Samuel 24:16 — “*When the angel stretched out his hand to destroy Jerusalem*, the LORD was grieved because of the calamity and said to the angel who was afflicting the people, ‘Enough! Withdraw your hand.’”

6.7.4.3. Acts 12:23 — “Immediately, because Herod did not give praise to God, *an angel of the Lord struck him down*, and he was eaten by worms and died.”

6.7.5. Watchers. Angels are spectators watching to see what happens in the world God has created. This is the only way they will know what happens because even they do not know the plan of God.

6.7.5.1.1. Mark 13:32 — ““No-one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.”

6.7.5.1.2. 1 Corinthians 4:9 — “We have been made a spectacle to the whole universe, to angels as well as to men.”

6.7.5.1.3. 1 Peter 1:12 — “It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.”

6.7.6. To the elect before Salvation. Angels exist to serve not-yet-Christians.

6.7.6.1. *Hebrews 1:14* — “Are not all angels ministering spirits sent to serve those who will inherit salvation?”

6.7.7. Care for Children. Angels watch over children and presumably over adults as well.

6.7.7.1. *Matthew 18:10* — “See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.”

6.7.8. To Christ on Earth. Angels came at several different times to minister to Jesus Christ while He was on the earth. Angels announced the birth of Jesus, helped Him after His 40 days in the wilderness with Satan, and when He was praying in the Garden of Gethsemane.

6.7.8.1. *Luke 2:13* — “Suddenly *a great company of the heavenly host appeared with the angel*, praising God”

6.7.8.2. *Matthew 4:11* — “Then the devil left him, and *angels came and attended him.*”

6.7.8.3. *Luke 22:43* — “An *angel from heaven appeared to him and strengthened him.*”

6.7.9. To the Church Today. Angels even minister to the church today

6.8. NUMBER OF ANGELS

6.8.1. How many angels are there? (How many angels can dance on the head of a pin?)

6.8.2. Cannot be counted

6.8.2.1. *Hebrews 12:22* — “But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to *thousands upon thousands of angels in joyful assembly*”

6.9. CLASSIFICATION OF ANGELS

6.9.1. Are there different types of angels and, if so, what are they and what are their roles?

6.9.2. Angels can be classified into several groups—Archangel, Angels, Seraphim, Cherubim, and Fallen Angels. It appears that all angels, at the time of Lucifer’s rebellion and fall, were confirmed in their state at that time. If they chose not to join Lucifer, they were confirmed in their decision for God, and if they chose to join in the rebellion against God they were confirmed at that time in their separation from God. Further, it should be noted that there is no possibility of salvation for the angels.

6.9.3. Archangel. The archangel is the chief angel and as such is in charge of the armies of God. There is only one archangel named in scripture, Michael. The name is a question and means “Who is like God?” The implied answer to this question is, “There is no one who is like God!” This idea is in marked contrast to Lucifer’s “I will make myself like the Most High” in Isaiah 14:14. The archangel has some special tasks that he must carry out.

6.9.3.1. *Shout when the LORD returns — 1 Thessalonians 4:16 — “For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God”*

6.9.3.2. Protects the people of God — Daniel 10:13; 21:1 — “Then *Michael, one of the chief princes*, came to help me, because I was detained there with the king of Persia.... At that time *Michael, the great prince who protects your people*, will arise.”

6.9.3.3. Cares for the dead saints of God — Jude 1:9 — “But even *the archangel Michael*, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, “The Lord rebuke you!”

6.9.3.4. Leads the fight against the devil and his angels — Revelation 12:7 — “And there was war in heaven. *Michael and his angels fought* against the dragon, and the dragon and his angels fought back.”

6.9.4. Angels

6.9.4.1. *Gabriel*. Contrary to popular belief, the angel Gabriel is not referred to as an archangel in the Bible. His name means “mighty one” and he stands in the presence of God. He had the responsibility of delivering important messages concerning the arrival of Jesus Christ to three people in the Bible—Daniel, Zechariah, and Mary.

6.9.4.1.1. *Daniel* asked God to “look with favour on your desolate sanctuary” in Daniel 9:17. Gabriel brought the answer and spoke of the coming Anointed One who would save His people from their sins.

6.9.4.1.1.1. Daniel 8:16; 9:21 — “And I heard a man's voice from the Ulai calling, ‘Gabriel, tell this man the meaning of the vision.’ while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice.”

6.9.4.1.2. *Zechariah* was in the temple one day performing his duties as a priest when Gabriel appeared to him to tell him of the arrival of a son—John [the Baptist]— who would be the one who would make the people ready to receive the Lord.

6.9.4.1.2.1. Luke 1:19 — “The angel answered, “*I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news.*”

6.9.4.1.3. *Mary* received the news that she was pregnant from Gabriel and that her son would save His people from their sins.

6.9.4.1.3.1. Luke 1:26 — “In the sixth month, *God sent the angel Gabriel* to Nazareth, a town in Galilee”

6.9.5. Seraphim are mentioned in Isaiah 6 as those six-winged creatures that constantly fly around the throne room of God and praise Him. Seraphim were also instrumental in the cleansing of Isaiah through a coal plucked from the fire.

6.9.5.1. Isaiah 6:2-7 — “Then *one of the seraphs flew to me with a live coal* in his hand, *which he had taken with tongs from the altar. With it he touched my mouth* and said, ‘See, this has touched your lips; *your guilt is taken away and your sin atoned for.*”

6.9.6. Cherubim are identified with the holiness of God. It is also interesting to note that God commanded that two cherubim be made and placed on the top of the Ark of the Covenant. It was between these two cherubim that God met with and dealt with His people’s sin—on the mercy seat of God.

6.9.6.1. *Lucifer*, or “star of the morning,” was “an anointed Cherub” before his fall and subsequent deportation from Heaven. The Bible describes him as being full of wisdom and perfect in beauty. He was covered in every kind of precious stone and spent his time in the presence of God.

6.9.7. Fallen Angels (Demons). Another category of angels exists. This group is made up of fallen angels and is headed up by Satan himself. Satan is the new name for Lucifer and means “the accuser.”

6.9.7.1. *Existence of Satan*. To deny the existence of Satan is to deny the testimony of Christ seen on many occasions in the Gospels and to deny the many names applied to him in the Bible.

6.9.7.2. *Nature of Satan.* We have already seen above some of the characteristics of the nature of Lucifer. What is Satan like after the fall?

6.9.7.2.1. *Creation of Satan.* Satan is a created being. This tells us something about his relationship to God. God and Satan are not equals in the struggle for the world. While he may be powerful, and while we may not be able to conquer him in our own strength, he is still a created being and therefore subject to the God who created him.

6.9.7.2.1.1. Ezekiel 28:13,15 — “*You were in Eden, the garden of God Your settings and mountings were made of gold; on the day you were created they were prepared You were blameless in your ways from the day you were created till wickedness was found in you.*”

6.9.7.2.2. *Spirit.* Satan is a spirit being because he is an angel. We saw above that angels are spirit beings.

6.9.7.2.2.1. Ezekiel 28:14 — “*You were anointed as a guardian cherub, for so I ordained you.*”

6.9.7.2.3. *Creature.* Satan is also a creature. He is not just an influence, a power, or some mystical cosmic force.

6.9.7.2.4. *Identity of Satan.* One of the best ways to understand his identity is to study the different names that are applied to him in the Bible.

6.9.7.2.5. *The Fall of Satan.* When did Satan fall? Why did Satan fall? What did he do that would cause God to cast him out of heaven?

6.9.7.2.5.1. *What happened?* Clearly Satan and some of the angels sinned. The rebellion of Satan was not only centred around His pride in his own beauty and splendour, it was also centred around his desire to surpass God in greatness as he says in Isaiah 14:12-15:

6.9.7.2.5.1.1. I will ascend to heaven

6.9.7.2.5.1.2. I will raise my throne above the stars of God

6.9.7.2.5.1.3. I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain

6.9.7.2.5.1.4. I will ascend above the tops of the clouds

6.9.7.2.5.1.5. I will make myself like the Most High

6.9.7.2.5.1.6.2 Peter 2:4 — “*For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment*”

6.9.7.2.5.2. *Who was involved?* Satan and about one-third of the angels apparently rebelled against God. When Satan was cast out he took with him about

one-third of the angels. They may have willingly followed Satan out of heaven since Jude 6 tells us that some angels “abandoned” their home.

6.9.7.2.5.2.1. Luke 10:18 — “I saw Satan fall like lightning from heaven.”

6.9.7.2.5.2.2. Revelation 12:4 — “[The dragon’s] tail swept a third of the stars out of the sky and flung them to the earth.”

6.9.7.2.5.2.3. Jude 6 — “And the angels who did not keep their positions of authority but *abandoned their own home*—these he has kept in darkness, bound with everlasting chains for judgment on the great Day.”

6.9.7.2.5.3. *When did all this happen?* Although we are not told of the exact time Satan and some other angels fell into sin, we can deduce that it must have happened sometime after God finished creation because the Bible tells us that God saw that everything was good at the end of the sixth day of creation. Remember that angels are created beings and that God did not create twice.

6.9.7.2.5.3.1. Genesis 1:31 — “*God saw all that he had made, and it was very good.*”

6.9.7.2.5.4. *Work of Satan and Fallen Angels.* Satan is involved in the day-to-day affairs of this world as he seeks to destroy God’s kingdom. Here are a few of the things he does:

6.9.7.2.5.4.1. *Tempting Christ.* Satan was involved in the temptation of Christ because he knew that if he could get Christ to do things his (Satan’s) way, rather than God’s way, then he would win the warfare that started in heaven and was then transferred to the earth when he fell. Christ resisted and in the end, won the victory on the cross. However, the warfare continues to the final end. Notice that the key to Christ’s victory over Satan is His knowledge of the Word of God.

6.9.7.2.5.4.2. *In the Unsaved.* Satan is also at work in the lives of those people who are not-yet-Christians.

6.9.7.2.5.4.2.1. *He blinds men to the Gospel* — 2 Corinthians 4:3-4 - — “And even if our gospel is veiled, it is veiled to those who are perishing. *The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.*”

6.9.7.2.5.4.2.2. *He tries to keep the truth from Humanity* — Matthew 13:4,19 — “As he was scattering the seed, some fell along the path, and the birds came and ate it up When anyone hears the message about the kingdom and does not

understand it, *the evil one comes and snatches away what was sown in his heart.* This is the seed sown along the path.”

6.9.7.2.5.4.2.3. *He seeks to further false religion* — 2 Corinthians 11:13-15 — “*For such men are false apostles, deceitful workmen, masquerading as apostles of Christ. And no wonder, for Satan himself masquerades as an angel of light. It is not surprising, then, if his servants masquerade as servants of righteousness.*”

6.9.7.2.5.4.2.3.1. 2 Thessalonians 2:9 — “The coming of the lawless one will be in accordance with *the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders ...*”

6.9.7.2.5.4.2.4. *He puts evil into men’s hearts* — John 13:2 — “The evening meal was being served, and *the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus.*”

6.9.7.2.5.4.3. *In the Saved.* Satan is also at work in the lives of Christians as he seeks to disrupt the Kingdom of God.

6.9.7.2.5.4.3.1. *He attacks Christians* — Ephesians 6:10-18 — “Put on the full armour of God so that you can take your stand against the devil's schemes. *For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.*”

6.9.7.2.5.4.3.2. *He seeks to bring about an unforgiving spirit* — 2 Corinthians 2:10-11 — “If you forgive anyone, I also forgive him. And what I have forgiven—if there was anything to forgive—I have forgiven in the sight of Christ for your sake, *in order that Satan might not outwit us. For we are not unaware of his schemes.*”

6.9.7.2.5.4.3.3. *He desires to corrupt the minds of humans* — 2 Corinthians 11:3 — “But I am afraid that *just as Eve was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ.*”

6.9.7.2.5.4.3.4. *He leads into sin* — Acts 5:3 — “Then Peter said, “Ananias, *how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?*”

6.9.7.2.5.4.3.5. *He accuses believers before God* — Revelation 12:10 — “Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For *the accuser of our brothers, who accuses them before our God day and night, has been hurled down.*”

6.9.7.3. *Where are Satan & the Fallen Angels?*

6.9.7.3.1. *Possessing People.* The Bible has many examples of unfallen angels possessing people. They appeared to control many aspects of the person including strength, speech, and character. One example is:

6.9.7.3.1.1. Mark 5:2-13 — “... *a man with an evil spirit* came from the tombs to meet him. This man *lived in the tombs*, and *no one could bind him any more, not even with a chain*. For he had often been chained hand and foot, but he tore the chains apart and broke the irons on his feet. No one was strong enough to subdue him. Night and day among the tombs and in the hills *he would cry out and cut himself with stones*. When he saw Jesus from a distance, he ran and fell on his knees in front of him. He shouted at the top of his voice, ‘What do you want with me, Jesus, Son of the Most High God? Swear to God that you won't torture me!’ For Jesus had said to him, ‘Come out of this man, you evil spirit!’ Then Jesus asked him, ‘What is your name?’ ‘My name is Legion ... for we are many.’ And he begged Jesus ... not to send them out of the area The demons begged Jesus, ‘Send us among the pigs; allow us to go into them.’ He gave them permission, and *the evil spirits came out and went into the pigs*. The herd ... rushed down the steep bank into the lake and were drowned.”

6.9.7.3.2. *In Hell.* Scripture indicates that the angels who sinned with Satan have been sent to hell to await the final judgment.

6.9.7.3.2.1. 2 Peter 2:4 — “For if God did not spare angels when they sinned, but sent them to hell, *putting them into gloomy dungeons to be held for judgment.*”

6.9.7.3.3. *Bound for 1000 Years.* Some people would suggest that Satan was bound at the crucifixion and will be released for a short time near the end. They determine this from the fact that in the context of demon possession, Jesus told a parable about a man wanting to rob a house. If a strong man owns the house they must first bind him so that they can rob the house. The devil is the strong man and Jesus bound him at the cross. they would tie this in with the binding of Satan described in Revelation.

6.9.7.3.3.1. Matthew 12:29 — ““Or again, how can anyone enter a strong man's house and carry off his possessions unless he first ties up the strong man? Then he can rob his house.

6.9.7.3.3.2. Revelation 20:2-3 — “*He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years After that, he must be set free for a short time.*”

6.9.7.3.3.2.1. **Question:** If Satan and the Fallen angels are imprisoned at this time, how do we explain the presence of evil spiritual activity in the world?

6.9.7.3.4. *Wandering Around the Earth.* The Bible tells us that Satan wanders throughout the earth and looks for people to accuse before God.

6.9.7.3.4.1. Job 1:7 — “The LORD said to Satan, ‘Where have you come from?’ Satan answered the LORD, *‘From roaming through the earth and going to and fro in it.’*”

6.9.7.3.5. *In the Presence of God.* Satan retains access to heaven for the purpose of accusing God’s people. It is important to note, however, that he still remains under the authority of God – he can only do what God permits!

6.9.7.3.5.1. Job 1:6 — “One day *the angels came to present themselves before the LORD, and Satan also came with them.*”

6.9.7.3.5.2. Revelation 12:10 — “... the accuser of our brothers, *who accuses them before our God day and night*”

6.9.7.4. *Their Doom.* The defeat of Satan and his forces is certain. All throughout the Bible he is spoken of as being a creature under subjection – his defeat is certain! Thus, the Christian need have no lasting fear of Satan’s power over him. James simply instructs us to resist him and he will leave us [Ja 4:7].

6.9.7.4.1. *Can no longer live in Heaven.* Satan was cast out of heaven to dwell in the earth. Of course, he still has access to heaven as we saw above.

6.9.7.4.1.1. Isaiah 14:12 — “How *you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations!*”

6.9.7.4.1.2. Ezekiel 28:16 — “So *I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones.*”

6.9.7.4.2. *Judged at the cross.* The cross was the thing that did Satan in. Once Jesus died and rose again, Satan no longer had control over the world through death. Death has been defeated!

6.9.7.4.2.1. John 12:31 — “Now is the time for judgment on this world; now *the prince of this world will be driven out.*”

6.9.7.4.2.2. John 16:11 — “... [Jesus] will convict the world of guilt in regard to ... judgment: in regard to judgment, because *the prince of this world now stands condemned.*”

6.9.7.4.3. *Doomed to Lake of Fire.* The Bible also tells us that the Lake of Fire was prepared for the devil and his angels as their place of eternal punishment.

6.9.7.4.3.1.1. Matthew 25:41 — ““Then he will say ... ‘Depart from me, you who are cursed, *into the eternal fire prepared for the devil and his angels.*””

6.9.7.4.3.1.2. Revelation 20:10 — “And *the devil ... was thrown into the lake of burning sulphur* They will be tormented day and night for ever and ever.”

7. ANTHROPOLOGY (THE DOCTRINE OF HUMANITY)

A.R.: Christian Theology, pp. 495-558 [63 pp.]

7.1. INTRODUCTION TO ANTHROPOLOGY

7.1.1. In some ways this entire course concerns anthropology simply for the reason that we are humans who are studying systematic theology. However, it is important to look specifically at who we are as people. What makes us human? What is our purpose in life? Where do we come from? Where are we going? This section will help us answer these questions with the hope that a better understanding of humanity will better enable us to present the Good News of Jesus Christ to a lost and dying world.

7.1.2. *Who is Man?* People throughout all of history have struggled to answer the question, “Who is Man?” Erickson identifies seven of these attempts in *Christian Theology*.²⁰

7.1.2.1. *Humans as Machines.* This view places the value of humans upon the work that they can do. There is no emphasis upon what can be done for humans. The ultimate end of this view of man is euthanasia, the “right-to-die” movement, and abortion.

7.1.2.2. *Humans as Animals.* Developed from evolutionary theory, this view holds that humans are just another part of the animal kingdom. They may be more advanced in some areas such as physical structure, cranial capacity, and in their nervous systems but they are simply no more than animals. As such, humans are degraded into creatures to be experimented on in order to better understand the universe.

