Outline of Systematic Theology  
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I. NECESSITY OF ELDERS  
Ephesians 4:7-16  
The ascended Lord has chosen some to build up all  
Goal of ministry gifts: the Church attains unity & Christ’s stature

II. QUALIFICATIONS OF ELDERS  
What kind of man qualifies? Healthy men with healthy doctrine  
Personal Qualifications: humility  
Doctrinal Qualifications:  
- Holding fast the faithful word (knowing the truth)  
- According to the teaching (the Apostolic deposit)  
- That: for this purpose  
  Exhort: point out the right way  
  Refute: answer the wrong way  
- Sound doctrine: healthy, health giving doctrine  
- Sound doctrine produces a healthy life  
John 17:3 – true knowledge of God gives life  
Leviticus 18:5 – this do and you will live  
Retrogression: Hebrews 5:11-14 “you have come to need milk”

III. NECESSITY OF DOCTRINAL KNOWLEDGE IN ELDERS  
In Order to Feed Christ’s Sheep  
John 21:15-17  
1 Peter 5:1-4  
In Order to Convict Those Who Oppose – 2 Timothy 2:24-26  
In Order to Make a Good Confession  
1 Timothy 6:12-14 – to say what God says about Jesus  
Jesus’ statement to Pilate is our pattern & warrant

IV. THE KNOWLEDGE OF GOD  
“To know God is to have a covenantal response to Him in all areas of life.”  
General:  
All men have a general knowledge of God  
All men are in a covenantal response  
- Obedience: covenantal response bringing blessing  
- Disobedience: covenantal response bringing cursing  
Special:  
Covenant relationship established by grace where, by His word and Spirit His people are able to please Him  
Biblical examples:  
Exodus 14:4, 8 – God’s judgment causes Egyptians to “know” the Lord (General)  
Exodus 33:13 – Moses prays to “know” the Lord (Special)  
Isaiah 19:20-22 – Egypt “knows” the Lord because of the Savior (Special)
Intellectual element: basic information about God
Ethical element: response to the right information
Knowledge: a justified true belief
Romans 1:18-23 – everyone has a justified true belief about God, but an unrighteous and ungodly response to that knowledge.
Self deception: conscious suppression of the clearly evident knowledge of God
Rationalization: manipulation of evidence in order to reach a predetermined conclusion
3 types of knowledge:
Propositional/Factual – know that X
Skillful – know how to X
Personal/Relational – know a person
Hebrews 11:6 – “must believe that He is” – Factual
1 John 2:3-5 – “we know Him if we keep” – Skillful
Phil 3:8-11 – “that I might know Him” – Relational
4 ways unbelievers know God
1. Works of nature
   Romans 1 – the things that are made
   Romans 2 – the way God has made man
2. Works of judgment – Exodus 14:18
3. Works of graciousness – Acts 14:17 (rain, food, etc.)
The unbeliever’s knowledge:
What they know – The wrath of God – Romans 1:18
What they don’t know – The way of salvation
General Revelation
Sufficient – to hold men accountable to God’s wrath
Insufficient – to bring men to saving knowledge of God
4 features of the Saving knowledge of God (based on grace)
1. Personal address relationship (Abba Father)
2. Take covenantal responsibility (blessing & cursing)
3. Live in the presence of God (walk & talk with Him)
4. Conscious of His personal redemptive work in heart

V. KNOWABILITY OF GOD
God is Knowable Because He Seeks Us!
God’s Transcendence
The quality of originating beyond creation or man’s temporal experience and exceeding it
God’s mystery, separation, otherness
God’s incommunicable attributes reveal His transcendence
   Independence (asieny) – He needs nothing
   Immutability (unchanging) – He remains the same
   Infinity – He is limitless
   Unity/Simplicity (no parts) – He is one
God’s transcendence/His immanence
   God created & sustains the creation
   God reveals & incarnates
Rationality
Pertains to man’s reasoning/intellect
Pertains to what is known apart from observation of senses
Pertains to authority of man’s mind (rationalism)
Rationalism:
  Man’s mind is final court of appeal
  Fosters man’s independence
  Man’s mind establishes limits of reality
Reason should be used as a tool, not as a standard or law unto itself
God is not irrational (nor is theology)
  2 Corinthians 1:19 – not yes and no
  Hebrews 6:18 – impossible for God to lie
Absent the only mysteries allowed in theology are divinely revealed mysteries
God’s Incomprehensibility
  Isaiah 55:8-9 – God’s ways & thinking are not like ours
  Apprehensible – we can understand as God reveals
  Incomprehensible – due to our limitation
    1. Qualitative difference between God’s thoughts and our thoughts
       (His thoughts are creative)
    2. God’s thoughts are criteriological
       (His thoughts establish the standard or criteria)
    3. Awe factor (all of God’s thoughts produce awe)
Necessity of God’s self-revelation
  Our knowledge of God is directly proportional to His desire for us to know Him

VI. SCRIPTURE: OUR STANDARD OF KNOWLEDGE
The Necessity of Scripture
  Why a written revelation beyond nature
  God's salvation purpose establishes the necessity of Scripture
  Lordship requires specific communication
  Covenant relationship requires covenant stipulations
  Inscripturation: the written deposit of divine revelation
Reasons for written form:
  Corrupting influence of sin (man’s tendency to misunderstand)
  Problem of generational transfer of revelation
  Testifies to the permanence of God’s revelation
The Sufficiency of Scripture
  Isaiah 55:11 – God’s word accomplishes His purpose
  Misunderstanding of Scripture is a reader problem not a writer problem
  2 Timothy 3:15-17
  Hebrews 1:1-2 – The Incarnation: the apex of God’s revelation (God’s final word)
  John 14:26 – The Spirit will remind the Apostles of all that Jesus revealed
  John 16:13 – the Spirit will lead apostles into all the truth
  Acts 20:27 – The whole counsel of God is now available through the writings of the Apostles
The Sole Authority of Scripture
   2 Peter 1:21 – written by men who were moved by God
   Galatians 1:1, 6-9
   Apostle – not from men, but God
   Apostolic proclamation – the standard by which we are judged
   1 Corinthians 2:13
   1 Thessalonians 2:13
   Isaiah 8:20
   Deuteronomy 4:2
   Danger:
   The traditions of men (Matthew 15:6)
   The philosophies of the world (Colossians 2:8)