7.1.2.3. *Humans as Sexual Beings.* Made famous by Sigmund Freud, this theory sees humans as divided into three parts (see below). The driving force behind everything is sexual force, or libido, which always seeks gratification. This sexual force can be directed towards other goals but still remains a sexual force. Society, however, could not survive if everyone was to seek satisfaction of all of his sexual energy and so laws are put upon individuals to control their desires. It is these controls that cause society’s problems because the energy builds up inside a person and is not released. The result is a society that focusses, to the extreme, on sex in everything from movies, to advertisements, to fashion.

7.1.2.3.1. Id — Consists of our desires and is constantly seeking satisfaction.

²⁰ Erickson, pp. 462-470.

7.1.2.3.2. Ego — Our public personality that allows the desires of the id to be satisfied.

7.1.2.3.3. Superego — The parental restraint that controls the id.

7.1.2.4. *Humans as Economic Beings.* Proponents of this view hold that once a person's basic needs are met, he will be satisfied. It is money, and nothing else, that controls and motivates humans. Communism is a good example of this view. It teaches that the problems of the world are caused by the economic gap that exists between employers/landowners and workers. Once this gap is removed, all problems will be over. The trouble is, while people like the idea of a classless society, they like the idea of being rich more!

7.1.2.5. *Humans as Pawns of the Universe.* Many people see humans as being helpless pawns of the universe, and are faced with a lifetime of control by a system that doesn't care one way or the other how their lives turn out. Everything that we achieve, all of our failures, all of our greatest moments, all of our worst nightmares, are really meaningless in the face of the vast expanse of the universe, and will not amount to anything once time comes to an end. It leads to an attitude that says, "My life will not accomplish anything so why should I do anything?"

7.1.2.6. *Humans as Free Beings.* This view teaches that the essential nature of humans is the ability and responsibility to choose. All that is needed is the right environment within which to make that choice, the right information for determining the correct choice, and the determination to carry the choice out. The key to the right environment is a freedom from restriction. Thus, if people want to achieve their fullest potential, they should live in countries where regulation is at a minimum and information is at a maximum.

7.1.2.7. *Humans as Social Beings.* Proponents of this view hold that the human identity consists in her relationships with other humans. One who does not interact with others is not fully human.

7.1.3. What is the Filipino view of man? How do Filipinos commonly see themselves when they think of their purpose in life?²¹

7.1.3.1. *Bahala na.* You stay in the position you are born into for life. For example, if you are born poor you will remain poor—it is only luck if you get rich.

7.1.3.2. *Ningas kogon.* It is easy to start projects but difficult to bring them to completion.

7.1.3.3. *Barkada.* Relationships and community are essential to a good life. Being alone that means you have a problem.

²¹ The following ideas were presented by students during previous class discussions at SEATS.

7.1.3.4. *Family*. Bringing honour to one's family is essential. Those who do not bring honour are considered to be a family jinx and are outcasted.

7.1.3.5. *Good Luck/Bad Luck*. For Christians, good luck = blessings and bad luck = sin in your life.

7.1.3.6. *Provincial identity*. People are identified by their province more than by their accomplishments.

7.1.3.7. *Afterlife*. Since 85% of Filipinos are Roman Catholic, there is a strong belief in the afterlife. Admittance to heaven is based upon what you do in life. Having a devout religious person in your family is good since that one person can save the rest of the family by intercession.

7.1.3.8. *Others??* Juan Tamad, Aim High, etc.?

7.1.4. The Christian View of Man. After looking at traditional views of humanity and also how the traditional Filipino views humanity, let us look at what the Bible says about humans. Before we do that, however, let us define humanity.

7.1.4.1. **DEF** — *“Humans are creatures of God, made in the image of God, and have a special relationship with God. They consist of two parts—physical and spiritual—that together form a human. Humans begin their existence at a specific point in time but their lives continue on into eternity.”*

7.2. BAPTIST CONFERENCE OF THE PHILIPPINES STATEMENT OF FAITH

7.2.1. The Statement of Faith of the BCP has the following to say about Humanity:

7.2.1.1. “We believe that a Christian should live for the glory of God and the well-being of the fellow men; that his conduct should be blameless before the world; that he should be a faithful steward of his possessions, and that he should seek to realise for himself and others the full stature of maturity in Christ.”

7.2.1.2. “We believe that all men are sinners by nature and by choice and are therefore under condemnation.”

7.3. CREATION OF HUMANITY

7.3.1. As we begin our discussion of humanity we need to ask ourselves a few questions about humanity's origin. How did humanity come into existence? Where did humans come from? What are the suggested possibilities?

7.3.2. Theories

7.3.2.1. *Naturalistic Evolution.* This position, which is basically atheistic, maintains that all aspects of man's being, both material and immaterial, came into existence through the process of evolution, evolving from the simplest form of matter to the present state of humanity.

7.3.2.2. *Theistic Evolution.* This position puts God (or a god) into the process at the beginning. This God created the first particle of matter and established the laws by which the process of evolution completed the process, or is continuing the process.

7.3.2.3. *Threshold Evolution.* This view recognises the "gaps" in the proposed evolutionistic process and puts God into the process at those points with a special act of creation.

7.3.2.4. *Problems with Evolutionary Theories.* There are many problems with evolutionistic theories and there is an extensive literature on the subject today. A few things to be considered include:

7.3.2.4.1. When the Scriptures are literally interpreted there is no allowance for any process of evolution in the creation of humanity.

7.3.2.4.2. How do you explain male and female in light of the teachings of Scripture?

7.3.2.4.3. How do you handle the "image of God" as described in Genesis 1:26-27?

7.3.2.4.4. How do you explain the Fall of humanity into sin? The Bible teaches that man fell from a higher position to a lower one but evolution teaches that man evolved from a lower position into a higher one.

7.3.3. The Biblical View

7.3.3.1. *The Point of Scripture.* If a person were to come to Scripture without bringing their prejudices to it, and were to read it as the revelation of God, which it claims to be, then s/he would conclude that man is the product of a special creative act of God. Further, he holds a unique relationship to God because she is created in "the image of God."

7.3.4. What this means for humans ²²

7.3.4.1. *Humans do not exist independent of God but are a part of creation.* Thus, our value as persons is not dependent upon what we do, how comfortable we are, or how useful we are to humanity. Instead, our value comes from the fact that we are a creation of God, the ruler of the universe. It also means that we are not God and never will be God. We are separate from Him and in fact are closer to the animals than we are to God. As such, we must be sure to care for creation by being environmentally sound and by being humane toward the animals.

7.3.4.2. *However, even though humans are a part of creation, they have a special place within God's creation.* Humans are closer to the animals than they are to God; however, they are also made in the image of God. This means that they do not function simply by instinct but have a special capacity above that of the animals to not only live in the world but also relate to the God who made them.

7.3.4.3. *Humans are all a part of the same family.* Those who do not follow a biblical worldview see others as the enemy. "If I want to succeed in business," they say, "I must fight my way to the top regardless of who may be hurt in the process." However, Christians see the world in a different light. We seen the common roots we have in our parents, Adam and Eve. These roots include all people, by the way, and are not just limited to Christians. This should cause us to have compassion on one another. When one of us hurts we should all hurt. When one of us rejoices, we should all rejoice.

7.3.4.4. *Humans are not the highest objects in the universe—they are limited. That limitation, however, is not evil.* In fact, not only is God a higher being than humans, but angels are also higher. Some have a tendency to put man at the top of everything, with an innate, natural goodness that will make the entire world's wrongs seem right.

7.3.4.5. *Humans are wonderful.* We as people commonly think of ourselves as being bad—whether it is the non-Christian who sees humans as the lowest form of life on the planet and the cause of all of its ills, to the Christian who sees himself as a worm and not worthy of God's attention. However, the ruler of the Universe created us as His special creatures. That is great news.

7.4. NATURE OF HUMANITY

7.4.1. Now that we have examined the origin of humanity, we need to look at the nature of this creature called man. How does the Bible describe humanity?

7.4.2. Humanity is made up of two basic parts-material and immaterial, as described below:

²² Erickson, pp. 487-493.

7.4.3. The Material (Physical) part of humanity is the body. While there are times when the term “body” is connected to other descriptive words to refer to some aspect of the immaterial part of man we basically use the term to refer to the material part of man as distinct from the immaterial part of man.

7.4.3.1. *Origin.* We believe that humanity was brought into existence by a direct creative act of God. That act of creation was during the same basic time that the material universe was brought into existence. All humans owe their existence to the first man and woman, named Adam and Eve.

7.4.3.2. *Character.* What is the body like? It is anything more than the observable flesh and blood?

7.4.3.2.1. For the Christian, the body is a Temple of the Holy Spirit.

7.4.3.2.1.1. 1 Corinthians 6:19 – “Do you not know that *your body is a temple of the Holy Spirit*, who is in you, whom you have received from God?”

7.4.3.2.2. The human body is as yet unredeemed.

7.4.3.2.2.1. Romans 8:23 – “... we ourselves ... groan inwardly *as we wait eagerly for ... the redemption of our bodies.*”

7.4.3.2.3. The body is to be used as Instrument for God’s service. God originally intended it for this use and that intention still remains to this day.

7.4.3.2.3.1. Genesis 1:26-27 — “Then God said, ‘Let us make man in our image, in our likeness, and *let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.*’ So God created man in his own image, in the image of God he created him; male and female he created them.”

7.4.3.2.3.2. Romans 6:11-13 — “Do not offer the parts of your body to sin, as instruments of wickedness, but rather *offer yourselves to God*, as those who have been brought from death to life; and *offer the parts of your body to him as instruments of righteousness.*”

7.4.3.2.4. The Human body needs discipline. Discipline means to bring it into subjection, to beat it down into submission. The subjection means I lead it about as a slave. That is very descriptive language, and yet it teaches a truth that is needed today. The body becomes the instrument for all kinds of immorality and sin while it is all being excused with the trite statement, “Everyone is doing it. We live in an enlightened age.” The Bible does not call it “light,” but rather calls it “darkness.”

7.4.3.2.4.1. 1 Corinthians 9:27 — “No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize.”

7.4.3.2.4.2. See also Romans 6

7.4.3.3. *Ultimate Destiny.* Because of sin in the body is determined for death. But God has also determined that it will participate in the resurrection. How do these two ideas relate to each other?

7.4.3.3.1. *Unbeliever.* The unbeliever will be raised, stand at the judgment seat of God, and then be cast into the Lake of Fire and eternal damnation.

7.4.3.3.1.1. Revelation 20:11-15 — “The dead were judged according to what they had done as recorded in the books If anyone's name was not found written in the book of life, he was thrown into the lake of fire.”

7.4.3.3.2. *Believer.* The believer will get a new body at the return of Christ. God will also judge the deeds of Christians.

7.4.3.3.2.1. 1 Corinthians 15:35-44 — “But someone may ask, ‘How are the dead raised? With what kind of body will they come?’ There are also heavenly bodies and there are earthly bodies; but the splendour of the heavenly bodies is one kind, and the splendour of the earthly bodies is another it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.”

7.4.3.3.2.2. 2 Corinthians 5:10 — “For we must all appear before the judgment seat of Christ, that each one may receive what is due to him for the things done while in the body, whether good or bad.”

7.4.4. The Immaterial (Spiritual) part of humanity is the non-physical part of man, or the soul/spirit of humanity.

7.4.4.1. *Origin.* The body of man came as a direct creative act of God, but in the phrase “God breathed into his nostrils the breath of life and man became a living soul” there seems to be the indication that the immaterial part of man was a transmission or impartation from God.

7.4.4.2. *Continuation.* One of the major theological problems is how the immaterial part of man is perpetuated, or continued. From where does man get his soul? There are three basic theories, or possibilities. Carefully consider the following:

7.4.4.2.1. *Preexistence Theory.* God (or some god) created a set number of souls for all men for all time. Then these souls are continually reincarnated. Obviously this cannot stand the test of the Bible.

7.4.4.2.2. *Creationist Theory.* God directly creates the soul of each man at some point—either at conception, at birth, or at some point in between. There are, however, some problems with this view:

7.4.4.2.2.1. Genesis tells us that on the seventh day God rested from all He had done—His creation of the world was finished. Why then would He keep creating as each one of us is born?

7.4.4.2.2.2. Does God create a sinful soul? Bodies don't sin by themselves therefore the immaterial part of man must also be involved in the sinning. If the immaterial part comes from God, then God must have created a sinful soul. Since we know that God cannot sin, then we know that the Creationist Theory does not work.

7.4.4.2.2.3. If not, then where does sin come from?

7.4.4.2.2.4. Does man propagate only bodies?

7.4.4.2.2.5. When do you get your soul?

7.4.4.2.3. *Traducianist Theory.* “Traducian” means “to transmit.” This theory maintains that both the immaterial and material parts of man come from the parents. Consider the following in support of this possibility:

7.4.4.2.3.1. The Genesis account states that God's creatures reproduce “after their kind.” Humans are not just a body. A body alone cannot reproduce. Body and soul/spirit constitute man.

7.4.4.2.3.2. This best explains the origination of the “sin nature” in man and seems to be the teaching of the Scripture concerning that nature.

7.4.5. The Division of the Human

7.4.5.1. We have just seen that humans consist of two basic parts—physical and non-physical. But is there a further distinction? Are these two parts subdivided further so that man is more complex? Several theories have been developed over the years and basically deal with the possible division of the non-physical aspect of man into soul and spirit.

7.4.5.2. *Scripture.* Scripture tells us that man is not simple—he is made up of physical and non-physical parts. However, these parts also seem to be identified and divided in several different ways.

7.4.5.2.1.1. Matthew 10:28 — “... be afraid of the One who can destroy *both soul and body* in hell.”

7.4.5.2.1.2. 1 Thessalonians 5:23 — “*May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.*”

7.4.5.2.1.3. Luke 1:46-47 — “*And Mary said: "My soul glorifies the Lord and my spirit rejoices in God my Saviour."*

7.4.5.2.1.4. Luke 10:27 — “*Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind*”

7.4.5.3. How do these various parts fit together? Several theories explaining this phenomenon have developed down through the centuries. Let us now examine them.

7.4.5.4. *Trichotomy*

7.4.5.4.1. **DEF** — “*Trichotomy is that view of the nature of man which maintains that man consists of three basic aspects—body, soul, and spirit.*”

7.4.5.4.1.1. *Body.* This is what humans have in common with the rest of creation; the only difference being that man’s body is much more complex than that of plants and animals.

7.4.5.4.1.2. *Soul.* The soul is the psychological element of humans and it is the distinguishing factor between humans/animals and plants. The soul contains the personality of the human—ability to reason, emotions, and social skills.

7.4.5.4.1.3. *Spirit.* The spirit is the religious element of humans and it is the distinguishing factor between humans and animals.

7.4.5.4.2. *Scripture.* Scripture records many instances where three parts of humans are described. In addition to that, there are also many instances where not only three parts of man are described, but sometimes even four!

7.4.5.4.3. *Problem.* The danger of this view is that it leads to the development of a type of dualism within humans with one part commonly identified as not worth saving due to an inherent evil (the physical part) and the other part being identified as being worth saving (the spiritual parts).

7.4.5.5. *Dichotomy*

7.4.5.5.1. **DEF** — “*Dichotomy is that view of the nature of man which maintains that man consists of two basic aspects—body and soul (or spirit).*”

7.4.5.5.1.1. *Body.* The body is the physical part of humans and is the part that dies, decays in the ground, and is resurrected upon the return of Christ.

7.4.5.5.1.2. *Soul / Spirit.* The soul/spirit is the non-physical part of humans and is immortal. It is the immortal soul that makes humans different from the rest of creation.

7.4.5.5.2. *Scripture.* Scripture records many instances where soul and spirit are deemed to be equal. In addition to that, there are also many instances where not only three parts of man are described, but sometimes even four!

7.4.5.5.3. *Problem.* The danger of this view is that it leads to the development of a type of dualism within humans with one part commonly identified as not worth saving due to an inherent evil (the physical part) and the other part being identified as being worth saving (the spiritual part).

7.4.5.6. *Monism*

7.4.5.6.1. **DEF** — “*Monism is that view of the nature of man which maintains that man consists of only one basic aspect—self.*”

7.4.5.6.1.1. *Self.* Self is the term used to describe the human in the Bible. Terms like body, soul, and spirit are simply different ways of saying self and are not to be interpreted as distinguishing the human’s various parts. The basic key to this idea is that to be human is to have a body—without a body person is not human. Therefore, any idea that a soul/spirit can exist apart from the body is wrong.

7.4.5.6.1.1.1. *Scripture.* This idea is based on the mistaken belief that Hebrew thought does not distinguish differences within the nature of humans. In fact there is really no Scriptural evidence supporting this view.

7.4.5.7. *Conditional Unity*

7.4.5.7.1. The problem arises when we try to identify the “normal state” of humans. Are they primarily physical or non-physical? Erickson answers this with the idea of “conditional unity.”²³

7.4.5.7.2. **DEF** — “*Conditional unity is that view of the nature of man which maintains that man consists of unified physical and non-physical parts that are temporarily separated at the time of physical death until their reunification in the resurrection.*”

7.4.5.7.3. *Body, Soul, and Spirit.* Their view of body, soul, and spirit would be similar to that of the dichotomists. However, there would be no problems of the dualism that arises from that belief. The unity is conditional based on the season of life. While on earth and in heaven, the two parts are inseparable. However, there is a personal,

²³ Erickson, pp. 536-538.

conscious existence between death and resurrection. Even though we do not have our bodies in the time between our deaths and our resurrection, we do not stop existing. Rather, our souls constantly cry out to God for justice and reunion with our bodies.

7.4.5.7.3.1. Revelation 6:9-11 — “I saw under the altar the souls of those who had been slain They called out in a loud voice, ‘How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?’ Then each of them was given a white robe, and they were told to wait a little longer”

7.4.6. How does our view of the constitution of humanity affect how we present the gospel?

7.4.6.1. Our presentation of the Gospel to the world around us has often focussed on one aspect of human nature. We have just discussed, however, the fact that humans are made up of at least two parts—physical and non-physical. How does a correct understanding of who we are as humans help us present the gospel in a way that will meet people both in this life and in the life to come?

7.4.6.2. *Focus on Spiritual Aspects of Humanity.* Traditionally, evangelical groups have focused on the spiritual side of man by emphasising salvation from death and hell. However, very little emphasis has been placed upon the person’s physical needs. This leads to a Christianity that is of no relevance to the life we live on earth. In fact, groups that do focus on people’s physical needs are viewed as being liberals who are not interested in saving a person’s soul.

7.4.6.3. *Focus on Physical Aspects of Humanity.* Traditionally, non-evangelical groups have focused on the physical aspects of humanity in their ministries by focussing on hunger and compassion issues. Very little emphasis is placed upon a person’s spiritual needs. This leads to a Christianity that pays little attention to salvation issues such as sin and grace. In fact, groups that do focus on people’s spiritual needs are viewed as being “so heavenly minded that they are no earthly good.”

7.4.6.4. *Man is a complex unity.* He contains both spiritual and physical parts and, as such, must be approached on both of these levels. It is not enough to deal only with man’s spiritual needs, nor only with man’s physical needs. One’s presentation of the gospel must include both aspects.

7.4.6.5. *Holistic Approach to the Gospel.* A new approach is emerging in the world of missions and evangelism—that of holistic ministry. It has developed from the observation that man is a complex unity of physical and non-physical parts and, as such, must be approached on both of these levels. It is not enough to deal only with man’s spiritual needs, nor only with man’s physical needs. One’s presentation of the gospel must include both aspects. Holistic ministry looks at the person as a complete whole—spiritual and physical—and seeks to help that person at every level of life.

7.4.6.6. *All aspects of the Human nature need attention.* Jesus came to earth fully human—having both the physical and non-physical parts of humanity. This tells us that God is concerned with all of us, and not just our souls.

7.4.6.7. *All aspects of human nature are equal.* Sin inhabits both the physical and the non-physical parts of humans. Thus, we cannot simply state that the body is evil and must be controlled. We must also understand that our souls/spirits are sinful and are in need of redemption.

7.5. IMAGE OF GOD IN HUMANITY

7.5.1. Genesis 1:26-27 says that God made man “in His image.” What does this mean? How is this image affected by sin?

7.5.2. *Scripture.* The Scriptures tells two important things about the image of God:

7.5.2.1. Humans are created in the image of God.

7.5.2.1.1. *CP* — Genesis 1:26-27—“Then God said, ‘Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.’ “So God created man in his own image, in the image of God he created him; male and female he created them.”

7.5.2.2. Humans are described as being the image of God even after the Fall. There is no indication that any part of the image was affected by the fall.

7.5.2.2.1. Genesis 9:6 — “Whoever sheds the blood of man, by man shall his blood be shed; for *in the image of God has God made man.*”

7.5.2.2.2. 1 Corinthians 11:7 — “A man ought not to cover his head, since *he is the image and glory of God.*”

7.5.2.2.3. James 3:9 — “With the tongue we praise our Lord and Father, and with it we curse men, *who have been made in God's likeness.*”

7.5.2.3. The Image of God is one of the essential parts of humanity—without it we wouldn’t be human. We can see this by the prominent role the image of God plays in the creation narrative—if it was not intended for all humans, then it would have come later to specific people at specific times (like the Immersion of the Holy Spirit).

7.5.2.4. It seems best to conclude that “image” is explained in the aspects of personality—intellect, emotion, and will. God is a person, and as such possesses the marks of personality. God made man in His “image.” That is to say that He made him with the same basic nature of personhood that He, god, possesses. Note the following implication:

- With the Intellect — Humans can know God
- With the Emotion — Humans can love God
- With the Will — Humans can choose to serve God

7.6. THE UNIVERSALITY OF HUMANITY

7.6.1. The world is made up of many different kinds of people. One of the things we as humans have done down through history is to treat certain members of society differently from others. The racial genocide in Rwanda and former Yugoslavia, slavery in Sudan, gender inequality in Canada, and the “Muslim-Christian” conflict in Mindanao are all examples of how people have regarded certain members of the human race as inferior to themselves.

7.6.2. All Tribes, Languages, Peoples, and Nations. The Bible is very clear on the fact that all people on the earth are equally important to God. He does not care if you speak a different language, if you wear different kinds of clothes, if your skin is a different colour, if you live in a different part of the world—all are equal in His sight. In fact, God eagerly desires everyone to come to Him in worship.

7.6.2.1. *Revelation 7:9* — “After this I looked and there before me was a great multitude that no-one could count, *from every nation, tribe, people and language*, standing before the throne and in front of the Lamb.”

7.6.3. Both Genders. The Bible is very clear on the fact that women are as much a part of God’s family as men. This is most clearly expressed in Galatians 3:28. In addition to this, women appear in many of the stories of the Bible. This of course does not mean that there are no differences in the roles of men and women both in the home and in the church. Rather, it simply means that as far as salvation is concerned, women are just as welcome to be saved as men.

7.6.3.1. *Galatians 3:28* — “There is neither Jew nor Greek, slave nor free, *male nor female*, for you are all one in Christ Jesus.”

7.6.4. People of all Economic Statures. Both rich and poor are included in the plan of God. We have a tendency to like rich people more than poor people but the Bible seems to tell us that rich people have a larger spiritual problem than poor people. Nonetheless there are many examples of rich and poor who were faithful servants of God during their time on earth.

7.6.4.1. *Jeremiah 9:23-24* — “This is what the LORD says: “Let not the wise man boast of his wisdom or the strong man boast of his strength *or the rich man boast of his riches*, but let him who boasts boast about this: *that he understands and knows me*”

7.6.4.2. *Matthew 19:23* — “Then Jesus said to his disciples, “I tell you the truth, *it is hard for a rich man to enter the kingdom of heaven.*”

7.6.4.3. *Matthew 27:57* — “As evening approached, *there came a rich man from Arimathea, named Joseph, who had himself become a disciple of Jesus.*”

7.6.4.4. *Psalms 34:6* — “*This poor man called, and the LORD heard him; he saved him out of all his troubles.*”

7.6.5. All Generations. One of the biggest problems churches are facing today is the generational struggle that is exemplified in music. Old people like old music and young people like young music and each feels the other has no place in the church. The Bible tells us, however, that each age group—children, young people, and old people—has the right to be involved in the ministry of the church.

7.6.5.1. *Matthew 18:5* — “And whoever *welcomes a little child like this in my name* welcomes me.”

7.6.5.2. *1 Timothy 4:12* — “*Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity.*”

7.6.5.3. *1 Peter 5:5* — “*Young men, in the same way be submissive to those who are older.*”

7.7. ORIGINAL STATE OF HUMANITY

Let's examine Adam and Eve as they came from the hand of their creator. What condition were Adam and Eve in before the Fall?

7.7.1. Erroneous Views. Down through the years of church history various aspects of man's original state have been suggested that are probably not really true.

7.7.1.1. *He was in a state of perfect innocency*. If innocency implies neutrality, then that is not true. Adam and Eva were not just neutral, neither good nor bad, waiting around to see what would happen. In fact, Adam and Eve were not devoid of holiness, though it may not have been fully demonstrated. They could demonstrate that holiness by obedience to God, or they could, in disobedience, rebel against their creator. As moral creatures they had this option. We must avoid the error of seeing them innocent, if by that term we mean neutral.

7.7.1.2. *He possessed an inclination toward sin*. Since Adam and Eve came from the hands of their creator you cannot say anything that might imply a tendency to sin, or else you are in danger of saying God is sinful. They were not created with a

tendency toward sin. They were created in a position of positive righteousness, enjoying fellowship with their creator.

7.7.1.3. *He was created mortal.* The word “mortal” means that man is a creature who ultimately will die. However, throughout the Bible there is the teaching that death was an intrusion into the original condition of man and woman, not something that was true when he was created. That seems to be the point of the “tree of life,” and their exclusion from it after the fall. They were not created to die. They were created to live forever in fellowship with God. They were not excluded from the tree of life until after the fall.

7.7.2. Their Original Situation

7.7.2.1. They were placed in a situation that was perfectly suited to meet their needs and in which they could fulfil the purpose that God intended for them.

7.7.2.2. *They were capable of enjoying communion with God.* God was not a distant, uninvolved creator whom Adam and Eve knew nothing about. Rather He was a God who was involved with His creation right from the beginning. Not only that, Adam and Eve were able to communicate directly with God.

7.7.2.2.1. Genesis 3:8 — “Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden.”

7.7.2.3. *Adam was given a “suitable helper” equal to him, and fitting his needs.* Be careful at this point that, in insisting on equality, you do not imply that either Adam or Eve could have been complete and fulfilled by himself or herself. That is not what the Bible teaches. It says that Adam was not everything that God wanted him to be until Eve had been created to be his companion and completer. Neither does that imply that she was in any sense less than he was. However, their ultimate fulfilment was not in each other apart from their relationship with God. That is still true today.

7.7.2.3.1. Genesis 2:20-24 — “But for Adam no suitable helper was found Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, “This is now bone of my bones and flesh of my flesh; she shall be called “woman,” for she was taken out of man.”

7.7.2.4. *They possessed reflective, creative, and intuitive knowledge.* They had knowledge about many things that normally takes years to develop. For example, Adam had knowledge of farming, of how to name the animals, and of how to have dominion over the whole earth.

7.7.2.4.1. Genesis 2:20 — “So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found.”

7.7.2.4.2. Genesis 2:17 — “... but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”

7.7.2.4.3. Genesis 2:23-24 — “The man said, ‘This is now bone of my bones and flesh of my flesh; she shall be called “woman,” for she was taken out of man.’”

7.7.3. Their Original Moral Nature

7.7.3.1. *Original Righteousness.* Adam and Eve were created originally righteous.

7.7.3.1.1. Ecclesiastes 7:29 — “This only have I found: *God made mankind upright*, but men have gone in search of many schemes.”

7.7.3.2. This righteousness meant, among other things, that he had the freedom to choose between good and evil.

7.7.3.2.1. Genesis 2:16,17 — “And the LORD God commanded the man, ‘*You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.*’”

7.7.3.2.2. Genesis 3:12,13 — “The man said, ‘The woman you put here with me—she gave me some fruit from the tree, and I ate it.’ Then the LORD God said to the woman, ‘What is this you have done?’ The woman said, ‘The serpent deceived me, and I ate.’”

7.7.3.3. Because of sin, Adam and Eve are the only humans who shared in this original righteousness.

7.7.3.3.1. See Genesis 2,3

7.7.3.4. *Untried Holiness.* The nature that both Adam and Eve possessed was not one of positive, proven holiness, but rather of untried holiness. They possessed the tendency to do right, but with the possibility of doing wrong.

7.7.3.4.1. It is important to remember that “untried holiness” can be “tried” in either of two ways. Either by obedience, or by disobedience. God was not saying that the “knowledge of good and evil” was wrong, but that there was a right and a wrong way of obtaining it.

7.7.3.4.2. Apply to that the temptation of Christ. He was faced with the possibility, and hence the temptation, to do right or wrong, good or evil. That should teach us something. You do not have to sin in order to understand sin. The perfectly righteous can understand sin better than the corruptible sinner. He who does not have the sin and is not a part of the problem, can better see the sinfulness of any sin, than the one who is so completely involved in the sin that s/he really is not in a position to see the sinfulness of

sin, because s/he cannot see the “light” against which it must be measured. The sinfulness of sin is seen in the brightness of the light.

7.7.3.5. *Potential Positive Holiness.* If Adam and Eve had made the right choice they would have progressed to the knowledge of “good and evil” by the exercise of those right choices. Their “untried” holiness would then have been positive holiness, being demonstrated by right choices.

7.7.3.5.1. Note: You do not have to experience evil in order to understand evil. Otherwise the temptations of Christ would not have been real temptations. You can face a temptation, understand the error involved, and think your way through to the conclusion that such a choice would be detrimental. Granted that inherent ability, you then have to add to it the fact that Adam possessed clear revelation from God concerning that which was expected of him. Hence, obedience was a part of the desired response.

7.7.4. Their Original Responsibilities

7.7.4.1. *Obedience to Positive Instruction.* We have a tendency to think about the negative commandment, “keep yourself away from that tree,” without considering all the positive things that are there. Consider the following:

7.7.4.1.1. Genesis 1:26-30 — “Then God said, ‘... *Be fruitful and increase in number; fill the earth and subdue it. Rule over [all the creatures of creation].*’ Then God said, ‘*I give you every seed-bearing plant ... and every tree that has fruit with seed in it. They will be yours for food.*’ And it was so.”

7.7.4.1.2. Psalm 8:4-8 — “You made him a little lower than the heavenly beings and *crowned him with glory and honour. You made him ruler over the works of your hands; you put everything under his feet*”

7.7.4.2. *Obedience to clear prohibition.* They were put into the Garden of Eden in a perfect situation and given an opportunity to demonstrate their willingness to obey God, with everything favourable. This was not a temptation, but a test. The question was not of the “what” they would do, so much as it was a question of “whom” they would obey. The primary point is a question of obedience.

7.7.5. Conclusion

7.7.5.1. God created Adam and Eve in a state of perfect, untried holiness, and placed them in the Garden with positive instruction and with one prohibition. It was God’s desire that in obedience they would enjoy increasing fellowship with Him.

7.7.5.2. They could have obeyed and gone on eternally being what God intended for them to be. However, their disobedience allowed God to introduce the program by which He would ultimately realise in man that which He intended. But in that plan there was included a tremendous cost by which man was to be restored to fellowship

with God, that is, the death of His Son. Do not dismiss the cross from the story in the Garden of Eden.

7.8. THE FALL OF HUMANITY

7.8.1. Introduction. The Bible tells us that even though God created humans in this wonderful condition of righteousness and holiness, man decided to reject God and pursue his own interests. This is called the Fall of Man. Let's examine the Fall to see what caused it and what the result was for humanity.

7.8.1.1. *CP — Genesis 3—The story of the temptation in the Garden of Eden and the subsequent fall of man.*

7.8.2. The Test

7.8.2.1. *The Source of the Test*

7.8.2.1.1. For humans today. There are three sources from which temptation can come to man today:

- The World
- The Flesh
- The Devil

7.8.2.1.1.1. 1 John 2:16 — “For everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does— comes not from the Father but from the world.”

7.8.2.1.2. For Adam. For Adam temptation could not come from the “flesh.” He was not created with a sinful nature. Temptation, as such, could not come from the world. For at that point the creation had just come from the hand of the creator and was perfect. However, it was possible for something in the world to be a point of the test of their holiness. Therefore, the only source from which temptation could come to Adam and Eve was from Satan.

7.8.2.2. *The Point of the Test.*

7.8.2.2.1. The point of the test is to be found in the word: “Obedience.”

7.8.2.2.2. The point of the temptation is found in the word: “Disobedience.”

7.8.2.2.3. The question of “obedience” is a question of action. You act either consistently with the revealed will of God, or you act independently of His revealed will, and therefore, in opposition to the will of God.

7.8.2.2.4. For Adam and Eve the eating was merely the outward act that gave expression to the inward attitude of disobedience. The sin was in the attitude, before it was expressed in the act of taking the fruit.

7.8.2.2.5. As man faced the test, there were three things that should be seen:

7.8.2.2.5.1. *Adam understood the issues.* He knew that the question was that of obedience, or disobedience to the revealed will of God.

7.8.2.2.5.1.1.1 Timothy 2:14 — “And *Adam was not the one deceived*; it was the woman who was deceived and became a sinner.”

7.8.2.2.5.2. *Adam had freedom to act.* This also should be seen in the light of what God was doing with Adam. “Knowledge of good and evil” does not require evil. Certainly God had knowledge of good and evil. Yet, He did not come into that knowledge by practising evil.

7.8.2.2.5.3. Neither was it necessary for Adam to practice “evil” in order to come into that knowledge. He could have been obedient. He would have learned about good and evil through that obedience.

7.8.2.2.5.4. John tells us “sin is lawlessness.” That is another way of saying the same basic thing. It is acting contrary to the revealed will of God.

7.8.2.2.5.5. *Adam had knowledge of the consequences.* God had told him what they would be—death.

7.8.2.2.5.5.1. Genesis 2:17 — “... you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”

7.8.3. The Process of the Temptation. Man fell because he responded to the temptation of Satan. However, he did not have to respond to that solicitation to evil. He was tempted by Satan to disobey God, His will, and His way. The temptation came in three specific areas:

7.8.3.1. *Doubt the Word of God.* Eve knew the facts of God’s command. It was the raising of the doubt that led her into the problem.

7.8.3.2. That is still a very basic issue today. Humans still question, “Did God really say that?” When men question the Word of God they are opening themselves to the same problem that confronted Eve. It is our responsibility to seek to clearly understand what God said, but not to doubt the truth or benefit of what He has revealed.

7.8.3.2.1. Genesis 3:1-3 — “Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, ‘Did God really say, “You

must not eat from any tree in the garden”?’ The woman said to the serpent, ‘We may eat fruit from the trees in the garden, but God did say, “You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.”’”

7.8.3.3. *Deny the Word of God.* This not only reveals the basic strategy of Satan, it also reveals the basic problem in sin today. Any point of disobedience has to have at the heart of it a denial of the truth that God has revealed.

7.8.3.3.1. Genesis 3:4 — “‘You will not surely die,’ the serpent said to the woman.”

7.8.3.4. *Doubt the Goodness of God.* This could be seen as another area of the question of doubt. However, to entertain doubt is to question God. Is God really good? Is He loving and gracious? Why would He refuse to give to His creatures that which might be “good?” After all, would it not be good to have the “knowledge of good and evil?” Is God afraid that we will gain too much knowledge and therefore be like Him? Is God insecure or envious?

7.8.3.4.1. Genesis 3:5 — “For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

7.8.3.5. Remember, this satanic lie, “be like Him,” is where it all started with Satan. It was at the heart of his temptation of Eve. And it is still one of the basic problems in most theological error today. Many of the cults work on this level.

7.8.3.6. Note: In considering the process of temptation, the following Scripture is helpful:

7.8.3.6.1. James 1:14-15 — “but each one is tempted when, by his own evil desire, he is dragged away and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.”

7.8.4. Result of the Fall. The results of the fall we be discussed under 8.5. *Result of Sin*, below.

8. HAMARTIOLOGY (THE DOCTRINE OF SIN)

A.R.: Christian Theology, pp. 561-581 [20 pp.]