Three reasons for *Sola Scriptura*
   Who God is
   God is not ignorant (Hebrews 4:13)
   God does not lie (Hebrews 11:33-34)
   Who we are – Romans 11:33-34
   Nature & importance of the Gospel – it requires a sure word from God

VII. THE PERSON OF GOD: THE TRINITY
The Privilege and Personal Nature of the Knowledge of God
   John 17:3
   Jeremiah 9:23-24
   Hosea 6:6 – God’s desire for us to know Him

The Effect of the Knowledge of God on Your Mind
   Humbles your mind
   Edifies your mind
   Expands your mind (enlarge your thoughts)
   Consoles your mind
   Sanctifies your mind
   Strengthens your mind
   Gives wisdom to your mind
   Emboldens your mind
   Gives contentment to your mind
   Produces a zealous mind

Three Prerequisites for Healthy Spiritual Knowledge
   Personal knowledge of God
   Pursuit of the knowledge of God with right motives
   Meditation upon God leading to prayer and praise to Him

The Fruit of a Personal Knowledge of God
   Titus 2:10 – lives that adorn the doctrine
   1 Peter 2:9 – lives that show forth His excellencies

The Trinity: the indispensable mystery at the heart of the Christian faith (3 in 1)
Detraction of the Doctrine of the Trinity
   Jews and Moslems accuse the church of departure from monotheism
   Early church heresies: wrong attempts to explain mystery of unity of God
Two forms of modalism:
   Noetus – Son and Spirit are roles the Father assumes
   Sabellius – All three are masks which God assumes (persona)
Patrapassianism: the Father suffered on the cross
Dynamic monarchianism: no personal distinctions (Jesus not fully God, but given a portion of the divine nature)
All modern pseudo-Christian cults deviate on doctrine of the Trinity (Mormons, Jehovah’s Witnesses, Christian Science, etc.)

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

The Trinity in Scripture
Deuteronomy 6:4 – Shema – “Hear, O Israel, the Lord our God is one”
Matthew 28:19 – “in the name of the Father, Son, and Holy spirit”
1 Corinthians 8:6 – “there is only one God”
2 Corinthians 3:16-18 – “Now the Lord is the spirit”
1 Peter 1:2 – the Father's foreknowledge, the spirit sanctifies, the son atones
Acts 5:3-4 – ascribes the name of God to the Holy spirit
1 Corinthians 2:10 – ascribes attribute of omniscience to the Holy Spirit
Genesis 1:2 – ascribes work of creation to the Holy Spirit
2 Corinthians 13:14 – ascribes worship to the Holy Spirit (benediction)
Westminster – “In the unity of the Godhead there are three persons of one substance, power, and eternity.”

Essential unity / functional distinctions
Heretical analogies:
   Egg – shell, yolk, and white (1 egg/ 3 parts)
   Water – ice, water, steam (1 substance/ 3 modes)
There is no completely accurate natural analogy for God’s essential being

Development of the Doctrine of the Trinity
The Old Testament begins to teach the doctrine of the Trinity
   Genesis 1:1-3 – God, spirit of God, Word of God
   Genesis 1:26 – plurality: “Let us”
   Genesis 18:1 – God visits Abraham
   Genesis 32:24-30 – The angel of the Lord is God and is sent by God
   Psalm 33:6 – the heavens were made by the Word of the Lord
   Proverbs 8 – wisdom is personified
   Isaiah 48:16 – The Lord, the One sent, and the spirit
The Trinity is revealed in the Old Testament more in deed than in word

Defense of the Doctrine of the Trinity
Inherent rational: God is love, God is eternally unchanging, God has always loved, the object of God’s love prior to first creative act was Himself
Inference – the doctrine is inferred from the overall revelation of the Scripture
Direct Testimony – specific language from proof texts
The One and the many – two ultimates resolved in God Himself
VIII. THE PERFECTIONS OF GOD

God’s Invisibility

Golden Calf – false worship of Jehovah (Colossians 2:23 – Will Worship)
Called to worship the true God in the true way (Exodus 20:4-6 – 2nd Commandment)
Knowledge of God not speculative because God prohibits making Him in our image

Why God Forbids Making Visible Representations of Himself

1. God is sovereignly invisible
   God’s invisibility is a non-essential attribute
   God sovereignly determines where, when, and how He will appear
   Man has no prerogative regarding the visibility of God (Deut. 4:12, 15, 23)

2. God is the living God
   Idols deprive God of His absoluteness & personality
   Isaiah 40:18-21
   Psalm 115:7

3. Importance of God’s purpose in establishing man as His image
   Genesis 1:26-27

4. God’s covenant jealousy
   Exodus 20:5
   Exodus 34:14 – His name is jealous
   God’s zeal for a true spiritual relationship with His people

5. Importance of Jesus as God’s exact image
   Hebrews 1:3
   2 Corinthians 4:4
   John 14:9 – “He who has seen me has seen the Father”

6. God’s redemptive historical plan
   God has reserved His full revelation for the final day
   1 Corinthians 13:12
   1 John 3:1-3

7. God’s overwhelming greatness and glory cannot be adequately represented
   Exodus 33:17-23
   Matthew 11:27 – God’s true means of self-revelation

God’s Name

Biblical names:
A name carries meaning, it is not just an arbitrary label
Adam named the animals: characterizations, not meaningless sounds

God’s name is treated as Himself
   Exodus 20:7 – Do not take My name in vain
   Joshua 9:9 – The fame of His name
   Exodus 9:16
   Psalm 22:22 – Messiah’s declaration of God’s name
   Psalm 9:2 – Sing praise to His name
   Malachi 2:2 – God curses those who do not honor His name
   Psalm 74:7 – The dwelling place of His name
   Psalm 74:10 – The enemy spurns His name
   Deuteronomy 12:11 – The place the Lord chooses for His name to dwell
   Joel 2:32 – Call on the name
   Psalm 106:8 – He saved them for the sake of His name
   Isaiah 52:6 – Knowing His name = knowing Him
John 5:43 – His name carries His authority
Revelation 3:8 – Denial of His name = denial of Him
Acts 4:12 – No other name
Exodus 23:13 – Make no mention of names of other gods
Psalm 16:4 – do not take the names of other gods upon your lips
Hosea 2:16-17 – He will remove the names of the Baals from Israel’s mouth
Exodus 3:13-15 – I AM THAT I AM (YVHW)

1. Eternality – imperfect tense in Hebrew connotes a sense of eternity
   Isaiah 41:4 – First and last
   Isaiah 44:6 – First and last
   Psalm 135:13 – The memorial name endures forever

2. Covenant faithfulness
   Exodus 6:1-8 – Shift from El Shaddai to YVHW
   Malachi 3:6 – Names each carry a history and story

3. Sovereignty in salvation
   Exodus 33:17-19 – I will be gracious to whom I will be gracious
   Exodus 34:6-7

God’s Attributes

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

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

Controversial Considerations of God’s Attributes

God exists outside of time – inadequate description
Mixes spatial and temporal categories
Philosophical implication: history is an illusion
Result: undermines redemptive history

Does God change His mind?
Jeremiah 18:7-10
Anthropomorphic description of God’s government in history
He changes His mind from our perspective of history
Can God do anything?
No, He can do everything he wills to do
God cannot lie, sin, etc.

Does God know all the future?
To know the future is to say the truth about it
Knowledge is a justified true belief
He knows all things because He plans all things

IX. THE PROVIDENCE OF GOD

Common Grace
Grace: undeserved blessing
Common: non-saving

Examples
Creation is an act of grace (Mere existence is an expression of grace)
Probation – Man in the garden an expression of grace
Promise of salvation: when we deserved destruction (Genesis 3:14-19)
Prior expressions of grace mixed with curse
1. Preservation of the world (rainbow)
2. Provision of common grace: rain, sun, food (Matt. 5:44-48)
3. Restraint of wickedness (2 Thessalonians 2:6-8)

Common grace is indiscriminate
Common grace: God loves all men in some ways
Election: God loves some men in all ways

Common grace ends at consummation of history: final judgment

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

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

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

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

Requirements for a miracle:
Extraordinary – not in normal realm of events
Powerful – beyond human capacity
Wonderful – cannot be accounted for
God’s Government and the Preservation of the World
Nothing is excluded from God’s government
  Colossians 1:17
  Hebrews 1:3
  Ephesians 1:11
  Nehemiah 9:6
  Psalm 36:6
He governs through the agency of men and angels

X. ANGELS
 Angelos (Greek): messengers (various roles identified with angels in Scripture)
  Isaiah 42:19 – prophets
  Malachi 2:7 – priests
  Revelation 1:20 – pastors
  Isaiah 43:9 – the Messiah (Angel of the Lord)

The Nature Of Angels And Demons
1. Created beings – Colossians 1:16
5. Personal beings –
   Luke 15:10 – love and rejoice
   1 Peter 3:12 – curious
   Hebrews 1:6 – worship
   Luke 1:13 – talk
   Genesis 19:1 – come and go
   Matthew 24:36 – limited in knowledge
6. Mighty – Psalm 103:20
7. Numerous – Revelation 5:11

Orders of Angels
   Cheribim – guarded the garden, ark of the covenant, and the throne
   Seraphim – Isaiah 6:2-6 – fly around the throne proclaiming His holiness
   Gabriel – mediates revelation to God’s people
   Michael – the only angel identified as an archangel
   Thrones/Dominions/Principalities/Powers

Function of Angels
1. Worship God
2. Carry out God’s will
3. Mediated God’s Law
4. Execute judgment – Acts 12:23, Passover, etc.
5. Aids in final judgment – 1 Thess. 4:16-17, 2 Thess. 1:7
7. Guardians – Psalm 91:10-12, Matthew 18:10 (their angels)
History of Angels

Originally: all holy (some fell – no possible redemption – Hebrews 2:16)
Holy angels: the elect angels
Matthew 25:41
Revelation 14:10
1 Timothy 5:21
Jesus triumphed over the angelic host
Hebrews 1:4-13
Colossians 2:10, 15
Hebrews 2:14
1 Peter 3:19-22 – proclamation of victory

Character and Status of Satan
2 Corinthians 6:15 – Supreme example of personal iniquity and darkness
Names of Satan in Scripture:
Belial, evil one, slanderer, adversary, enemy, destroyer, liar, murderer, accuser of the brethren, old serpent, dragon, prince of demons, Abbadon, Apollyon, Beelzebub, god of this age, prince of the power of the air, ruler of the world

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

XI. ANTHROPOLOGY: THE NATURE OF MAN

Man’s Origin
What is man? Man’s inherent self-consciousness leads all to ask this question
Genesis 1:26 – 6th day
Man is part of the animal kingdom
Man is different than the animals
Man is created in God’s image
Sin presupposes redemption, which presupposes dignity

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

Genesis 2:4—
Presupposes that Gen. 1 account was not intended to be chronological
History with narrow focus on man

Evolutionary challenge
Naturalist: theory of gradual transformation from simple to complex forms
Darwin: proposed mechanism for this philosophy (Natural selection)
Sociology of Science: scientific conclusions reached for social reasons
Faith of the Evolutionist: basic principles
1. Something came from nothing
2. Order came from disorder
3. Life came from inorganic matter
4. Variation came from sameness
5. Intelligence came from non-intelligence
6. Language arises from no language
7. Morality arises from non-morality

Theistic evolution: compromise between scripture & natural reasoning

Problems with theistic evolution:
- Mature creation – no development
- After their kind
- 24 hour days
- Man distinct from animals: the image of God

Man’s Constitution
The breath of life – Genesis 2:7
Two sub-biblical views
- Dichotomy – body & spirit
- Trichotomy – body, soul & spirit

Man became a living soul (not received)
- Soul is not a part of man – soul is man
- One creative act – not two stage process

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

Why is man different from animals?
- Not additional element
- Distinction: unique capabilities for rational/moral behavior

Soul

Nephesh (life or soul)
- Isaiah 42:1 – God has a nephesh
- Genesis 9:10 – animals with nephesh

Whole man – soul refers to entire person
- Genesis 17:14
- Romans 13:1

Life of man – Genesis 9:4-5

Idioms for whole man
- Joshua 23:14 – heart and soul
- Genesis 35:18 – soul departing at death of body
- Leviticus 19:20 – corpse is called “a dead soul”
- Revelation 6:9 – disembodied souls in heaven

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

Breath – Job 15:30
Wind – Genesis 8:1
Animals have spirit – Ecclesiastes 3:21
2 Corinthians 7:1 – flesh and spirit = the whole man
Acts 7:59 – spirit departs at death
Hebrews 12:23 – spirits of just men in heaven
Colossians 2:5 – absent in body, present in spirit
Life imagery