8.1. INTRODUCTION TO THE DOCTRINE OF SIN

8.1.1. Two basic questions have plagued humans for all of their history. First, “Is man a sinner?” and Second, “What is sin?” It is to this second question that this section addresses itself. While the basic answer is to be found in the Bible, it is also helpful to see some of the erroneous views that have been suggested. Man does not like to face the Biblical answer to this question because it leaves him hopeless in himself and thrust upon God for any meaningful answer. History reveals that we do not like to be entirely dependent upon God for any hope of salvation. Religion is a never-ceasing testimony of man’s attempt to reach God. At least, to have some part in being pleasing to Him.

8.2. BAPTIST CONFERENCE OF THE PHILIPPINES STATEMENT OF FAITH

8.2.1. The Statement of Faith of the BCP has the following to say about Sin: “We believe that all men are sinners by nature and by choice and are therefore under condemnation.”

8.3. ORIGIN OF SIN

8.3.1. Erroneous Views.

8.3.1.1. *Unknown.* Some say that sin just appeared. However, if it just appeared, what does that say about the sovereignty and omniscience of God if something could come into existence without His having created it?

8.3.1.2. *Unavoidable.* Some say that sin was unavoidable. However, this would deny the omnipotence of God.

8.3.1.3. *Eternal.* People who want to avoid any question of God being responsible for sin have often suggested this. However, instead of defending God, it really attacks the self-existence and sovereignty of God. It leads you to dualism and introduces into the theological spectrum something that God could not do anything about. It significantly reduces the majesty of God.

8.3.2. The Biblical Possibility. It must have been a part of God’s plan.

8.3.2.1. *Why was sin possible?* It did not take God by surprise. We know this because the Bible speaks of Christ as having been chosen as our Saviour before the creation of the world. As soon as God created a creature with a will, He introduced the possibility of sin, for that creature could then “will” to act contrary to God’s will for the creature. Therefore, God’s plan included the possibility of sin, and we conclude that His plan must be the best plan by which He can be most glorified.

8.3.2.1.1. 1 Peter 1:18-20 — “For you know that ... you were redeemed ... with the precious blood of Christ, chosen before the creation of the world”

8.3.2.2. *Is God responsible for Sin?* Job 34:10 says, “No!” God is holy and cannot be the author of sin. He is not “temptable” and He cannot “tempt” man to sin. Sin arises not by the exercise of God’s will, but by the activity of the creature’s will.

8.3.2.2.1. Job 34:10 — “Far be it from God to do evil, from the Almighty to do wrong.”

8.3.2.2.2. James 1:13-15 — “God cannot be tempted by evil, nor does he tempt anyone; but each one is tempted when, *by his own evil desire, he is dragged away and enticed*. Then, after desire has conceived, it gives birth to sin”

8.3.2.3. *Why was sin permitted?* Sin was permitted so that God might be glorified.

8.3.2.3.1. Romans 1:24,26,28 — “Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another ... Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones ... Furthermore, since they did not think it worth while to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done.”

8.4. CHARACTER OF SIN

8.4.1. So is sin really all that bad? As humans, we do not want to think that we are sinful. So we have developed many different excuses to explain sin and try to escape from its consequences. The trouble is, each of these views contains an element of truth that makes it difficult to distinguish from the truth. Let’s examine them and see how belief in these ideas will lead people away from the truth and away from relationship with God.

8.4.2. Erroneous Views About Sin

8.4.2.1. *Sin is merely man’s imperfection.* Because man is a creature in the process of developing he is imperfect. It is this imperfection that is seen by some as “sin.” They say that as such it is a necessary part of man’s development. It is not related to the “fall” or “rebellion” of the first man. Ultimately it will be eliminated as man learns to improve his own nature and environment.

8.4.2.2. *Sin is part of a dualistic world.* Dualism is the view that good and evil are equal in power in the universe. Dualism was an attempt to absolve God of responsibility for sin. God did not cause sin, nor was it a part of His plan. It has always existed. Many people today still have a form of dualism. They say that is just the kind of world we live in. Therefore, it is our responsibility to recognise this fact and do the best we can to live above the sin that is in the world.

8.4.2.3. *Sin is an expression of man’s sensuous nature.* Man has both a body with its hungers as well as a spirit with its desires. Sin is the expression of the “sensuous”

drives of the body. He should suppress and seek to live above them. We overcome sin to the extent that we succeed in suppressing these “sensuous drives.”

8.4.2.4. *Sin is merely an explanation of man’s consciousness.* Man is conscious of not measuring up to what he believes about God and His desires for man. It is a feeling of inadequacy when compared to what he believes about God. Sin is that feeling of inadequacy.

8.4.2.5. *Sin is man’s refusal to admit his finiteness.* Man is a creature and yet he believes in God. His failure to measure up to the ideals his God-consciousness imposes on him causes a state of tension or anxiety. Sin is his dissatisfaction with this tension. It may be expressed in lust or in pride.

8.4.2.6. *Sin is doing wrong.* While the statement as such may be true, it is also an expression of the view that many hold concerning sin and misses the fact and importance of inherited sin and imputed sin. It says that the only sense in which man is corrupt is because he makes wrong choices. Sin’s universality is merely a reflection of the fact that all men have the same problem of making wrong choices.

8.4.3. Common Christian Excuses for Sin. Christians also sometimes have a view of sin that is in error. Let’s examine some Christian views of sin and see where they are in error.

8.4.3.1. *Sin as Humanness.* This view of sin says, “I’m not perfect, just forgiven!” Sin is seen as one of the identifying features of being human—“we are human so we must sin.” This belief comes from the idea that the only requirement that we as Christians have is *to believe the right things about Jesus*. The Christian life is to a large extent ignored, especially when it comes to evangelism (“All you have to do is pray this prayer ...”). Thus a system is developed whereby Christians are able to profess Jesus as their Saviour but are unable to overcome the sin in their lives. As a result

8.4.3.2. *Sin as Disease.* This view of sin sees sin as being a disease that must be treated in order to be cured. However, sin is not the disease. Rather, it causes many diseases or dysfunctions within us as humans. Jan Hettinga lists the following as examples:

8.4.3.2.1. “The sins of greed and covetousness produce a driven, workaholic, stress-filled life. The bank account may be full but the marriage is empty.

8.4.3.2.2. The sin of lust produces a dangerous “every male/female is a target” mentality. Compulsive sexual obsessions take over. Sexually transmitted diseases may lurk in the aftermath of every sexual encounter.

8.4.3.2.3. The sin of self-indulgence produces laziness, gluttony, and a sedentary lifestyle. Cancer to the heart and the arteries is predictable.

8.4.3.2.4. The sins of hatred and bitterness produce internal stress and hardness of heart that make healthy relationships impossible to sustain. Eventually, inner conflict adversely affects emotional and physical health.”²⁴

8.4.3.3. *Sin as Ignorance.* This view of sin says, “He can’t be held responsible for his actions because it’s part of the uneducated community he grew up on. He doesn’t know any better.” Their solution to the problem of sin is for people to become better educated. However, education doesn’t change sinful choices. Halimbawa, a look at our history will show us that the more educated people have become the more efficient they have become at killing others. Whereas 100 years ago bolos and kris were common weapons of warfare, today machine-guns and bombs are common. Which is more efficient at killing? Of course the new methods. So rather than education leading people to stop killing, it has merely improved the methods of killing so that more people can be killed each day!

8.4.3.4. *Sin as Victimisation.* This view of sin says, “I can’t be held responsible for my behaviour because of the way I was treated by others.” This effectively removes all responsibility for sin from my shoulders and puts it on the shoulders of others around me. “If my sin is someone else’s fault, then I have no compelling need to change. I can’t help my behaviour. I’ve been damaged and programmed by the family system in which I was raised. In this view of sin the current treatment of choice is to go back into the past and affix blame. The assumption behind it? If I can understand how I was damaged, I can then make new choices to break the hold of the past.”²⁵

8.4.3.5. *Sin as Inability.* This view of sin says, “I am unable to do anything about my sin so why bother?” This belief stems from a misunderstanding of the belief in total depravity of humans. Humans are dead in their sins and are, as such, unable to approach God. It is only through the powerful work of God that people can be saved. However, this belief can be taken too far. I knew a group of Christians whose lives were no different from the lives of their unsaved friends. They drank beer, smoked cigarettes, and had sex with whomever they pleased; all the while insisting they were Christians. Their excuse was, “I am unable to do anything about my sin so why bother?” However, while the Bible does tell us that we are dead in our transgressions and sins, it also commands us to repent—to change our ways from the ways of the Devil to the ways of God.

8.4.3.6. *Sin as Misunderstanding.* In this view of sin, the harmful effects of sin have been removed and replaced by a basic belief that all humans are basically good. The cure for sin is positive thinking and human potential which, when properly harnessed, will be able to help humans overcome all of society’s ills and help them develop a wonderful utopia where everyone can live at peace with God.

²⁴ Jan David Hettinga, *Follow Me: Experience the Loving Leadership of Jesus* (Colorado Springs: NavPress, 1996), pp. 68-69.

²⁵ Hettinga, p. 71.

8.4.4. Words for Sin in Scripture. We have just examined common views of sin, both from the world's perspective and from the Christian's perspective. But we haven't yet asked the question, "What does the Bible have to say about sin?" One of the best ways to understand sin is to thoroughly study the words used in the Bible that identify sin. Here are some of the ways the Bible describes sin:

8.4.4.1. *Miss the Mark* — Leviticus 4:2 — "Say to the Israelites: 'When anyone *sins* unintentionally and *does what is forbidden in any of the LORD's commands....*'"

8.4.4.2. *Violation* — Joshua 7:11 — "*Israel has sinned; they have violated my covenant*, which I commanded them to keep."

8.4.4.3. *Iniquity* — Psalm 51:9 — "*Hide your face from my sins and blot out all my iniquity.*"

8.4.4.4. *Unfaithfulness to God* — Numbers 5:6-7 — "Say to the Israelites: 'When a man or woman *wrongs another in any way and so is unfaithful to the LORD, that person is guilty and must confess the sin he has committed.*'"

8.4.4.5. *Rebellion* — Isaiah 1:2 — "Hear, O heavens! Listen, O earth! For the LORD has spoken: 'I reared children and brought them up, *but they have rebelled against me.*'"

8.4.4.6. *Injustice* — Isaiah 58:6 — "Is not this the kind of fasting I have chosen: to loose *the chains of injustice* and untie the cords of the yoke, to set the oppressed free and break every yoke?"

8.4.4.7. *Ignorance* — Hebrews 9:7 — "But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for *the sins the people had committed in ignorance.*"

8.4.4.8. *Unrighteousness* — 1 John 5:17 — "*All unrighteousness is sin*"

8.4.4.9. *Lawlessness* — 1 John 3:4 — "Everyone who sins breaks the law; in fact, *sin is lawlessness.*"

8.4.4.10. *Not subject to the rule of God* — 1 Timothy 1:9 — "We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers"

8.4.4.11. *Disobedience* — Romans 5:19 — "For just as *through the disobedience of the one man* the many were made sinners, so also through the obedience of the one man the many will be made righteous."

8.4.4.12. *Godlessness* — Romans 1:18 — “The wrath of God is being revealed from heaven against all the *godlessness and wickedness* of men who suppress the truth by their wickedness”

8.4.4.13. *Fault* — Galatians 6:1 — “Brothers, if someone is *caught in a sin [overtaken in a fault]*, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted.”

8.4.4.14. *Evil* — Romans 1:29 — “They have *become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice.*”

8.4.4.15. *Crossing the line* — Romans 5:15 — “But the gift is *not like the trespass*. For if the many died by *the trespass of the one man ...?*”

8.4.4.16. *Wrongdoing* — 2 Peter 2:16 — “But [*Balaam*] was rebuked for *his wrongdoing* by a donkey—a beast without speech—who spoke with a man's voice and restrained the prophet's madness.”

8.4.4.17. *Going Astray* — Romans 1:27 — “In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.”

8.4.5. Summary

8.4.5.1. *Hettinga*²⁶ lists the following 10 items as good expressions of the Biblical view of sin:

- Going our Own Way
- Doing our Own Thing
- Defiantly Resisting Authority
- Stubborn Disobedience
- Wilful Rebellion
- Defensive and Antagonistic Attitudes
- Self-centred Focus
- Obsession with Empowerment
- Compulsively Competitive Nature
- Addiction to Control

²⁶ Hettinga, p. 77.

8.4.5.2. *Sin comes from the inner nature of humanity.* It is not just in acts of his physical nature that it is seen. This does not mean that acts of the body are not sinful, but that sin starts in the inner being of humans. It is a problem of his nature and will.

8.4.5.3. *It is failure to meet the standard of God.* The character of sin is both negative and positive. Negatively, it denies, at least by action, that which is true of God. Positively, it expresses itself in active opposition to God.

8.4.5.4. *Sin is absolute.* There are no levels within sin. By this we mean that on a line from 1 to 10, with “1” being bad and “10” being good, that a given sin could not be a “3” or “4.” Sin is sin. And there are no neutrals. Most people generally miss this truth today.

8.4.5.4.1. James 2:10 — “For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.”

8.4.5.5. *Sin is act, guilt, and corruption.* Some people think that sin is just an act. You commit the act and it is done. That is the end of it. Then confession brings forgiveness and gets it “off the record.” But that is not true. The act of sin brings guilt, the recognition that the sinner is liable to and deserves punishment. Furthermore, it corrupts the sinner. There is a consequence within the life of the sinner that damages his personality, his soul.

8.4.5.5.1. Romans 3:19 — “Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God.”

8.4.5.5.2. Ephesians 4:17-19 — “So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more.”

8.4.6. Definition of Sin

8.4.6.1. **DEF** — “*Sin is the lack of conformity to the revealed will of God. It is the sinner’s refusal to put God at the centre of his life, in thought, word, and action. It is an attempt to put himself at the centre of life as an independent, self-sufficient being.*”

8.4.6.2. **CP** — 1 John 3:4—“Everyone who sins breaks the law; in fact, sin is lawlessness.”

8.5. CONTINUATION OF SIN.

8.5.1. By the continuation of sin, we seek to understand how a person becomes a sinner. Is s/he a sinner because s/he sins? Or, is being a sinner what causes him/her to sin? And if it is the latter, what caused him/her to be a sinner? What makes humans sinners? This is sometimes called the transmission of sin. Three things need to be seen and understood if we are to begin to grasp this section on the transmission of sin. These are basic to understanding sin:

8.5.1.1. *Imputed Sin (Original Sin)*

8.5.1.1.1. **DEF** — “Adam’s sin was charged to the rest of humanity. All men are sinners because they were in Adam when he sinned. All men sinned in Adam.”

8.5.1.1.2. **CP** — Romans 5:12—“Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned”

8.5.1.1.3. *Romans 5:12-21 is a key passage in understanding imputed sin.* The “therefore” with which this section begins looks back on the preceding. It refers either to 5:1-11, or to 1:17-5:11. In 1:18-3:20 Paul demonstrated the universal sinfulness of mankind and therefore the “need” which man has for salvation. In 3:21-5:11 he has been declaring the fact that God provided for this need in the Person and Work of the Lord Jesus Christ.

8.5.1.1.4. Paul now moves to demonstrate that there is an underlying common principle in both the need and the provision. Both are based on the “unity of the many in the one.” As to salvation, “the many” (the church) find their unity in the obedience of the One, Jesus Christ. His obedience to God seen in His death on the cross made this salvation available.

8.5.1.1.5. On the other hand, the need is seen in that all men are viewed as being united together in the disobedience of the one, Adam. His disobedience included all men and women, inasmuch as they are viewed as being “in him.”

8.5.1.1.5.1. *Verse 12.* In this verse Paul sets up the comparison:



8.5.1.1.5.1.1. But why is this true? Paul answers that in the last phrase in the verse: “because all sinned.”

8.5.1.1.5.1.2. Who is the “one man”? Verse 14 says “Adam.”

8.5.1.1.5.1.3.NOTE: We will look at the rest of the chapter and then return to the issue of “all sinned.”

8.5.1.1.5.2. *Verses 13-14.* Here Paul explains the last statement in verse 12.

8.5.1.1.5.2.1. “Transgression” is dependent upon the Law.

8.5.1.1.5.2.2. “Sin” is not dependent upon the Law.

8.5.1.1.5.2.3.Point: In order for sin to be viewed as a “transgression,” a stepping across the line, there has to be the “law” which establishes the line.

8.5.1.1.5.2.4.Then Paul says that Adam was a “type” of Christ. How? The word “type” can mean the mark left on something. In John 20:25, Thomas says he will not believe unless he sees the “imprint” of the nails, and puts his finger in the “place” of the nails. They are both the same word, the word “type.” It is the mark left on an object.

8.5.1.1.5.2.5.That is the point Paul is making. He is saying that Adam is a “mark” of the Christ who was to come. How? Adam left his:”mark” on all men who follow him. Just so, Christ left His mark on all who follow Him; He provided salvation for them. The point is that the “act” of the “one,” affects the “many.” They each become “representative men.”

8.5.1.1.5.3. *Verses 15-21.* Here Paul moves form the “comparison” figure of verse 12, to a “contrast” figure, contrasting the result of the “one,” Adam or



Christ.

8.5.1.1.6. The point of verse 12. What is the point of the statement “all sinned”? Observe several different proposed answers:

8.5.1.1.6.1. *Pelagianism.*

8.5.1.1.6.1.1.All men are guilty of personally sinning. This refers to the first personal sin that a person commits. Therefore, the point is that all are sinners because all men personally sin.

8.5.1.1.6.1.2. *Answer.* But what about babies who die? Are they not sinners? If they are not sinners, then what causes them to die? If death is because of sin, but babies are not sinners until they commit the first personal sin, then there is no explanation for their death. Further, if they have no sin before they choose personal sin, then there is no need of salvation prior to the point of that sin. Then, if you believe, that even one baby goes to heaven, do you not have that person entering heaven apart from the work of Christ? Where can you find that in the Bible?

8.5.1.1.6.1.3. Further, that is the point of verses 15-19 where Paul says repeatedly that death and condemnation reign over the “many” because of the sin of the “one” man, Adam.