Spirit – life image centered in breath
Soul – life image centered in blood

Heart

Inner life, center (emotion, will, thought)
Deuteronomy 6:5 – the entire life

Mind

Romans 11:34 – God has a mind (1 Corinthians 2:16)
Luke 24:45 – focus upon thought, reason, rational faculty

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

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

Luke 23:43
Luke 16:22
Matthew 22:32
2 Corinthians 5:1 – Paul’s view of death: non-platonic
Man’s personality continues beyond bodily death – mystery
Final goal: resurrection of the body – glorified body

Man’s Original Condition

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

Effect of the Fall upon man as God’s image

Continuing image

Genesis 9:6
James 3:9
1 Corinthians 11:7

Corrupted (or lost) image: in need of restoration

Colossians 3:10
Ephesians 4:24
Romans 8:29

Theological debate

1. Lutheran view: image is completely lost (image=moral excellence)
2. Catholic and Arminian: image has not been lost
3. Reformed: both are true in different senses

\[\text{Broad: spiritual/intellectual abilities not lost in the Fall}\]
\[\text{Narrow: moral excellence lost in the Fall}\]

XII. SIN AND ITS PUNISHMENT

Failed Probation: Genesis 3

Tree of the knowledge of good and evil: arbitrary test

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

Failure of Headship:

God’s pattern = God head over man > woman > animals
Man’s failure = serpent > woman > God

Cherubim: demonstrate the finality of man’s fall and inability to return
Imputation of Adam’s Sin

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

Variations/Distortions/Denials of Romans 5:12
1. Pelagian – Adam sinned only in an exemplary way
   We follow Adam’s example
   Infant death destroys this view
   Romans 5:14 – not all follow Adam’s example
   Romans 5:18 – one transgression
   Pelagian view disallows Adam/Christ theme of Paul
2. Placeaus (Mediate imputation)
   Depraved disposition only – no judicial punishment
3. Hodge (Immediate imputation)
   We receive Adam’s liability but not his blame
   Kant critique: how can man be liable for what is imputed?

Our view of imputation determines our view of the atonement

Man’s Guilt (Position)
Original sin: man’s attempt to become god
Dominion:
Original intent – God rules man > man rules creation
   After the Fall – man rules creation in corruption
Description of man under sin: total depravity
Wayward – Isaiah 53, Romans 3:12
Slaves to sin – Romans 6:17
Unable to please God – Romans 8:4-8
Willfully blind – Ephesians 4:18, 1 Corinthians 2:14
Ungrateful – Romans 1:21
Hostile to God – Romans 8:7
Condemned – Romans 3:19
Unrighteous – Isaiah 54:6, Proverbs 15:8

Man’s Pollution (Condition)
Heart corruption:
   Jeremiah 17:9
   Mark 7:21-23
   Matthew 15:18-20
   Matthew 7:16-18

What about free will?
Man’s will is in bondage to sin, but the sin man does be chooses and actually wants to do. Man chooses the particular form of evil he practices.
   Matthew 17:12
   Luke 12:18 – this is what I will do
Man’s moral nature in its four-fold condition
1. Able to sin: prior to the Fall
2. Not able to sin: fallen and prior to regeneration
3. Able not to sin: regenerated (Romans 6)
4. Not able to sin: new heavens and earth (Heb. 12:23, Jude 24, 2 Peter 3:13)
   Man in a sense is free in all four states: he always does what his heart desires

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

XIII. THE PERSON OF CHRIST
Defense of the Incarnation
How others reacted to Jesus
   Mark 2:7, 12 – Amazed by His works
   Matthew 7:28-29 – Astonished by His teaching
   Matthew 8:27 – marveled at His authority
   Matthew 16:13-17 – Puzzled about His identity
Cultural Barriers to believing in the incarnation (1 Corinthians 1:23)
   Jews: (stumbling block)
   Fiercely monotheistic they considered incarnation blaspheme
   Greeks: (foolishness)
   Philosophy aimed at escape from the physical body – concept of the
   incarnation is the opposite philosophical direction
Biblical Case for the Deity of Jesus
Old Testament: the promise of a divine Messiah
   Psalm 110:1 – The Lord says to my Lord
   Malachi 3:1 – The Lord will suddenly come to His temple
   Isaiah 9:6 – A son born and called the mighty God
   Micah 5:2 – One born in Bethlehem is everlasting
   Isaiah 40:3 – Prepare the way for Yahweh Who is coming
   Jeremiah 23:5-6 – The Messiah will be called Yahweh our righteousness
New Testament: clear statements of his deity
   John 4:26 – I am He
   Titus 2:13 – Our great God and Savior
Jesus has divine prerogatives
   Matthew 14:33 – Jesus receives worship
   John 10:30 – He and the Father are one
   John 14:9 – He who has seen Him as seen the Father
   John 1:1-3 – all things came into being by Him
   Colossians 1:15-19 – He is the firstborn of all creation
   Philippians 2:6 – Jesus existed in the form of God
   John 1:14 – one of a kind (monogenēs)
Jesus has divine titles (N.T. applies O. T. Yahweh passages to Jesus)
   Yahweh – John 8:24, 28, 58, (I AM)
   Isaiah 44:6 / Revelation 1:8, 22:13
   Psalm 102:21-26 / Hebrews 1:10-12
   Isaiah 8:13, 14 / I Peter 2:8
   Joel 2:32 / Romans 10:13
   Jesus is Lord – central confession of N.T.
Explicit statements of the New Testament of the deity of Jesus
   John 1:1
   Titus 2:13
   Hebrews 1:8 (Psalm 45:6)
   Romans 9:5
   1 John 5:20
   Hebrews 1:3
   Philippians 2:6
The Incarnation Expounded
   The pre-existence of Jesus
   John 8:58
   John 17:5
   Colossians 1:16-18
   Hebrews 1:2, 8:10
   John 1:1-3
   Galatians 4:4-5
   Philippians 2:5-7
   Revelation 22:13, 16
   John 3:13, 17
   John 6:38, 57
   John 13:3
   John 16:28
The Necessity of the Incarnation (necessary – not optional)
1. To redeem fallen man as God’s free and gracious choice – Romans 9:18, 24
2. God’s choice to redeem man required:
   Covenantal representation – mediator (Romans 3:26)
   Romans 5:12-21 – Jesus is the second Adam
   1 Corinthians 15:45 – Jesus is the last Adam
   1 Timothy 2:5 – Jesus is the one mediator between God and man
Provision of blood atonement – death required
  God cannot die, but God incarnated could die
Hebrews 9:23
  Hebrews 10:1-12 – Jesus took on a body in order to die