8.5.1.1.6.2. *Semi-Pelagianism.*

8.5.1.1.6.2.1. All men are depraved because all men inherited a sinful nature from Adam. Death is not the result of Adam’s sin, but because we inherit that nature. NOTE: It is true that we inherit a sinful nature. But that is different than that truth of imputed sin. Both are true, but both are not the same.

8.5.1.1.6.2.2. *Answer.* “All sinned” does not mean that all are corrupt. It means that all were active in that “sin.” The point of verses 15-19 is that we are righteous or justified, not because we “inherit” that from Christ, but because we are “in Christ” by faith. The point of the passage is that we have the problem because of the “one” sin of Adam, and not because of something we “inherited,” or practice.

8.5.1.1.6.3. *Federal Headship.*

8.5.1.1.6.3.1. Adam is both the natural and federal head of the human race. The federal or representative headship is the specific ground of the imputation of Adam’s sin. When Adam sinned, he acted as a representative of the human race. God imputed the guilt of the first sin to all those whom Adam represented, the entire human race. As sin was imputed to us because of Adam’s disobedience, so righteousness can be imputed to us because of Christ’s obedience. Adam was appointed by God as the head of the human race to represent all men in the Covenant of Works.

8.5.1.1.6.3.2. *Answer.* The problem with this position comes in the comparison in the passage “as in Adam ... so in Christ.” It does not say, “as represented by Adam ... so also represented by Christ.” In addition to that, can one be considered guilty of another man’s sin?

8.5.1.1.6.4. *Seminal Headship.*

8.5.1.1.6.4.1. Because all men are viewed as in Adam, the first or head of the human race, then all participated in his sin. We were all in Adam as the Seminal seed of the human race. Notice that this is just a narrower view of Federal Headship.

8.5.1.1.6.4.2. *Supported.* Hebrews 7:9-10 uses this point to demonstrate that all the Jewish nation as in Abraham, who is viewed as their “seminal father.” Therefore, his act of paying tithes to Melchizedek was the act of all who were in him.

8.5.1.1.6.4.3. *Answer.* The problem with the position comes in the comparison in the passage, “as in Adam ... so in Christ.” There is no way that we were “seminally” in Christ, as the basis for our righteousness in Him.

8.5.1.1.6.5. *Natural Headship.*

8.5.1.1.6.5.1. The human race was naturally and substantially in Adam when he sinned. In his first sin, man became corrupt and guilty, and his state was transmitted to Adam’s descendants. There was an impersonal and unconscious participation by all of Adam’s progeny in his first sinful act. This, because man was numerically one, the common, unindividualised nature committed the first sin. All men are co-sinners with Adam. In this way sin can be justly imputed and man can be justly condemned because he participated in the sin.

8.5.1.1.6.5.2. *Support.* This seems to be the best fit for Romans 5:12-21 and is also consistent with Traducianism, previously discussed. Further it answers the following questions:

8.5.1.1.6.5.2.1. *What is the origin of man’s soul?* It is transmitted from parent to child.

8.5.1.1.6.5.2.2. *What is man’s condition at birth?* The child is born with the problem of its parents; it is a sinner. It is totally depraved, unable to please God, and is under condemnation.

8.5.1.1.6.5.2.3. *What are the effects of Adam’s sin?* Guilt, corruption, and death.

8.5.1.1.6.5.2.4. *How did all sin?* The entire race is viewed as being in Adam and therefore, participating in the action which Adam took in disobeying God. That is the truth the author of Hebrews develops in Hebrews 7:4-10.

8.5.1.1.6.5.2.5. *What is corruption?* It is a condition and tendency that is contrary to God and therefore to be condemned.

8.5.1.1.6.5.2.6. *What is imputed?* There are two levels of imputation:

8.5.1.1.6.5.2.6.1. *Immediate imputation* is where the guilt and penalty of physical death is placed upon each man at his conception because of his being a part of the Adamic race.

8.5.1.1.6.5.2.6.2. *Mediate imputation* is closely related to inherited sin. It sees every man receiving a corrupt nature and spiritual death by his relationship to his father. As such it is basically the same thing as inherited sin and will be considered below under that heading.

8.5.1.1.6.5.2.7. *What death is incurred?* Physical death.

8.5.1.1.6.5.2.8. *How are men saved?* Men are saved by the imputation of the righteousness of Jesus Christ based upon His completed work, at the moment of our union with Him at the time of our salvation.

8.5.1.1.6.5.2.9. *Answer.* Can a man sin before he exists?

| Views | Romans 5:12 | Adam | Humanity | Modern Adherents |
|-------------------------|---|---|---|--|
| Pelagian View | People incur death when they sin after Adam's example | Sin affected Adam alone | No one affected by Adam's sin | Unitarians |
| Arminian View | All people consent to Adam's sin—then sin is imputed | Adam sinned and partially affected humanity | Depravity is not total; people received corrupt nature from Adam but not guilt or culpability | Methodists, Wesleyans, Pentecostals, Holiness Groups |
| Federal View | Sin is imputed to humanity because of Adam's sin | Adam alone sinned but human race affected | Depravity is total; sin and guilt are imputed | Presbyterians; Covenant Theology |
| Augustinian View | Sin is imputed to humanity because of Adam's sin | Humanity sinned in Adam | Depravity is total; sin and guilt are imputed | Reformers; Later Calvinists |

Fig 8.1 – Views on the Imputation of Sin

8.5.1.2. *Inherited Sin*

8.5.1.2.1. **DEF** — “Inherited sin is the fact that we receive a sinful, corrupt nature directly from our human father at the moment of conception.”

NOTE: In the definition we use the two terms “sinful” and “corrupt” in order to avoid the possible conclusion that the “sinful nature” is merely a tendency, and not an actual fact. The point is, man does not merely have a tendency to sin, man is born a corrupt sinner. Further, inherited sin must be seen along with the truth of Traducianism and mediate imputation.

8.5.1.2.2. Scripture.

8.5.1.2.2.1. C.P. – Psalm 51:5---“Surely I was sinful at birth, sinful from the time my mother conceived me.”

8.5.1.2.2.2. Ephesians 2:1-5 — “As for you, *you were dead in your transgressions and sins*, in which you used to live when you followed the ways of this world ... All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath. But because of his great love for us, God ... made us alive with Christ even when we were dead in transgressions....”

8.5.1.2.2.3. 2 Corinthians 4:4 — “The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.”

8.5.1.2.2.4. 1 Timothy 4:2 — “Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron.”

8.5.1.2.3. The Result of Inherited Sin.

8.5.1.2.3.1. *Total Depravity.* To say that man is totally depraved does not mean that all men equally demonstrate their corrupt nature. It does not mean that he is incapable of making moral decisions, or that he cannot have worthy thoughts. It means that he is incapable of doing that which is acceptable to God for his own benefit. He may think, speak, or act in a manner that is consistent with God’s demands, but it comes from a corrupt nature and therefore is not meritorious. It means that the condition is all-pervasive in character, and that the pollution of sin touches every major area of human experience.

8.5.1.2.3.1.1. *Intellect* — Romans 1:18, 21 — “The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness ... For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.”

8.5.1.2.3.1.2. *Sensibility* — Galatians 5:24 — “Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires.”

8.5.1.2.3.1.3. *Will* — Romans 1:32 — “Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practise them.”

8.5.1.2.3.2. *Total Inability.* There is no capacity for exercising any of the above areas in a manner that is pleasing to God.

8.5.1.2.3.2.1.1 Corinthians 2:14 — “The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.”

8.5.1.2.3.3. *Penalty.* The penalty for inherited sin is spiritual death. While this can be reversed by spiritual life, if it is not it will result in eternal death.

8.5.1.2.3.3.1. Revelation 20:11-15 — “Then I saw a great white throne and him who was seated on it And I saw the dead, great and small, standing before the throne The dead were judged according to what they had done as recorded in the books and each person was judged according to what he had done The lake of fire is the second death. If anyone's name was not found written in the book of life, he was thrown into the lake of fire.”

8.5.1.2.3.4. *Transmission.* The transmission of the sin nature is mediacy, from father to child.

8.5.1.2.3.4.1. John 3:6 — “Flesh gives birth to flesh, but the Spirit gives birth to spirit.”

8.5.1.2.3.5. *Remedy for Inherited Sin.*

8.5.1.2.3.5.1. The remedy for the sin nature is the regenerating work of the Holy Spirit by which man receives a new nature, the impartation of eternal life.

8.5.1.2.3.5.2. As to Penalty: The penalty for the sin nature was dealt with on the cross.

8.5.1.2.3.5.2.1. Romans 8:1 — “Therefore, there is now no condemnation for those who are in Christ Jesus”

8.5.1.2.3.5.3. As to Power: The power of the sin nature can be overcome in the life of the believer by daily living by the power and victory of the indwelling Holy Spirit.

8.5.1.2.3.5.3.1. Romans 6:1-23 — “For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin— because anyone who has died has been freed from sin count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness But now that you have been set free from sin and have become slaves to

God, the benefit you reap leads to holiness, and the result is eternal life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.”

8.5.1.2.3.5.4. As to the Presence: The believer will be delivered from the sin nature at the point of death. Some say that this is the “future day of the redemption of the body.” The problem with that statement is the possibility that you imply it will not take place until the resurrection. Then you have the old nature with the person after death until the time of the resurrection. This is hardly biblical.

8.5.1.3. *Personal Sins*

8.5.1.3.1. **DEF** — “All men, both unbelievers and believers, commit personal acts of sin, in thought, word, and action.”

8.5.1.3.2. Scripture.

8.5.1.3.2.1. **CP** — 1 John 1:5-2:2— “... If we claim to be without sin, we deceive ourselves and the truth is not in us If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives not only for ours but also for the sins of the world.”

8.5.1.3.3. Some Problems in Understanding Personal Sin.

8.5.1.3.3.1. *Antinomianism*. Antinomianism is a misunderstanding of the truth that we are no longer under the law. The antinomian says that because we are not longer under the law, but rather under grace, it does not matter what we do for it is taken care of by grace. Obviously this is not what the Bible teaches. God is holy and expects the holiness of His people.

8.5.1.3.3.1.1.1 Peter 1:15-16 — “But just as he who called you is holy, so be holy in all you do; for it is written: ‘Be holy, because I am holy.’”

8.5.1.3.3.2. *Perfectionism*. Perfectionism maintains that it is possible in this life to reach that place where the believer becomes perfect and does not sin at all.

8.5.1.3.3.2.1.1 John 1:10 — “If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives.”

8.5.1.3.4. The Source of Personal Sin.

8.5.1.3.4.1. Personal sin can arise from any one of three sources (it can also involve more than one of these sources in any given incident).

8.5.1.3.4.2. *The Flesh.* The sin nature within man may produce the impetus that finds expression of sin.

8.5.1.3.4.2.1. James 1:13-16 — “... each one is tempted when, by his own evil desire, he is dragged away and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.”

8.5.1.3.4.3. *The World.* Something seen or heard in the world-system may be the initiating cause of sin.

8.5.1.3.4.3.1. 1 John 2:15-16 — “Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. For everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does— comes not from the Father but from the world.”

8.5.1.3.4.4. *The Devil.* While it may be true that the devil is the ultimate source of all sin, he may also be directly involved in tempting man to sin.

8.5.1.3.4.4.1. Ephesians 6:10-15 — “Put on the full armour of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.”

8.5.1.3.5. The Effects of Personal Sin

8.5.1.3.5.1. *Loss of Fellowship.* It is impossible for man to be in fellowship with God while at the same time practising known sin. He may think that he is in fellowship, but that is the delusion and lie of his old nature and at times of succumbing to the devil.

8.5.1.3.5.1.1. 1 John 1:5-6 — “God is light; in him there is no darkness at all. If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth.”

8.5.1.3.5.2. *Possible Chastisement.* God chastens His children. If the believer persists in practising sin, then God may bring chastisement upon him.

8.5.1.3.5.2.1. Hebrews 12:1-13 — “My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you,

because the Lord disciplines those he loves, and he punishes everyone he accepts as a son.”

8.5.1.3.5.3. *Unproductivity.* The believer cannot be producing “fruit” for the Lord while at the same time he is practising known sin.

8.5.1.3.5.3.1. John 15:1-16 — “No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love.”

8.5.1.3.5.4. *Loss of Reward.* While a believer is practising sin he is not gaining reward, but is rather losing reward.

8.5.1.3.5.4.1. 1 Corinthians 3:11-15 — “For no-one can lay any foundation other than the one already laid, which is Jesus Christ. If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.”

8.5.1.3.5.4.2. 2 Corinthians 5:10 — “For we must all appear before the judgment seat of Christ, that each one may receive what is due to him for the things done while in the body, whether good or bad.”

8.5.1.3.5.5. *Possible Death.* People who persist in personal sin may end up physically dead.

8.5.1.3.5.5.1. Acts 5:1-11 — “Peter said, ‘Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God.’ When Ananias heard this, he fell down and died.”

8.5.1.3.5.5.2. 1 John 5:16-17 — “If anyone sees his brother commit a sin that does not lead to death, he should pray and God will give him life. I refer to those whose sin does not lead to death. There is a sin that leads to death. I am not saying that he should pray about that. All wrongdoing is sin, and there is sin that does not lead to death.”

8.5.1.3.5.5.3. James 5:19-20 — “My brothers, if one of you should wander from the truth and someone should bring him back, remember this: Whoever turns a sinner from the error of his way will save him from death and cover over a multitude of sins.”

8.5.1.3.6. The Remedy for Personal Sin

8.5.1.3.6.1. For the Not-Yet-Christian

8.5.1.3.6.1.1. *Forgiveness.* Personal sin is a part of the sin that is dealt with by Christ on the cross. It is an actual removal of those sins by His death for them upon the cross. Forgiveness means that they are no longer a matter that stands between the person and God. When the individual confesses the sin, that is to say when s/he agrees with God in what God says about sin, then the fellowship with God is restored. The basis for the removal of the sin is always the finished work of Christ on the cross.

8.5.1.3.6.1.1.1. Ephesians 1:7 — “In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace”

8.5.1.3.6.1.2. *Justification.* This is the positive side of the question. After the sin has been dealt with, then it is possible for God, on the basis of the imputed righteousness of Christ, to make a positive declaration of righteousness.

8.5.1.3.6.1.2.1. Romans 3:24,26,28 — “... and are justified freely by his grace through the redemption that came by Christ Jesus.... he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.... For we maintain that a man is justified by faith apart from observing the law.”

8.5.1.3.6.2. For the Christian

8.5.1.3.6.2.1. *Positionally.* If a believer sins, God must deal with that sin in some way, or the sinner would be immediately separated from God. While this is a part of the work of Christ, the first thing that needs to be seen is the advocacy work of Christ.

8.5.1.3.6.2.1.1. 1 John 2:1-2 — “But if anybody does sin, we have one who speaks to the Father in our defence—Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.”

8.5.1.3.6.2.2. *Practically.*

8.5.1.3.6.2.2.1. Prevention. God is at work and expects the believer to also be doing his part so that personal sin does not happen. This includes the following:

8.5.1.3.6.2.2.1.1. The use of the Written Word

8.5.1.3.6.2.2.1.2. John 17:17 — “Sanctify them by the truth; your word is truth.”

8.5.1.3.6.2.2.1.3. Psalm 119:11 — “I have hidden your word in my heart that I might not sin against you.”

8.5.1.3.6.2.2.1.4. The intercession of Christ

8.5.1.3.6.2.2.1.5. Hebrews 7:25 — “Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.”

8.5.1.3.6.2.2.1.6. The sanctifying work of the Holy Spirit

8.5.1.3.6.2.2.1.7. John 16:13-15 — “But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.”

| TYPE | BIBLE | PASSED ON | RESULT | REMEDY |
|---------------|------------------------------|--------------------------|--------------------|----------------------------------|
| IMPUTED SIN | Romans 5:12 | Direct from Adam | Physical Death | Imputed Righteousness |
| INHERITED SIN | Ephesians 2:3 | Generation to generation | Spiritual Death | Redemption & Gift of Holy Spirit |
| PERSONAL SINS | Romans 3:23 1 John 1:9-10 | None | Loss of Fellowship | Forgiveness |

Fig. 8.2 – Types of Sin

8.6. RESULT OF SIN

8.6.1. So what was the result of sin? When sin entered into the world, what happened? The Bible tells us that several areas of creation were affected by the fall—the serpent, Satan, Eve, Adam, on nature, and on humanity as a whole.

8.6.2. On the Snake [Genesis 3:14]. God degraded the snake as a result of its involvement in the fall. I am not sure we know exactly what that was because we do not know the condition of the snake before the fall. However, it must have been a definite

change in its condition brought about by God. Whether the snake knew what the change was is debatable. It certainly must have been observable by humans and served to be a continual reminder of how the temptation had come to them, and hence a reminder of their own sinfulness.

8.6.3. On Satan [Genesis 3:15]

8.6.3.1. *Hostility.* God put warfare between the snake and the “seed of the woman.” One of the basic problems faced by the church today is that they do not recognise that we are still in a state of warfare with Satan. We live like we have settled down for a long pleasant stay, rather than like soldier. Not that we do not fight, but we fight among ourselves. rather than with the one who is in reality our enemy.

8.6.3.2. *Promised Destruction.* The “seed” will “crush the head” of Satan. The “seed” refers to the promised Messiah.

8.6.4. On Woman [Genesis 3:16].

8.6.4.1. *Multiplied pain*

8.6.4.2. *Painful Childbirth*

8.6.4.3. *Attraction to Man.*

8.6.4.4. *Subjection to Man.*

8.6.5. On Man [Genesis 3:17-19]

8.6.5.1. *A Cursed Ground*

8.6.5.2. *Struggling toil*

8.6.6. On Nature [Genesis 3:17-18]. Because of the fall the curse was put upon creation. You could not have a fallen man living in a perfect earth.

8.6.6.1. *Romans 8:18-20* — “The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope”

8.6.7. On All of Humanity. While it is true that the things that came upon nature, Adam, Eve and Satan do affect all of humanity, observe also the following:

8.6.7.1. *Broken Fellowship*

8.6.7.1.1. Genesis 3:7,10 — “Then the eyes of both of them were opened, and they realised that they were naked; so they sewed fig leaves together and made coverings for themselves He answered, ‘I heard you in the garden, and I was afraid because I was naked; so I hid.’”