Doctrine of subsequent necessity (Right view)
  God chose to save fallen man, therefore He sent Jesus
Doctrine of antecedent necessity (Wrong view)
  God had to save fallen man, therefore He sent Jesus

The Incarnation was a subsequent, consequent, absolute necessity
  Subsequent – God chose to save
  Consequent – because He chose, the Incarnation was required
  Absolute – the cross was the only way to save

The Virgin Birth
  Virgin conception is the miracle (not birth)
  Matthew 1:18-25
  Isaiah 7:14
Why was it necessary?
  It demonstrates the uniqueness of Jesus
  It demonstrates the divine initiative in His birth
  It demonstrates the Sonship of Jesus

The Nature of the Humanity of Jesus
  Fully man: Jesus was and is completely human
  Jesus had everything that makes man human
  Weakened human nature: closest to sinful humanity without sinning
  Mortal humanity: not prefall humanity
  Romans 8:3
  Hebrews 5:2
  2 Corinthians 13:4
  1 Corinthians 15:3

Impeccability
  Luke 1:35 – the Holy one to be born
  John 8:46 – “can you prove Me guilty of sin”
  Acts 3:14 – the Holy and Righteous one
  Hebrews 4:15 – tempted . . . yet without sin
  Hebrews 9:14 – unblemished
  1 Peter 1:18-19
  1 Peter 2:22-23
  1 John 3:4
  2 Corinthians 5:21
  Hebrews 5:7, 12:2-4 – Jesus was truly tempted

*Paradox: Jesus was impeccable in regard to His divine nature
  Jesus was peccable in regard to His human nature
  Charles Hodge – Christ was able to sin
  Shedd – Christ was unable to sin because of His deity
Incarnation by addition, not subtraction
John 1:14
Philippians 2:6-7
Acts 20:28 – God’s own blood
1 Timothy 3:16
1 Timothy 1:17
Colossians 2:9
The Incarnation did not subtract deity from Jesus
   Kenosis theory: divestment of some or all divine attributes (Phil. 2:7)
   God cannot divest Himself of any essential attribute (i.e., glory)
The Incarnation did add human flesh to the divine nature (fully God / fully man)
The glory of God was in a certain sense veiled by human flesh
   Matthew 17:2
   Hebrews 10:20
   John 1:14
   John 17:5
Jesus chose to not exercise His divine prerogatives in the Incarnation
Hebrews 5:8 – the son suffered: He never laid aside His Sonship
Isaiah 53:12
Four reasons why the Kenosis theory is not tenable
   1. The immutability of god does not allow it
   2. The unity of the Trinity would cease to exist
   3. Genuine incarnation (God made flesh) requires it
   4. Exaltation of Jesus would then require giving up human nature
Philippians 2:7 – He emptied Himself – referring to his choice of
   Humanity
   Servanthood
   Obedience
Perpetuity of Jesus’ human nature
   Hebrews 13:8 – yesterday, today and forever
   1 Timothy 2:5
   Colossians 2:9 – present tense
   Philippians 3:21 – continuity but transformation
Relationship of the two Natures in Christ
   Lutheran: divine attributes communicated to His human nature
   Reformed: both divine and human natures communicated to His person
   Whatever is true of either nature is true of the person
Does Jesus know everything?
   Human nature – no
   Divine nature – yes
Christological Heresies
   Where does heresy come from?
   Unteachable disposition
   Desire to reduce mysteries of God’s word to manageable formulations
Nine major heresies of church history
1. Ebionitism: natural son of Joseph and Mary, Christ at baptism until the cross
2. Adoptionism: man Jesus became divine by conferral of divine qualities
3. Docetism: Jesus was divine being who only appeared human (1 John 4:2, 3)
4. Sabellianism: God appeared as son for a time (Modalism)
5. Arianism: Jesus divine in secondary sense, 1st & greatest created being (Nicea)
6. Apollinarianism: fully divine/partial human nature (no human mind or soul)
7. Nestorianism: Jesus was two persons (unity of wills, not natures)
8. Eutychianism: Jesus had 1 mingled human & divine nature (Monophysitism)
9. Kenosis: Jesus emptied Himself of deity at incarnation (later 19th century)

Four categories of the nine major heresies
1. Jesus was essentially man (#1 & #2)
2. Jesus was an appearance only (#3 & #4)
3. Jesus’ full human nature denied (#5 & #6)
4. Jesus’ two natures separated or mingled (#7 & #8)

Chalcedonian Christology (451 AD)
Jesus is 1 person with 2 full natures without confusion, division, mixture or separation
Plurality of natures / not persons
Two whole, complete natures
*Homoousios*

Westminster Confession – chapter 8, section 2 (statement based upon confession)
The only mediator – 1 Timothy 2:5
of the covenant of grace –
is the Lord – Romans 10:9
Jesus Christ – Matthew 16:16
Who being the eternal – John 1:1
Son of God – 1 John 5:20
of one substance – John 10:31
and equal with the Father – Philippians 2:6
in the fullness of time – Matthew 1:21-28, Galatians 4:4
became a man – 1 Timothy 2:5
and so was and continues to be God and man – John 1:14
in two entire, distinct nature in one person – Colossians 2:9
forever – Romans 9:5

XIV. THE COVENANT OF GRACE
Nature of the Covenant
A mutually bonding contract (compact) between God and His people sovereignly transacted
by the Lord wherein a promise is made by God which calls for trust on the part of His
people and entails obligations of submission which are sanctioned by blessings and curses.
Contrast of Covenantal and Dispensation Theology
Covenant:
All post-fall covenants essentially one (grace)
Each successive covenant expands upon the prior covenant
Dispensation: each covenant replaces or parallels previous ones
Covenant Theology:
Old and New covenants are one in essence, diverse in administration
Old covenant – provisional, anticipatory, administered by foreshadows
  Colossians 2:16 – shadow vs. substance
  Hebrews 10:1 – shadow vs. very form
New Covenant – reality and fulfillment
Why did God choose to administrate the Old Testament by shadows?
  Galatians 4:1-3 – the immaturity of God’s people
  Example of comic book vs. encyclopedia

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

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

Unity of the Covenant of Grace
  Original aim of the Law and Israel’s misunderstanding
  Romans 9:30-32
  Romans 10:3-4
  Galatians 2:19
    Die to the Law as means of saving myself
    Through the Law Paul realized the necessity of grace and faith
  Hebrews 8:6-8
  Ephesians 2:12
    You were at that time strangers to the covenants
    Now Gentiles are brought near to the covenants of the promise

One promise in many covenantal administrations (Noahic, Mosaic, Davidic)

Provisions: Old Covenant Promises and New Covenant Fulfillment
  Genesis 3:15 – (John 12:31-32)
  Genesis 8:21 – (Hebrews 1:3, Revelation 3:21, 4:3)
  Genesis 12:2-3, 17:1-8 – (Hebrews 11:8-10, Galatians 3:14, 16, Ephesians 1:14, 1 Peter 1:4,
  Exodus 12:19-24 – (Matthew 5:17, Hebrews 4:15, Hebrews 9, 1 John 2:4-6)

Old Covenant Provisions Fulfilled in Christ
Every provision of the O.T. covenants is fulfilled in Christ
  (Adamic, Noahic, Abrahamic, Mosaic, Davidic)
  2 Corinthians 1:20 – all the promises in Christ are yes and amen
  Luke 24:27 – Christ is central to the covenant of grace
Covenant of Redemption: The Eternal Covenant
Execution of the Covenant of Grace
Covenant between God the Father and God the Son
Economic arrangement: the Son accomplishes and the Father rewards
Intra-Trinitarian Economy of Salvation:
  The Father to represent the whole Trinity
  The Son to carry out the mediatorial role
  John 6:38-40, 10:18, 17:18-19
  Ephesians 1:20-23
  Acts 2:32-36
  Psalm 2:7-9, 89:3
  Isaiah 42:1 & 6, 49:5-8, 53:10-12
  1 Corinthians 15:25-28, 45-49
  Philippians 2:9-11

XV. THE SAVING WORK OF CHRIST
Completing Conceptions of Salvation
  Man’s concerns for the issues of human dignity and human dispicableness
    1. Counterfeit philosophies find different dignity of man based on own concept
       Rationalism: intellect
       Evolution: cutting edge
    2. Various explanations of dispicableness
       Fate: (Oedipus)
       Environment: external factors
       Psychological: syndrome
       Evolution: animal essence
       Societal: civilization corrupts (back to nature)
       Individualism: everyone looks out for #1

Man’s answers
  Mysticism: enlightenment, new age (self as savior)
  Determinism: social programming (state as savior)
  Romanticism: back to nature (nature as savior)
  Moralism: self-esteem (respect as savior)
  Freedomism: (freedom as savior)
  Revolutionism: (power as savior)
  Progress: (technology as savior)

Religion:
  Transcendent mysticism – other world or realm (Hinduism)
  Immanent moralism – following moral code (Buddhism)
  Pseudo Messianic – following new leader (Islam)

Gracious Nature of Salvation (Versus)
  Naturalism – Pelagian
    Man is not fallen enough to need an entire change
    Grace only helps man
  Sacerdotal – Roman Catholic
    God saves man indirectly through the church as the depository of His grace
    Sacraments are essential means of salvation
Universalism – Arminian
  God hopes to save all and has made salvation available to all
  Man’s response ultimately determines his fate
Order of Divine Decrees
  In house debate over the order and chronology of God’s motives and acts
  Supralapsarian vs. Infralapsarian
    Lapsarian – relation to the fall of man
    Supra – above or prior to
    Infra – below or subsequent to
Problems with the debate
  Biblical use of the term “decree” is always singular (Ephesians 1:11, 3:11, etc.)
  The Decree of God is eternal with no chronological sequence
Essence of the Issue: expressing God’s character
  Key question – Does God elect men or sinners? (Supra = men / Infra = sinners)
Theories of Salvation in Christian Tradition
  What place does the death of Christ have in His saving work?
    Tragic Martyr: saving example – but no functional purpose of His death
    Uniform life and death: simply final episode in one homogenous event
    *Unique function: life and teaching were essential & necessary prelude
  What purpose did Christ’s death serve?
    Divinize cosmic order and human nature
    Deliverance from Satan and his power
    Inspirational view – contemplation of cross stirs up love
    Pedagogical view – teaches us to honor God’s justice by displaying God’s attitude
    *Penal substitution – propitiation and reconciliation and justification
  What makes the saving work of Christ effective?
    Our moral commitment and conduct based on His example
    Mystical union with humanity
    Sacerdotal mediation
    Appropriation of grace by free choice of faith (cross + faith = salvation)
    *Applied by the Holy Spirit working new life and faith in elect
  How does Christ’s work impact personal religious experience?
    Salvation corporate social issue – Liberation theology
    Salvation is objectively universally complete – absolute universalism
    Salvation is mystically realized – rituals, icons, etc.
    Salvation is reciprocal relationship of sacraments and works
    Salvation is by response of faith producing religious experience
    *Salvation by regeneration producing conversion/sanctification/glorification
Comprehensive Scope of Salvation
  Jesus is our Savior
  Luke 2:11
  John 3:17
  John 4:42
  1 John 4:14
  What is it He saves us from? – Sin and its consequences
  Matthew 1:21
  1 Timothy 1:15
  1 John 3:5
We must grasp the scope of sin to grasp the scope of salvation!
   2 Corinthians 5:17 – salvation unto a new creation
   2 Peter 1:3 – all things
   1 Timothy 4:8-10 – Savior of all men (this present life and that to come)

Redemption
   Presently: spiritual (Ephesians 1:7, Colossians 1:14)
   Eventually: encompassing all things
      (Romans 8:23, Ephesians 1:14, 4:30, Colossians 1:20, 1 John 3:8)

Messianic Offices of Prophet, Priest and King
Jesus is the Christ (Anointed One) – the Messiah
   O.T. offices of Prophet, Priest and King were anointed (foreshadows of Messiah)
      All the O.T. pointed toward Jesus: John 5:39 and Luke 24:27
      Exodus 29:7 – Priest anointed
      1 Samuel 10:1 – King anointed
      1 Kings 19:16 – Prophet anointed

Jesus exercised all 3 offices both in His humiliation and exaltation
Jesus as the Prophet
   Hebrews 1:1 – the apex of God's revelation
   Acts 3:22-23 – the prophet (Deuteronomy 18:15)
   Colossians 2:3 – the treasury of all knowledge