8.6.7.2. *Spiritual Death*

8.6.7.2.1. Genesis 2:17 — “but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”

8.6.7.3. *Physical Death*

8.6.7.3.1. Genesis 3:19 — “By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.”

8.6.7.4. *Sinful Tendency.* This can be seen in the fact that they tried to pass the blame for their sin to the next person.

8.6.7.4.1. Genesis 3:12-13 — “The man said, ‘The woman you put here with me—she gave me some fruit from the tree, and I ate it.’ Then the LORD God said to the woman, ‘What is this you have done?’ The woman said, ‘The serpent deceived me, and I ate.’”

8.6.7.5. *Temporary domination by Satan.*

8.6.7.5.1. Genesis 3:15 — “And I will put enmity between you and the woman, and between your offspring and hers; *he will crush your head*, and you will strike his heel.”

8.6.7.5.2. 2 Corinthians 4:3-4 — “*The god of this age has blinded the minds of unbelievers*, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.”

8.6.7.5.3. Hebrews 2:14-15 — “Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy *him who holds the power of death—that is, the devil—and free those who all their lives were held in slavery by their fear of death.*”

8.7. THE SOCIAL DIMENSION OF SIN

8.7.1. We often focus on the individual’s response to sin. Altar calls tell us to repent and believe and our sins will be forgiven. However, sin is more than an individual thing. The Bible also talks about sin as relating not only to individuals but also to groups. Moreover, it appears that these sins can only be dealt with on a corporate level—not an

individual level. What is the nature of this corporate sin and how can we as a church overcome it?

8.7.2. The Biblical Teaching

8.7.2.1. *The World.* The Bible talks many times of the existence of “the world,” which is that evil part of human society that it opposed to God. It is under the control of Satan but is ultimately doomed to destruction.

8.7.2.2. *The Powers.* The Bible also talks about spiritual powers that have influence over humanity. Originally created to glorify God, they fell along with the rest of creation and are now used by Satan to drive a wedge between God and humanity. Christ, however, has gained victory over these powers by removing their strength, by exposing their deception and sin, and by defeating them through His death and resurrection. Kaya lang, until the final realisation of Christ’s kingdom, these powers continue to lead people into sin.

8.7.2.3. *Corporate Personality.* The Bible also talks about how from time to time, the sins of the individual affect the group. Examples of this would be the sin of Achan when he took the clothes and money from Jericho rather than destroying everything as God had commanded. Israel was not able to continue in its conquest of the land of Canaan until this sin had been dealt with [Joshua 7].

8.7.2.4. In many ways, the discussion above concerning the imputation of sin is also a good example of corporate sin.

8.7.3. Strategies for Overcoming Social Sin. So what is the best way to overcome social sin. Several options have been suggested:

8.7.3.1. *Regeneration.* Regeneration focusses on the individual members of society by seeking to change society as individuals rather than as a group. If each individual were to change for the better, then society as a whole would automatically change for the better.

8.7.3.1.1. *Halimbawa:* The church has this attitude in that it desires the salvation of all humans, realising that only then will society be the way God wants it to be.

8.7.3.2. *Reform.* Reform focusses on society as a whole by seeking to change society as a group rather than as individuals. Examples of this are political and economic reform.

8.7.3.2.1. *Halimbawa.* In an attempt to reform the PNP, Ping Lacson implemented a policy whereby all members must be physically fit.

8.7.3.2.2. *Halimbawa.* Examples of economic reform include boycotting products produced by a particular company or country so that they will be forced to change

their ways. The latest version of this in the United States allows the US to examine how any potential trading partners treat Christians. If Christians are mistreated, then the US will not trade with them until their human rights record is cleaned up.

8.7.3.3. *Revolution.* By far the most radical of the options, revolution involves the destruction or removal of the bad parts of society and their replacement by good parts. Many of the world's countries came to be because of revolution—founded by people who desired a change and saw the only way of enacting that change as being war. This is also becoming popular today as we witness the fragmentation of the world's societies into special interest groups who each seeks to have their own control.

8.7.3.3.1. Halimbawa: The NPA and MILF seek to bring about changes to society through warfare.

8.7.3.3.2. Halimbawa: The US was founded by people who fought a war with England in order to change society into the way they wanted it.

8.7.3.3.3. Halimbawa: The Philippines was founded by people who fought a war with Spain in order to change society into the way they wanted it.

8.7.3.3.4. Question: If we see Revolution as being a legitimate form of overcoming social sin and we have a revolution in order to accomplish that goal, does that mean that we will allow people to rebel against us if they perceive sin in our society? [Eg. Moros, NPA, etc.]

9. SOTERIOLOGY (THE DOCTRINE OF SALVATION)

A.R.: Christian Theology, pp. 825-841 [16 pp.]

9.1. BAPTIST CONFERENCE OF THE PHILIPPINES STATEMENT OF FAITH

9.1.1. The Statement of Faith of the BCP has the following to say about Regeneration: "We believe that those who repent of their sins and trust in Jesus Christ as Saviour are regenerated by the Holy Spirit."

9.2. THE PASSION OF CHRIST

9.2.1. The Reason for His Passion

9.2.1.1. While it is true that there can be no explanation for the Death of Christ for man apart from the Love of God, His work on the cross will never be understood apart from a correct doctrine of sin. The entire teaching under Hamartiology must be clearly seen if one is to properly understand the passion of Christ.

9.2.2. The Person of His Passion

9.2.2.1. Just as it is true that you cannot properly understand the Death of Christ apart from a correct view of Sin, so the significance of His death is tied to the identity of His Person. Think back over the section on the Person of Christ and then relate those truths back to this section.

9.2.3. His Active and Passive Sufferings

9.2.3.1. You will find in some theologies the sufferings of Christ listed in terms of active and passive. The active sufferings refer to sufferings that He endured during His lifetime, and were the results of His incarnation and obedience. These were non-atoning. Compare Hebrews 5:8 and 10:5-10. On the other hand, the sufferings on the cross, particularly the last 3 hours in the time of darkness, are viewed as the Passive Sufferings of Christ, which were atoning.

9.2.3.2. A part of that suffering can be better understood if one does a careful study of crucifixion as a means of death. There are good sources available and I suggest you pursue this as a part of the development of your Biblical knowledge.

9.2.3.2.1. Suggested Resource: *The Zondervan Pictorial Encyclopaedia of the Bible*, pp. 1040-41.

9.2.3.3. However, I think the physical sufferings, as great as they were, are not to be compared to the soul sufferings of a perfect God-man bearing the sin of mankind upon Himself. The Passion of Christ will never be understood apart from Isaiah 52:13-53:12.

9.2.3.4. The Work of Christ on the cross is that which accomplished Salvation. No matter how intensely any of us study the subject, we will never exhaust its riches in this lifetime. However, there are certain basic things that must be included at the very beginning of our attempt to comprehend the riches of His work for us.

9.3. THE SALVATION OF CHRIST

Some Results of Salvation. Please read Romans 3:21-5:21. Understanding the following eight (8) ideas is one of the basic things you need to do as you develop your theology.

9.3.1. Some Results of Salvation

9.3.1.1. *Justification*

9.3.1.1.1. Justification looks at the pronouncement of God, the righteous Judge, declaring the fact that He finds the condemned, accused sinner to be absolutely righteous. The basic meaning of the word justification is “the positive declaration of

righteousness.” It is a legal word, looking at a courtroom scene and the official pronouncement of the Judge.

9.3.1.1.2. This declaration cannot be because God overlooks sin, or decides not to consider it, but because Jesus Christ has completely dealt with it. Our sin is imputed to Jesus Christ, He dies for it, and then His righteousness is imputed to us. On the basis of this “imputation” of righteousness through the death of Christ, God makes the declaration that He finds us to be absolutely righteous.

9.3.1.1.3. **DEF** — “Justification is God’s declaration that He finds the believing sinner to be positively righteous on the basis of the imputation of the righteousness of Jesus Christ.”

9.3.1.1.4. **CP** Romans 5:1—“Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ”

9.3.1.2. *Propitiation*

9.3.1.2.1. The simplest definition for “propitiation” is “a satisfactory mercy seat.” The Greek word that is translated “propitiation” is found in Hebrews 9:5 where it is used of that piece of furniture in the tabernacle or temple which was found in the Holy of Holies and was known as “the mercy seat.” You find a related form in Luke 18:13 where the tax collector says, “God be merciful to me, a sinner.” The Tax Collector was a Jew who had been excommunicated from the synagogue because of his business. As such, he had no access to the Temple and the mercy seat that was there. So, realising his sinfulness, and being excluded from the only means of access that he knew of in his day, he pleaded with God to be for him what he could not find for himself. That’s what Jesus Christ has become for humanity. He is the mercy seat at which God is willing—is pleased—to meet men today. And there is no other (Acts 4:12).

9.3.1.2.2. **DEF** — “Propitiation is the fact that Jesus Christ is the satisfactory mercy seat at which God is willing to meet the repentant sinner.”

9.3.1.2.3. **CP** 1 John 2:2—“He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.”

9.3.1.3. *Reconciliation*

9.3.1.3.1. Reconciliation means to bring into conformity with God, to bring the sinner back into proper relationship with Him. Because of sin, man has been alienated

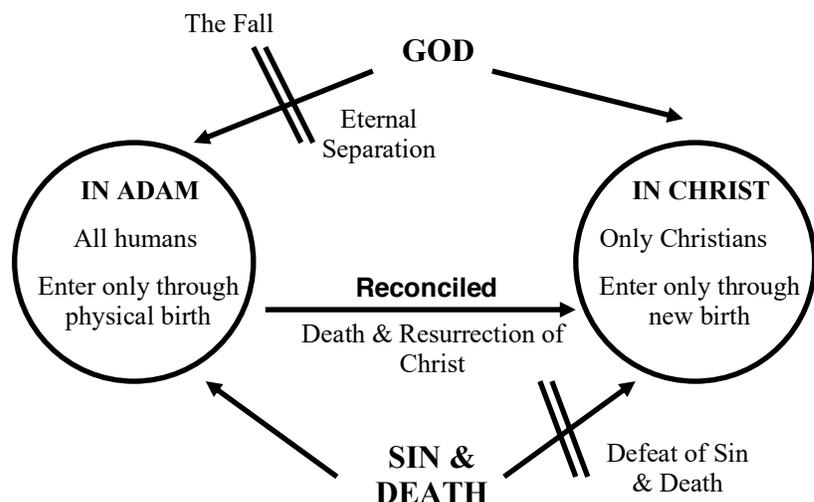


Fig 9.1 Reconciliation

from God and needs to be brought back into proper relationship (see Romans 5:10; 11:28). Because humans moved away from God through sin, it is humans who must be reconciled to God. Certainly God initiated the action of the death of Christ on the cross, and it was Christ who did the work to bring man back, but it was the many who needed the change in his position.

9.3.1.3.2. **DEF** — “Reconciliation is that act of Jesus Christ in bringing the sinner back into proper relationship with God.”

9.3.1.3.3. **CP** Romans 5:10—“For if, when we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!”

9.3.1.4. *Redemption*

9.3.1.4.1. Out of the slave-market context of the first century comes the background against which the New Testament doctrine of redemption shines forth in outstanding brilliance. The three basic words that teach the truth of redemption are all connected with the slave market, each one reflecting a different facet of the truth, but all blending into one of the most beautiful gems of the work of Christ on behalf of the sinner.

9.3.1.4.1.1. To Buy. This word looks at a person in the slave market as he bids on a slave that is for sale and succeeds in making the highest bid. He then goes to the person in charge and “lays down” the purchase price that has just been agreed upon.

9.3.1.4.1.2. In a similar way, the New Testament speak of Christ as the One who came and “paid the price,” agreed upon in advance among the Godhead. That price was His death on the cross. The blood was the price paid.

9.3.1.4.1.2.1. **CP** 2 Peter 2:1—“But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord *who bought them*—bringing swift destruction on themselves.”

9.3.1.4.1.3. To Buy Out. The fact of the price paid is still in this word, but the emphasis shifts to the fact that once the price is paid the slave is led out of the slave market to a new life with the one who paid the price. He is “bought out” from the captivity of sin.

9.3.1.4.1.3.1. **CP** Galatians 3:13—“Christ *redeemed us from* the curse of the law by becoming a curse for us, for it is written: ‘Cursed is everyone who is hung on a tree.’”

9.3.1.4.1.4. To Buy in Order to Set Free. The slave market was not only the place to which men and women went to buy slaves, but it was also the meeting

place for the men of the community. It was where they went to meet people, to find out what was going on in the world, to just pass the time of day. Sometimes there would be a person there at the slave market having come with no intention at all to purchase a slave, but to just meet other people.

9.3.1.4.1.5. To further understand this word you need to see how a person might become a slave:

- He might be born into slavery, the child of a slave mother or slave parents;
- He might have been captured in a war and brought back by the conquering army to be sold into slavery; or
- He might have been sold by his parents into slavery to pay a debt.

9.3.1.4.1.6. Now bring those two things together: The person who does not need any more slaves, comes to the slave market and notices some promising young person about to be sold into slavery, and who knows what kind of a life they will have for the rest of their days. Moved by compassion, this person begins to bid and, though it probably would cost him a high price, he buys the slave.

9.3.1.4.1.7. He still pays the price. He also takes his newly acquired slave out of the slave market. But then, he turns to the slave and says something like this; “I did not buy you for the purpose of making you my slave for the rest of your life. I bought you in order to set you free.” Then the ropes are removed. The one who moments before faced the certainty of a life of slavery, is now free to go his way, as free as the freest person in that community. Free because someone, moved by love, paid the price to “redeem” that one from slavery.

9.3.1.4.1.7.1. **CP** Romans 3:24—“... and are *justified* freely by his grace *through the redemption* that came by Jesus Christ.”

9.3.1.4.1.8. As great as this truth is, there is one further facet of truth about redemption that needs to be seen. At times the person who was just set free by his benefactor would decide that such magnificent love and self-sacrifice in order to procure the benefit of the one loved should not go without response. The slave who had been set free would return to the one who paid the price and inform him that he chose not to leave as a result of his freedom, but rather chose to exercise that freedom in voluntarily becoming the slave of the one who paid the price, a slave for life. That truth, taught in the Old Testament, is picked up in the New Testament as the only worthy response to Jesus Christ in light of what He has done as our Redeemer.

9.3.1.4.1.8.1. Deuteronomy 15:12-17 — “... if your servant says to you, ‘I do not want to leave you,’ because he loves you and your family and is well off with you, then take an awl and push it through his ear lobe into the door, and he will become your servant for life. Do the same for your maidservant.”

9.3.1.4.1.8.2.1 Corinthians 6:19-20 — "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honour God with your body."

9.3.1.4.1.9. The truth of redemption is not only taught in the Old Testament, it is beautifully pictured in the truth of the Kinsman-Redeemer as illustrated in the story of Ruth. The one who was to be a Kinsman-Redeemer had to have four qualification:

9.3.1.4.1.9.1. *He had to be related.* Jesus Christ became a human, in order to redeem humans.

9.3.1.4.1.9.2. *He had to be able.* If he did not have the money to pay the redemption price, his good intentions could accomplish nothing. Jesus Christ was able.

9.3.1.4.1.9.3. He had to be free from the problem. If he was bound by the problem he could not release from the problem. "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God." (2 Corinthians 5:21). The question of the sinlessness of Jesus Christ is far more than just some interesting theological question. Our very salvation hangs on the fact. If He was not sinless, then He could not redeem the sinner.

9.3.1.4.1.9.4. *He had to be willing.* The Kinsman-Redeemer might have the three qualifications noted above, but if he did not choose to act as the redeemer, then redemption was not accomplished. Jesus said, "No man takes my life from me, I lay it down."

9.3.1.4.2. **DEF** — "Redemption is that truth that Jesus Christ paid the price to remove the sinner from the bondage of sin and to set him/her free in Himself."

9.3.1.5. *Regeneration*

9.3.1.5.1. Regeneration is the generation of new life. It is the bringing of life to that which was dead. This is the truth that lies at the heart of the truth about being "born again." It should be seen in light of the truth of the spiritual deadness of the sinner before he comes to Christ (Ephesians 2:1,5).

9.3.1.5.2. **DEF** — "Regeneration is the act of God in bringing new life to the believing sinner while he/she is dead in sins."

9.3.1.5.3. **CP** John 3:3— "In reply Jesus declared, 'I tell you the truth, no one can see the kingdom of God unless he is born again.'"

9.3.1.6. *Remission*

9.3.1.6.1. The truth of remission is found in the teaching concerning “forgiveness.” Forgiveness is not forgetting. Forgetfulness just dismisses or loses the object in view. Forgiveness deals with the problem. It deals with it by sending it away. But God’s forgiveness cannot be based just on His love. He cannot send sin away just because He decided to do that. He must do something about that sin. Sin must be dealt with. Forgiveness must be consistent with His justice, righteousness, and wrath.

9.3.1.6.2. The truth of remission is beautifully pictured in the Scapegoat of the Old Testament (Leviticus 16:5-10).

9.3.1.6.3. **DEF** — “Remission is the act of God in placing our sins upon Jesus Christ who in His death removed those sins that he might deal with us in grace.”

9.3.1.6.4. **CP** Romans 3:25—“God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished”

9.3.1.6.5. The church today has failed to see the application of this truth in the area of forgiveness that is required for a brother. If my brother does something against me, and I “forgive” him, then that thing is no longer there. It just isn’t there! The extent to which I keep bringing it back and it becomes a block between us is the extent to which I have failed to forgive him.

9.3.1.7. *Judgment of sin nature*

9.3.1.7.1. Under the doctrine of sin we looked at the reality of the inherited sin nature. If we are to be new creatures in Christ then that nature must be dealt with. That is the truth of Romans 6.

9.3.1.7.1.1. Romans 6:1-13 — “... *count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its evil desires.* Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness.”

9.3.1.8. *End of the law*

9.3.1.8.1. One of the basic problems the church faces today is in the failure to see the reality of this truth. Man has a tendency to mix law with salvation, and then mix law with living the Christian life after salvation. Both are a denial of Scripture.