Jesus as the King
   Isaiah 9:6-7 – kingship during first advent (Psalm 2)
   Matthew 12:28 – initial revelation of kingdom defeating His enemies
   Acts 5:31 – exaltation (Revel 17:14, 1 Corinthians 15:5)
   Ephesians 1:20-23 – the King rules over His corporate people as head

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

Two Stages of Messianic Work: Humiliation and Exaltation
   Philippians 2:6-10 – humiliation leading to exaltation
   Hebrews 12:2
   Romans 1:3-4 – incarnation > resurrection > declaration
   Luke 24:25-27 – first suffering > then glory
   1 Peter 1:10-12 – the suffering of Christ and the glories that followed

XVI. REDEMPTION ACCOMPLISHED
The Centrality of the Cross
   19 different Gospel accounts of predictions of His death
   11 different Greek words for death of Jesus
   1 Corinthians 1:18 – the Gospel of the word of the cross
   Philippians 3:18
   Romans 6:3
   1 Corinthians 1:23, 2:2, 15:3
   Galatians 6:14
   Colossians 1:12-23 – the cross accomplishes the restoration of the cosmic order
   Hebrews 9:23 – necessity of the cross
Source of the Atonement

God's sovereignly expressed love

John 3:16 – God’s motive in sending His Son
- Correct View: God's love moved Him to provide atonement
- Incorrect view: The atonement moved God to love

Particular/distinguishing love – not sentimentality

Romans 5:8 – God commends His love by acting while we were still sinners
John 3:16
Ephesians 1:3 – in love He predestined us to Sonship
1 John 4:9-10

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

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

Exposition of the Atonement (5 Key Components)

Obedience: Christ’s obedience was both active and passive
- Active: prescriptive obedience toward the Law of God
- Passive: suffering the penalty of the Law
Romans 5:19
John 6:38, 10:17-18
Philippians 2:7-8

Expiation: Purging of sin by sacrifice providing forgiveness

Sacrifice:
- Blood – Hebrews 9:26, 13:12
- Lamb – 1 Peter 1:18, John 1:29, Revelation 7:14
- Passover – 1 Corinthians 5:7
- Day of Atonement – Hebrews 9:6-15
- Sin offering – Hebrews 13:10-13

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

Leviticus 1:4 – lay hands on the sacrifice
Leviticus 4:20 – make atonement
Leviticus 4:26 – burned on altar
Leviticus 4:31
Leviticus 6:7

Atonement provided for forgiveness

Patterned after the Heavenly work – Hebrews 9:9-11, 23-24
Cleansing – Hebrews 9:14
*Sin is the focus of expiation

Vicarious and Substitutionary sacrifice – Hebrews 9:26

Propitiation:

Turn away the wrath of God occasioned by our sin
*God is the focus of propitiation
Propitiation doesn’t turn a wrathful God into a loving God, love made propitiation
God’s love doesn’t compromise his justice, but moves Him to satisfy it
Propitiation assures us that God’s judgment has been born for us
Romans 3:25
Hebrews 2:17
1 John 2:2, 4:10
Reconciliation
Presupposes God’s holy enmity with us because of our sin
Psalm 5:4
Isaiah 59:2
*Alienation is the focus of reconciliation
God is reconciled to us
Matthew 5:23-24 – God’s enmity / our reconciliation
Romans 5:8-11 – God puts aside His enmity and we receive reconciliation
2 Corinthians 5:18 – 21
It is God’s work
It is a finished work
It is a forensic work

Ransom: (redemption)
Price paid for release of slaves (manumission price) – 1 Peter 1:18-19
*Slavery is the focus of ransom
Four-fold characteristic of biblical ransom
1. Deliverance from bondage
2. Restoration to freedom and privilege
3. Payment of price
4. Price paid by someone with a prior and more fundamental claim
Presupposes bondage and captivity: our bondage is sin
1. Guilt
2. Curse – Galatians 3:13
3. Power – 1 Corinthians 15:56
Ransom price paid to God with reference to Satan
Colossians 2:15
John 12:31
Hebrews 2:14-15, 9:12

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

Actuality of the Atonement
Actual payment – not merely potential or intended payment
John 10:26-28
Acts 20:28
Revelation 5:9
John 17:9
Matthew 20:28
Hebrews 9:11-12

Issue of Federal Headship
Did Adam’s sin make us actual or potential sinners?
Jesus is the last Adam
Particularity of the Atonement

For whom did Christ die?

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

Christ died for his people

John 17:2 and 9 – those given to Him
Titus 2:14 – for us, a people
Ephesians 5:25 – for her
Acts 20:28 – the church
John 10:15 – the sheep
Matthew 1:21 – His people

Traditional Problem Texts

2 Peter 2:1 – False teachers claim they belong to Master (Deuteronomy 32:6)
1 John 2:2 – Jews vs. Gentiles
Romans 14:15 – destroy = cause to stumble
1 Timothy 4:10 – Savior as title and provider of temporal blessings

“All” and “Every” texts

Idioms not always including each and every
Term often used as a generalization
Matthew 9:35 – all cities and villages?
Colossians 1:28 – every man on earth?
1 Corinthians 6:12 – all things are lawful?

“World” texts

Luke 2:1 – all the world?
1 John 5:19 – the whole world?
John 3:16 – depth, not breadth of God’s love in focus

XVII. THE HOLY SPIRIT

The Designation “The Holy Spirit”

Spirit = “breath”
O.T. uses “spirit” without other descriptive designation usually
N.T. uses “Holy” as the most common designation of the Spirit
The New Testament period is the predominant age of the Spirit

Distinct Divine Person

3 early heresies concerning the Holy Spirit
Macedonians and Socinians: the H.S. is not a person, but the power of God
Sabellianism: God is one divine person expressed in three modes (Modalism)
Subordinationism: the Holy Spirit is distinct, but not fully divine

The person of the Holy Spirit:

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

Acting – Genesis 1:2, John 14:26, Matthew 1:18, Acts 13:2, Romans 8:27
John 3:6, 2 Corinthians 3