9.3.1.8.2. Many Christians will really argue with you if you claim that the 10 Commandments are no longer binding upon us today. But read 2 Corinthians 3:4-17, making special note of the last part— “when Moses is read, a veil covers their hearts. But

whenever anyone turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.” That freedom is freedom from the Law. The law no longer has a hold over us because of the New Covenant in the blood of Christ Jesus. The Law was something that condemned every person because no one could keep all of it. Now, however, there is freedom for us because Jesus Christ is the one who was able to fulfil the Law and set us free from it. Our living of life is not based upon keeping the Law but upon the Grace of God.

9.3.1.8.3. That does not mean, however, that it is now acceptable for Christians to murder, commit adultery, lie, etc. Rather, we do these things based upon our desire to honour God because of what He has done for us. Obedience is as a result of our desire to serve Him rather than our desire to save ourselves!

9.3.1.8.4. **CP** — 2 Corinthians 3:4-17 — “Therefore, since we have such a hope, we are very bold. We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at it while the radiance was fading away. But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away. Even to this day when Moses is read, a veil covers their hearts. But whenever anyone turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.”

9.3.1.8.5. **CP** — Galatians 3 —“.... (v. 11) Clearly no one is justified before God by the law, because, ‘The righteous will live by faith’ (v. 13) Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: ‘Cursed is everyone who is hung on a tree’ (vv. 19-20) [the law was given so that people would keep from doing too much bad stuff] (v. 25) Now that faith has come, we are no longer under the supervision of the law.”

9.3.2. The Atonement

9.3.2.1. *Introduction to Atonement.* The word “atonement” is a theological word. It is used throughout the Old Testament, but not in the New Testament. In the Old Testament it is used to refer to the work of “covering” the sins of Israel or the individual by means of a sacrifice, awaiting the coming of Christ who would finally deal with the sin and remove it from the sinner. The word “atonement” in KJV Romans 5:11 should be translated “reconciliation” [cf. Romans 11:15; 2 Corinthians 5:18,19]. When it is used as a theological word it refers to the work of Christ on the cross and includes the results of salvation as seen above. When it is used as a Biblical word it is in the Old Testament and refers to the work of the annual sacrifice on the “day of atonement” which provided a covering for the sin of Israel for one more year. It was in essence a one-year stay of execution.

9.3.2.2. Down through the centuries since His death, men have struggled with the correct view of the Person of Christ. Therefore, they have developed erroneous views of

the work of the atonement. It is important to understand some of those errors, for the truth is sometimes more clearly seen when contrasted with the false.

9.3.2.3. *Erroneous Views of the Atonement*

9.3.2.3.1. Ransom to Satan. This view sees the death of Christ as a ransom paid to Satan to satisfy his claims against humanity. However, the Bible does not say that Christ paid anything to Satan. It was God who was the One primarily against whom Adam sinned and with whom we must deal regarding our sins.

9.3.2.3.2. Recapitulation. Christ “recapitulated,” or summarised in Himself all the stages in the life of man, including that which is ours as sinners. His obedience satisfied God in the place of Adam’s disobedience. Recognising this fact would bring us to a change in our lives.

9.3.2.3.3. Satisfaction. Sin robbed God of the honour that should have been His through man. God was pleased with the death of Christ and viewed it as a work of supererogation (paid out more than was necessary) making it possible for God to apply the merit of the death of Christ to us upon the basis of our faith (asking for it).

| Theory | Main Idea | Weakness |
|----------------------------------|--|---|
| Ransom to Satan | Ransom paid to Satan because people held captive by him. | God’s holiness offended through sin; cross was judgment on Satan, not ransom to Satan |
| Recapitulation | Christ experienced all Adam did, including sin. | Contradicts Christ’s sinlessness (1 Jn 3:5) |
| Satisfaction (Commercial) | Sin robbed God of honour; Christ’s death honoured God enabling Him to forgive sinners. | Elevates God’s honour above other attributes; ignores vicarious atonement. |
| Moral Influence | Christ’s death unnecessary to atone for sin; His death softens sinners hearts to cause them to repent. | Basis of Christ’s death is Gods love, not holiness. Atonement viewed as unnecessary. |
| Governmental | Christ upheld government in Gods law; His death was a token payment; enables God to set law aside & forgive people | God is subject to change; His law is set aside; God forgives without payment for sin. |

9.3.2.3.4. Moral Influence. The death of Christ demonstrated the love of God. This should bring about a change in man when he sees that extent of that love. This “response” on the part of man to the demonstrated love of God should set us free from the bondage of sin to live for God.

9.3.2.3.5. Governmental. The death of Christ revealed God’s hatred of sin and satisfied God’s “governmental” requirement for sin’s penalty. God accepted His death as a substitute for the penalty for that sin (this does not see Christ as the substitute which bore our penalty for sin; but God accepted the death of Christ, rather than demanding sin’s just penalty).

9.3.2.3.6. Neo-orthodox. The death of Christ is seen as a “revelation” of God’s love for man and His hatred of sin.

9.3.2.4. *Substitutionary Atonement.*

9.3.2.4.1. **DEF** — “Christ took our sins and bore them on the cross, suffering as our substitute in His death for our sins.”

9.3.2.4.2. Christ took our sins and bore them to the cross, suffering as our substitute in His death for our sins. The truth is seen in anticipation throughout the Old Testament in the animal as the substitute for man on the altar. It is seen in the New Testament in two prepositions: $\alpha\nu\tau\iota$ (anti) = “in the place of” and $\upsilon\pi\epsilon\rho$ (huper) = “in behalf of.”

9.3.2.4.2.1. Mark 10:45 — “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for ($\alpha\nu\tau\iota$ = in the place of) many.”

9.3.2.4.2.2. Romans 5:6-8 — “You see, at just the right time, when we were still powerless, Christ died for ($\upsilon\pi\epsilon\rho$ = in behalf of) the ungodly. Very rarely will anyone die for ($\upsilon\pi\epsilon\rho$ = in behalf of) a righteous man, though for ($\upsilon\pi\epsilon\rho$ = in behalf of) a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for ($\upsilon\pi\epsilon\rho$ = in behalf of) us.”

9.3.2.4.2.3. 2 Corinthians 5:21 — “God made him who had no sin to be sin for ($\upsilon\pi\epsilon\rho$ = in behalf of) us, so that in him we might become the righteousness of God.”

9.3.2.5. *The Doctrine of Election*

9.3.2.5.1. In the section “The Plan of God” we saw Election as a part of that plan, a part of the total work of Decree. Here, in connection with the Atonement, it should be seen that Election relates to that question. Did Christ die only for the Elect, or did He die for all men, and only those who are elect will come to Him?

9.3.2.5.2. If you look up “election” in the index of *Christian Theology* and study all of the references listed, you will have a much better understanding of the complexity and importance of the subject.

9.3.2.6. *The Extent of the Atonement*

9.3.2.6.1. When we contrasted Arminianism and Calvinism we noted that one of the differences was in the area of the extent of the Atonement. The “Calvinists” believed in Limited Atonement, whereas the Arminians believed in Unlimited Atonement. It should be remembered, however, that the “L” in TULIP is a statement prepared by the Synod of Dort in 1619 to refute the “5 Points” of Arminianism. Sometimes “Unlimited

Atonement” people are referred to as “4-Point” Calvinists, whereas “5-Point” Calvinists are known as “Particular Redemptionists” (His redemption applied only to the particular ones who He elected).

9.3.2.6.2. Therefore, do not think that you are a Calvinist if you believe in “5-Point” and an Arminian if you believe in “4-Point.” Rather, wait to write your book until you have had more time to carefully study the Bible and seek to determine what it teaches about the atonement of Jesus Christ. You are a good theologian, not because you subscribe to the theology of a particular individual or school, but because you have carefully worked through the Scriptures and feel you have correctly interpreted them, understood them, and systematically organised their teachings.

9.3.2.6.3. It is important to understand that you can believe in Unlimited Atonement and still hold to Total Depravity, the lost-ness of the unsaved, and the necessity of belief to obtain salvation. The point in question is “for whom did Christ die? All men, or just the elect?”

9.3.2.6.4. Scripture

9.3.2.6.4.1. 1 John 2:2 — “He is the *atonement sacrifice for our sins*, and not only for ours but *also for the sins of the whole world.*”

9.3.2.6.4.2. 1 Timothy 2:3-6 — “... *God ... wants all men to be saved and to come to a knowledge of the truth.* For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men—the testimony given in its proper time.”

9.3.2.6.4.3. 1 Timothy 4:10 — “... we have put our hope in the living God, *who is the Saviour of all men*, and especially of those who believe.”

9.3.2.6.4.4. Hebrews 2:9 — “But we see Jesus, who was made a little lower than the angels, now crowned with glory and honour because he suffered death, so that by the grace of God *he might taste death for everyone.*”

9.3.2.6.4.5. 2 Peter 2:1 — “[F]alse prophets will secretly introduce destructive heresies, even denying *the sovereign Lord who bought them....*”

9.3.2.6.4.6. John 3:16 — ““For *God so loved the world* that he gave his one and only Son, that *whoever believes* in him shall not perish but have eternal life.”

9.3.2.6.4.7. Acts 17:30 — “In the past God overlooked such ignorance, but now *he commands all people everywhere to repent.*”

9.4. THE CONDITIONS OF SALVATION

9.4.1. The Statement of the Gospel

9.4.1.1. It is imperative that the “minister” of the gospel must know how to explain it with clarity. The tendency down through church history is to confuse that gospel. Particularly to add to the conditions by which one responds. That is what produces the cults today.

9.4.1.2. I think it is essential that you develop your own clear statement of the gospel based upon the Scriptures. I would suggest you consider 1 Corinthians 15:1-5 as a good place to start. You might organise your thinking around the following outline:

- A Person — God
- A Problem — Sin
- A Plan — Christ Died
- A Procedure — Receive and Believe

9.4.2. The Reception of the Gospel

9.4.2.1. This asks and seeks to answer the question, “What is necessary in order to be saved?” The answer to that question is not only a significant part of church history, but it is also a current debate today. This is where you need to consider the “Lordship” question—“Who is Lord of your life?”

9.4.3. The Continuation of The Gospel

9.4.3.1. Is salvation eternal? Do you believe that God will complete the salvation that He accomplished in you in Jesus Christ, or do you believe that it is possible for you to lose that salvation if you do not remain faithful? May I suggest that before you are too quick to jump to a conclusion on that question that you carefully study what happened when God saved you. Lewis Chafer, in *Systematic Theology*, lists 33 different things that God did for us when He saved us. If you can lose you salvation you have to explain how you are going to “undo” each of those things.

9.4.3.2. If Salvation is GRACE + ANYTHING, then it is possible for you to lose it. If my acceptance of Christ contributes to my salvation, that is if there is any divinely recognised “benefit” in my response, and then if I withdraw my part, the result would be that I would lose my salvation.

9.4.3.3. But if my salvation is GRACE + NOTHING, then I cannot cancel it by something I do after it is given to me. That issue is far more basic than some of us have considered.

9.4.3.3.1. Ephesians 2:8-9 — “For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God— not by works, so that no-one can boast.”

10. ECCLESIOLOGY (THE DOCTRINE OF THE CHURCH)

10.1.1. *A.R.: Christian Theology, pp. 1025-1049 [24 pp.]*

10.2. INTRODUCTION

10.2.1. No matter how briefly or extensively we were to give our attention to the matter of the church, it would be incomplete. For that matter, you will spend the rest of your life working on developing your understanding of “The Church” and all that it means in your life and ministry. Just as it is true that you could profitably spend an entire lifetime studying about Jesus Christ, so you could spend a lifetime studying about the Church. But then, why not? The Bridegroom and the Bride ought to capture our attention.

10.3. BAPTIST CONFERENCE OF THE PHILIPPINES STATEMENT OF FAITH

10.3.1. *The Statement of Faith of the BCP has the following to say about the Church:* “We believe in the universal church, a living spiritual body of which Christ is the head and all regenerated persons are members. We believe in the local church, consisting of a company of believers in Jesus Christ, baptised on a credible profession of faith and associated for worship, work, and fellowship. We believe that God has laid upon the members of the local church the primary task of giving the gospel of Jesus Christ to the lost world.”

10.3.2. *The Statement of Faith of the BCP has the following to say about the Ordinances:* “We believe that the Lord Jesus Christ has committed two ordinances to the local church, baptism and the Lord’s Supper. We believe that Christian baptism is the immersion of a believer in water into the name of the triune God. We believe that Christ instituted the Lord’s Supper for commemoration of His death. We believe that these two ordinances should be observed and administered until the return of the Lord Jesus Christ.”

10.3.3. *The Statement of Faith of the BCP has the following to say about Religious Liberty:* “We believe that every human being has direct relations with God and is responsible to God alone in all matters of faith; that each church is independent and must be free from interference by any ecclesiastical or political authority; that, therefore, church and state must be kept separate as having separate functions — each fulfilling its duties, free from dictation or patronage of the other.”

10.3.4. *The Statement of Faith of the BCP has the following to say about Church Cooperation:* “We believe that local churches can best promote the cause of Christ by cooperating with one another in a denominational organisation. Such an organisation, whether a regional or district conference, exists and functions by the will of the churches. Cooperation in a conference is voluntary and may be terminated at any time. Churches may likewise cooperate with interdenominational fellowships on a voluntary independent basis.”

10.4. DEFINITION OF THE CHURCH

10.4.1. Words

10.4.1.1. *Church.* The English word “church” comes from a Scottish and German words (*kirk, kirche*), which are in turn derived from the Greek word *κυριακον (kuriakon)*, which means “belonging to the Lord.”

10.4.1.2. *Simbahan.* The Tagalog word *simbahan* is usually used to describe an individual, local church as opposed to the church as society.

10.4.1.3. *Iglesya.* The Tagalog word *Iglesia* is derived from the Spanish and is usually used to describe the church as a society as opposed to an individual, local church.

10.4.1.4. The Greek word in Bible that the English word “church” translates is *ἐκκλησία (ekklesia)*, which is a combination of two words *ἐκ (ek = “out of”)* and *καλέω (kaleo = “to call”)*. *Ekklesia* means “called out.” However, the nature of the word *ekklesia* is that it can be used for both religious gatherings and regular community gatherings. As such, we need to examine its usage within the Bible in order to see what exact meaning it is given by the biblical writers.

10.4.1.5. *Scripture. Ekklesia is used 114 times in the New Testament.*

10.4.1.5.1. A Political Assembly

10.4.1.5.1.1. Acts 19:39,41 — “If there is anything further you want to bring up, it must be settled in *a legal assembly (ekklesia)* After he had said this, he dismissed *the assembly (ekklesia)*.”

10.4.1.5.2. The Nation of Israel

10.4.1.5.2.1. Acts 7:38 — “[Moses] was *in the assembly (ekklesia) in the desert, with the angel who spoke to him on Mount Sinai*, and with our fathers; and he received living words to pass on to us.”

10.4.1.5.3. The Universal Church (Iglesya)

10.4.1.5.3.1. Ephesians 1:22-23 — “And God placed all things under his feet and appointed him to be head over everything for *the church, which is his body, the fullness of him who fills everything in every way.*”

10.4.1.5.4. The Local Church (Simbahan)

10.4.1.5.4.1. Romans 16:5 — “Greet also *the church that meets at their house.*”

10.4.1.5.4.2. Philemon 2 — “... to Apphia our sister, to Archippus our fellow-soldier *and to the church that meets in your home.*”

10.4.2. Definitions

10.4.2.1. *Universal Church (Iglesya)*

10.4.2.1.1. **DEF** — “The universal church is that total group of born-again believers from the beginning of the church to its consummation.”

10.4.2.1.2. **CP** — (Universal Church) — Colossians 1:24 — “Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church.”

10.4.2.2. *Local Church (Simbahan)*

10.4.2.2.1. **DEF** — “A local church is a group of baptised professing believers who have organised themselves for the purpose of remembering the ordinances and carrying out the Great Commission.”

10.4.2.2.2. **CP** — (Local Church) — Romans 16:3, 5a — “Greet Priscilla and Aquila, my fellow-workers in Christ Jesus Greet also the church that meets at their house.”

10.4.2.3. *Indigenous Church*

10.4.2.3.1. **DEF** — “An indigenous church is a group of believers who live out their Christian lives in the patterns of the local society, and for whom any transformation of that society comes out of their felt needs under the guidance of the Holy Spirit and the Scriptures.”²⁷

²⁷ William A. Smalley, “Cultural Implications of an Indigenous Church,” in *World Mission: An Analysis of the World Christian Movement*, vol. 3, ed. Jonathan Lewis (Pasadena: William Carey Library, 1987), p. 132.

10.5. PICTURES OF THE CHURCH

10.5.1. Introduction. There are several different pictures or figures found in the Bible that help us understand the identity of functioning of the church. Since God has given us so many different ways of looking at the church, it should be obvious that He things it is very important for us to understand what the church is and what we should be doing as a part of that church. When we consider that fact that the church is God's program for this present age it is obvious that we must understand it if we are to be pleasing to the One who died to for it.

10.5.2. Therefore as you work your way through the following notes I think it is important not only to see the basic things that God is teaching concerning the church, but also that you continually ask yourself that question, "How does that help me understand what God wants me to be and to do as I live my life here on this earth?"

10.5.3. The Vine and the Branches

10.5.3.1. *CP* — (*The Vine and the Branches*) — *John 15*

10.5.4. The Shepherd and the Sheep

10.5.4.1. *CP* — (*The Shepherd and the Sheep*) — *John 10*

10.5.5. The Stones in the Building

10.5.5.1. *CP* — (*The Stones in the Building*) — *Ephesians 2:19-22* — "Consequently, you are no longer foreigners and aliens, but fellow-citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit."

10.5.6. The Body and the Head

10.5.6.1. *CP* — (*The Body and the Head*) — *Ephesians 4:11-16* — "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work."

10.5.7. The Bride of Christ

10.5.7.1. **CP** — (*The Bride of Christ*) — *Revelation 19:7-9* — “Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. Fine linen, bright and clean, was given her to wear.’ (Fine linen stands for the righteous acts of the saints.) Then the angel said to me, ‘Write: “Blessed are those who are invited to the wedding supper of the Lamb!”’ And he added, ‘These are the true words of God.’”

10.6. THE CHURCH AND THE KINGDOM OF GOD

10.6.1. Various Aspects of the Kingdom of God

10.6.1.1. *The Universal Kingdom.* One aspect of “kingdom” is seen in a theme that runs through the Bible that maintains that God will establish His kingdom and that it will be a universal kingdom. But what is that kingdom and how does the church relate to it? Are the terms synonymous?

10.6.1.1.1. Genesis 1:26-27 — “Then God said, ‘Let us make man in our image, in our likeness, and *let them rule* over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.’ So God created man in his own image, in the image of God he created him; male and female he created them.”

10.6.1.1.2. 1 Chronicles 29:11 — “Yours, O LORD, is the greatness and the power and the glory and the majesty and the splendour, for everything in heaven and earth is yours. Yours, O LORD, is the kingdom; you are exalted as head over all.”

10.6.1.1.3. Daniel 2:37 — “You, O king, are the king of kings. The God of heaven has given you dominion and power and might and glory”

10.6.1.1.4. Daniel 4:25,34-37 — “[T]he Most High is sovereign over the kingdoms of men and gives them to anyone he wishes His dominion is an eternal dominion; his kingdom endures from generation to generation.”

10.6.1.2. *The Davidic/Messianic Kingdom.* One of the things you must consider in the developing of your theology is whether or not God will at some time in the future restore the Davidic Kingdom. If so, what is the relation of the church to it?

10.6.1.2.1. 2 Samuel 7:12-16 — “When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and *I will establish his kingdom* *Your house and your kingdom shall endure for ever before me; your throne shall be established for ever.*”

10.6.1.3. *The Mystery form of the Kingdom.* Christ did refer to the work He was doing as a mystery. Paul talked about the “mystery.” How do you take these concepts and relate them to the kingdom of God?

10.6.1.3.1. Matthew 13:10-11 — “The disciples came to him and asked, ‘Why do you speak to the people in parables?’ He replied, ‘The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them.’”

10.6.1.3.2. Colossians 1:25-27 — “I have become its servant by the commission God gave me to present to you the word of God in its fulness— the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints. To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.”

10.6.1.3.3. Ephesians 3:3-7 — “... that is, the mystery made known to me by revelation, as I have already written briefly. In reading this, then, you will be able to understand my insight into the mystery of Christ, which was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus. I became a servant of this gospel by the gift of God's grace given me through the working of his power.”

10.6.1.4. *The Spiritual Kingdom.* That there is a spiritual kingdom of God seems certain. But is that the only aspect of the kingdom? Any time you find “kingdom” in the Bible can you equate it with a spiritual relationship with God and thus fulfill all that is intended in a particular passage? How does it relate to the church?

10.6.1.4.1. Colossians 1:13 — “For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves”

10.7. THE CHURCH AND ISRAEL

10.7.1.1. *J*

10.7.1.1.1. Ephesians 3:3-7 — “... that is, the mystery made known to me by revelation, as I have already written briefly. In reading this, then, you will be able to understand my insight into the mystery of Christ, which was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus. I became a servant of this gospel by the gift of God's grace given me through the working of his power.”

10.8. THE BEGINNING OF THE CHURCH

10.8.1. Old Testament

10.8.2. Pentecost

10.8.3. Conclusion

10.8.3.1. The church is the body of Christ—Israel has been united with the nations to form the church.

10.9. THE ORGANISATION OF THE CHURCH

10.9.1. Church Government. There have been basically three different types of church government that have been developed over the past 2000 years since the ascension of Christ. Interestingly enough, each of these views has support in Scripture.

Fig. 10.1. Forms of Church Government

| Form | Adherents | Authority | Basis |
|----------------|------------------|--------------|-----------------|
| Episcopal | Roman Catholic | | Acts 6:6 |
| | Orthodox | | Acts 14:23 |
| | Episcopal | Bishops | Galatians 1:19 |
| | Lutheran | | Galatians 2:9 |
| | Methodist | | |
| Presbyterian | Presbyterian | | Ac 20:17 |
| | Reformed | Elders | 1 Tim 5:17 |
| | | | Titus 1:5 |
| Congregational | Baptist | | Ac 15:12, 22-25 |
| | Mennonite | Congregation | Colossians 1:18 |
| | Evangelical Free | | 1 Peter 2:9 |

| | | | |
|--|----------------|--|--|
| | Congregational | | |
|--|----------------|--|--|

10.9.1.1. *Episcopal*. This emphasises some form of superior clergy [Bishop, etc] and entrusts to them the guarding of the truth and the final authority.

10.9.1.2. *Presbyterian*. This is a position between the episcopal and the congregational. It sees the authority placed in a group of selected individuals who make up a governing body, normally both laymen and clergy, sometimes called the “synod.”

10.9.1.3. *Congregational*. This believes that the final authority rests in the local congregation of a given church. The organisational structure of the early New Testament church is not as clear as we might like it to be, nor even as we may have a tendency to maintain that it teaches. This probably is a message from God that organisation is not the most important thing. Not that it is unimportant, but that there are other things God also wants us to be concerned about.

10.9.1.4. Here are some examples of how the church functioned in the New Testament:

10.9.1.4.1. *Acts 6*. The congregation in Jerusalem chose leaders who were responsible to meet the specific needs of each ethnic group in the church. However, notice that it was the apostles who prayed for them.

10.9.1.4.2. *Acts 13*. The story of how the congregation of the local church at Antioch chose from their own midst those who were sent out to preach the gospel to those who were lost.

10.9.1.4.3. *1 Corinthians 5*. The story of how the local church at Corinth was called upon by Paul to exercise discipline upon one of its members who was failing to live a Biblical lifestyle.

10.9.1.4.3.1. Four Aspects of Congregational Church Government

10.9.1.4.3.1.1. *Authority*. Where does authority lie? Some say, “with the Lord.” True, but how do you know that? How does that get implemented in the local assembly? Somebody has to say, “This is the way the Lord is leading.”

10.9.1.4.3.1.1.1. Do we emphasise prayer and Bible study in preparation for the decisions that come before the congregation? How do you determine the will of the Lord? Is there not a responsibility to members within the local body to be concerned with, give encouragement to, and confirm the will of the Lord to another member of the body?

10.9.1.4.3.1.2. *Autonomy.* Each local church is “autonomous.” This does not deny the importance of a fellowship affiliation with other churches like the Baptist Conference of the Philippines, but it does say that the “denomination” cannot dictate to the local church what it must do.

10.9.1.4.3.1.3. *Delegation.* Unless you are going to call a business meeting every time you need to buy a ballpen how do you handle the question of autonomy? The local congregation can delegate to elected and called leadership certain responsibilities. However, the big question is “How many responsibilities will be delegated?”

10.9.1.4.3.1.4. *Fellowship.* The importance of fellowship within the local church is readily recognised, but there is a tendency to discount the importance of fellowship between churches who are in agreement. This is why it is right and important for there to be denominations. While some may say that there should only be one big, broad fellowship of all existing churches that claim to be Christian, that fails to recognise differences in belief. It is important, however, to be joined together with other churches who believe the same things that you do, for there is strength in such relationships which cannot be achieved otherwise.

10.9.1.4.3.1.4.1. 1 Corinthians 11:16 — “If anyone wants to be contentious about this, we have no other practice—nor do *the churches of God.*”

10.9.2. Church Officers

10.9.2.1. *Elders*

10.9.2.2. *Deacons*

10.9.2.3. *Widows*

10.9.2.4. *Members*

10.10. CHURCH PRACTICES

10.10.1. Pictures of Salvation. The church gathers together to observe two pictures of salvation – Immersion and the Lord’s Table.

Fig. 10.1. Views on the Lords Supper

| View | Christ & the Elements | Significance |
|--|---|--|
| Transubstantiation (Roman Catholic) | Bread & wine literally change to body & blood of Christ | Recipient partakes of Christ, who is being sacrificed in the Mass to atone for sins |
| Consubstantiation (Lutheran) | Bread & wine contain the body & blood of Christ but do not literally change. Christ is actually present "in, with, & under" the elements. | Recipient receives forgiveness of sins & confirmation of one's faith through partaking of the elements, but they must be received through faith. |
| Reformed (Presbyterian, Reformed) | Christ is not literally present in the elements but there is a spiritual presence of Christ. | Recipient receives grace through partaking of the elements. |
| Memorial (Baptist, Mennonite) | Christ is not present physically or spiritually | Recipient commemorates the death of Christ |
| | | |

10.10.1.1. *Lord's Table*. The Lord's Table was instituted by Christ for commemoration of His death. It is a memorial only – Christ is not present in the elements either literally or spiritually. It is to be observed and administered until the return of the Lord Jesus Christ.

10.10.1.1.1. Mt 26:26-30 — ""

10.10.1.1.2. 1Co 11:23-34 — ""

10.10.1.1.3. 1Co 11:24,25 — ""

10.10.1.2. *Immersion*. The total immersion of a believer in water in the name of the triune God pictures the death, burial, and resurrection of the believer with Christ [Ro 6:1-4; Ac 2:38; Ro 6:1-4]. Even though immersion in water has no salvific effect upon the believer, it was the primary means by which people in the New Testament declared their repentance [Ac 8:12,13,16,36-38; 10:47-48].

10.10.2. Ordination.

10.10.3. Cooperation with others. Since each local church is independent, they also have the ability to cooperate with other churches in various associations such as conferences and crusades. This biblically-based practice is one of the best ways of promoting the cause of Christ because it exhibits the unity of the family of God. The basis of cooperation should be the same test as that for spirits in 1Jn 4:1-3 – "Every spirit that

acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God.”

10.10.3.1.Mk 9:38-41 — “”

10.10.3.2.Ga 1:22-23 — “”

10.10.3.3.2Co 8:19 — “”

10.10.4. Religious Liberty. Every human being has direct relations with God and is responsible to God alone in all matters of faith – no mediator other than Jesus is needed. Since humans are responsible to God alone, they cannot be forced into Christianity. The call to repentance implies that humans must be free to change their lives in accordance with God’s law. The importance of this responsibility is illustrated in an instruction to those with the gift of prophecy. Not only are prophets to use self control when exercising their gift, they are also to realise that the prophecy does not control them, they control the prophecy! They are free to prophesy or not, as they alone decide!

10.10.4.1.1Ti 2:5 — “”

10.10.4.2.1Co 14:32 — “”

10.10.5. Each church must also be independent and must be free from interference by any ecclesiastical or political authority. This means that there must be a clear distinction between Church and State.

10.10.5.1.Mt 22:21 — “”

10.10.5.2.Ac 4:13-20 — “”

10.10.6. Raising Funds. The Scriptural method of raising funds for the church is by means of the tithe and freewill offerings.

10.10.6.1.Ex 35:5 — “”

10.10.6.2.Mt 23:23 — “”

10.10.6.3.1Co 16:2 — “”

10.10.6.4.2Co 9:6-15 — “”

10.10.6.5. He 13:20-21 — “”

11.ESCHATOLOGY (THE DOCTRINE OF LAST THINGS)

11.1.1. *A.R.: Christian Theology, pp. 1167-1204, 1225-1241 [53 pp.]*

11.2. BAPTIST CONFERENCE OF THE PHILIPPINES STATEMENT OF FAITH

11.2.1. The Statement of Faith of the BCP has the following to say about the Last Things: “We believe in the personal and visible return of the Lord Jesus Christ to earth and the establishment of His kingdom. We believe in the resurrection of the body, the final judgment, the eternal felicity of the righteous, and the endless sufferings of the wicked.”

11.3. INDIVIDUAL ESCHATOLOGY

11.3.1. Death. Death is the result of sin in the world [Romans 6:23]. People only live one life and die one physical death [Hebrews 9:27]. Death is the separation of the material parts of humans from the immaterial parts of humans. The material parts (i.e. the body) return to dust but the immaterial parts go to their eternal state – those of the righteous to the presence of the Lord [2 Corinthians 5:8; Philippians 1:23], and those of the wicked to hell [Luke 16:19-31].

11.3.2. Heaven. The dwelling place of God is in heaven [Matthew 6:9] along with the seat of his rule [Psalm 2:4]. Jesus talks of preparing places in his Father’s house for his people to dwell in [John 14:1-3]. In the end, people from all nations will dwell eternally with God, drinking from the river of life and eating from the tree of life [Revelation 21:1-7; 22:1-5].

11.3.3. Hell. The wicked will spend eternity in the torment of hell, where there will be “weeping, wailing, and gnashing of teeth” [Matthew 8:12]. This torment will be a conscious, endless suffering [Matthew 25:41,46]. Hell is also referred to as the second death [Revelation 21:8]. The wicked will also be joined by Satan and his angels [Matthew 25:41].

11.3.4. Resurrection of the Dead. When Jesus returns, the dead will be physically resurrected [1 Thessalonians 4:13-18; 1 Corinthians 15:35-58]. The resurrected bodies will be new and immortal [Philippians 3:20-21].

11.3.5. Judgment. After people die, regardless of their spiritual condition, they face judgment [Hebrews 9:27] by God. This includes both believers and unbelievers [Revelation 20:11-15]. People will be judged by what they have done with their lives [Revelation 20:13], as well as whether their name appears in the Book of Life or not [Revelation 20:15]. Those whose names do not appear are thrown into hell.

11.4. RETURN OF CHRIST

11.5. MILLENNIAL & TRIBULATIONAL VIEWS

Fig. 11.1. Views Concerning Last Things

| Categories | Amillennialism | Postmillennialism | Historic Premillennialism | Dispensational Premillennialism |
|------------------------|--|---|---|--|
| Christ's Second Coming | 1 event; no distinct. betw/ rapture & Second coming; Intro Eternal state | 1 event; no distinct. betw/ rapture & Second coming; Christ returns aft. 1000 yrs | Rapture & Second coming @ same time; Christ returns to reign on earth | Second coming in 2 phases: Rapture for church; Second coming to earth 7 years later |
| Resurrection | General Resurrection of all people at Second coming | General Resurrection of all people at Second coming | Resurrection of believers at beginning of 1000 yrs; Resurrection of unbelievers at end of 1000 yrs. | Distinc. in Resurrections: 1- Church at rapture; 2- OT/Trib saints at Second coming; 3- Unbelievers at end of 1000 yrs. |
| Judgments | One judgment for all people | One judgment for all people | 1st judgment at Second coming. Second judgment at end of Trib. | Distinction in Judgments: 1- Believers' works at rapture; 2- Jews/Gentiles at end of Trib.; 3- Unbelievers at end of 1000 yrs. |
| Tribulation | Experienced in present age | Experienced in present age | PostTrib: Church goes through Trib | PreTrib: church raptured prior to Trib. |
| Millennium | No literal 1000 yrs on earth after Second coming. Kingdom present in church age. | Present age blends into 1000 yrs because of progress of gospel. | 1000 yrs is present & future. Christ is reigning in heaven. 1000 yrs not necessarily 1000 yrs. | At Second coming Christ inaugurates literal 1000 yr, reign on earth. |
| Israel & Church | Church is New Israel—no distinctions | Church is New Israel—no distinctions | Some distinctions; future for Israel but church is spiritual Israel | Complete distinct. betw/ Israel & church. Distinct program for each |

11.5.1.1. Amillennialism

11.5.1.2. Postmillennialism

11.5.1.3. Historic Premillennialism

11.5.1.4. Dispensational Premillennialism

| | | Fig. 2.1 | TYPES OF DIVINE REVELATION * |
|---------|------------------|-------------------|---|
| TYPE | SHOWN IN | SCRIPTURE | SIGNIFICANCE |
| | Nature | Psalms 19:1-6 | Reveals God Exists; Reveals God's Glory |
| | | Romans 1:18-21 | Reveals God is Omnipotent; Reveals God will judge |
| GENERAL | | Matthew 5:45 | Reveals God is benevolent to all people |
| | Providence | Acts 14:15-17 | Reveals God provides food for all people |
| | | Daniel 2:21 | Reveals God raises up and removes rulers |
| | Conscience | Romans 2:14-15 | Reveals God has placed his law within the hearts of all |
| | | John 1:18 | Reveals what the Father is like |
| | Christ | John 5:36-37 | Reveals the Father's compassion |
| SPECIAL | | John 6:63; 14:10 | Reveals the Father gives life to all who believe in the Son |
| | <i>Kasulatan</i> | 2 Timothy 3:16-17 | Reveals all the doctrine, rebuke, correction, & guidance the Christian needs for good living |
| | | 2 Peter 1:21 | Reveals all that God has chosen to disclose through human authors directed by the Holy Spirit |
| | | | *From Paul Enns, <i>The Moody Handbook of Theology</i> (Chicago: Moody Press, 1989), p. 156. |

Fig. 4.1. Views of the Incarnation of Christ

| PANGALAN: | DOCETISTS | EBIONITES | GNOSTICISM | ARIANS |
|------------------|----------------------------------|------------------------------------|------------------------------------|------------------------------|
| PETSA: | 1st century | Second century | 1st century | 4th century |
| SARILI NG TAO: | WALA - parang tao lang | MAYROON | MAYROON | MAYROON |
| SARILI NG DIYOS: | MAYROON | WALA - ipanganak nina Jose & Maria | WALA - sumanib si Cristo kay Jesus | WALA - Unang Likhang Diyos |
| LABAN: | Irenaeus, Tertullian | Irenaeus, Origen | Col, Tim, 1 John | Nicea 325 |
| PANGALAN: | APPOLINARIANS | NESTORIANS | EUTY/MONOPH | ORTHODOX |
| PETSA: | 4th century | 5th century | 5th century | 5th century |
| SARILI NG TAO: | WALA - human spirit was replaced | MAYROON - pero 2 pagkalo | WALA - halo-halo | MAYROON - 2 sari - 1 pagkalo |
| SARILI NG DIYOS: | MAYROON | MAYROON - pero 2 pagkalo | WALA - halo-halo | MAYROON - 2 sari - 1 pagkalo |

| | | | | |
|--------|--------------------|------------------|-------------|---------------|
| LABAN: | Constantinople 681 | Constantinop 681 | Ephesus 431 | Chalcedon 451 |
|--------|--------------------|------------------|-------------|---------------|