Thinking – 1 Corinthians 2:10-11

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

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

Evidence against heresy:
  Luke 4:14 – The Spirit can’t be the power, but must have the power
  Matthew 12:30-32 – sin against the Son, and sin against the Spirit
  1 Corinthians 12:4 and 8 – The Holy Spirit gives the gifts
  John 14:26 – sent by the Father
Distinct: passages where three persons are identified in the same context
  Luke 3:21-22 – the baptism of Jesus
  John 14:16-17 – the Father, the Helper, Another Helper
  Acts 2:33 – the Son receives the Holy Spirit from the Father
Fully Divine:
  The Holy Spirit is functionally subordinate, not essentially subordinate
  God’s names, attributes, works, and worship
  Names:
    Exodus 17:7 (Hebrew 3:7-9) – tempted Yahweh and the Holy Spirit
    Acts 5:3-4 – lied to the Holy Spirit = lied to God
    2 Corinthians 3:16-18 – the Lord is the Spirit
  Attributes:
    Omnipotent – Luke 1:35, Genesis 1:2
    Omniscience – Isaiah 40:13, 1 Corinthians 2:10
    Omnipresence – Psalm 139
    Providence – Psalm 104:30
    Eternal – Hebrews 9:14
  Works:
    Creation – Genesis 1:2
    Preservation – Psalm 104:30
    Miracles – Matthew 12:28
    Regeneration – John 3:5
    Sanctification – 2 Thessalonians 2:13
    Resurrection – 1 Peter 3:18, Romans 8:11
  Worship:
    Baptized into the Name – Matthew 28:19
    Benediction – 2 Corinthians 13:14
Relationship of the Holy Spirit to the Father and the Son
  John 15:26 – proceeding from the Father, sent by the Son, testifying of the Son
  Romans 8:9 – the Spirit of Christ
  Galatians 4:6 – the Spirit of His Son
  1 Corinthians 2:10-11 – intimate knowledge by the Spirit of God’s heart
  2 Corinthians 3:17 – the Lord is the Spirit (the Spirit and Jesus are on in office in that the
  Holy Spirit’s sole function is to apply the word and work of Jesus)
The Work of the Holy Spirit
  General – The Particular task of the Holy Spirit is to bring the plan of the Father to
  completion through application of the Word and the benefits of the Son by acting upon and
  within the creature.
  Creation – Father created through the Word by the Spirit (Genesis 1:1-3)
  Redemption – the Father elects, the Son redeems, the Spirit regenerates
In the natural realm
Means of creation – Genesis 1:2
Creates and sustains all living things – Psalm 104:29-30, Job 33:4
Active in natural processes – Job 26:13, Isaiah 40:7 and 59:19
Active in human processes – understanding, skill, strength, courage, wisdom

In the redemptive realm
O.T. preparation: O.T. work of the Spirit was provisional
   Calling a people of the world
   Equipping the people of God to rule – 1 Samuel 16:13-14
   Inspiring prophets – Numbers 1:25, 1 Kings 22:24, Nehemiah 9:20, 2 Peter 1:21
N.T. culmination
   Poured out upon His people – Acts 2:33, Titus 3:5-6
Endowment of Messiah
   Transition from O.T. to N.T. – the work of the Spirit in the Messianic Age
   Zechariah 12:10 – conversion
   Isaiah 32:15-16 – justice and peace
   Isaiah 44:3-4 – multiplication of godly seed
   Isaiah 59:20-21 – abiding presence
   Ezekiel 39:29 – poured out
   Ezekiel 11:19 – regeneration and sanctification
   Ezekiel 36:26 – new heart and new obedience
   Joel 2:28-32 – universal giving of Spirit on all flesh

Baptism of the Holy Spirit at Pentecost
Historical complex
   Description: the baptism of the Holy Spirit is part of a historical complex of events by which Christ once and for all accomplished our redemption
   Events: Incarnation, Cross, Resurrection, Ascension, Outpouring
   Joel 2:28-32
   Acts 2:16 – fulfillment of the O.T. promise
   Baptism with the Spirit and Fire – summary description of Messiah’s work
   Luke 3:17 – fire baptism = judgment
   Luke 12:49-51 – “I came to cast fire on the earth”
   John 7:39 – evidence that the work of Christ is complete
   John 14:16-18
   Baptism of the Spirit – the common experience of everyone united with Christ
   Every aspect of the work of Christ is applied to believers by the Spirit
   Galatians 2:20 – the cross
   Romans 6:3-4 – the resurrection
   Colossians 2:12-13 – buried and raised
   Ephesians 2:5-6 – made alive, raised, ascended
   I Corinthians 12:13 – all baptized with the Spirit
   Romans 8:9-10 – gift of spirit necessary condition of relationship with Him
Inspiration of Scripture
  John 16:13-16 – promise to apostles concerning inspiration
  1 Corinthians 2:12-13 – Spirit given teaching
  1 Peter 1:10-11 – the Spirit of Christ inspiring O.T. prophets
  2 Timothy 3:16

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

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

Indwelling individual believers and corporate church
  Individuals as temples:
    1 Corinthians 3:16
    1 John 4:13
    Ephesians 3:16-17
    1 Corinthians 6:19
  The corporate church as a temple: Ephesians 2:22

Distribution of the gifts
  1 Corinthians 12:11
  Hebrews 2:4

Leads and sanctifies individual believers
  Romans 8:4 and 14
  Galatians 5:16, 22, 25

Comforts and guides the church
  John 14:16-18
  Acts 15:28
  Romans 5:5
  Romans 14:17

Assurance
  Romans 8:16
  Romans 8:27

Resurrection and glorification of the body
  Romans 8:11
  1 Corinthians 15:42-44 – spiritual body

XVIII. REDEMPTION APPLIED
The Call of the Father
  The Gospel call: the free offer of the Gospel
    A general call to all men – the gospel (many are called)
    Effectual call – drawing of the elect (few are chosen)
  3 elements of the general call of the Gospel:
    1. Announcement of plan of salvation: informing (God’s plan)
    2. Promise of redemption: promising (God’s promise)
    3. Command to repent and believe: warning (God’s command)
  Directed to sinners (elect and non-elect)
  The Gospel call does not presuppose the ability of the hearers to respond
Necessity of preaching – Romans 10:13-17

The effectual call

Necessity of effectual call: man’s corruption, inability, and unwillingness
  Ephesians 2:1 – dead in sin
  John 3:20 – hates the light
  John 3:6 – must be born in order to see
  Romans 3:11 – none seeks after God

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

Nature of effectual call:
  His action in summoning and ushering us into union with Christ
  Efficacious
  Immutable
  High
  Holy
  Heavenly
  Sovereign

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

Agent of the Father’s call: the Holy Spirit

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

  Illumination: accompanies proclamation and confirms it to our heart
  Enlightenment: exclusive to the content of the Gospel

The Holy Spirit regenerates hearts

  Subjective transformation of the sinner
    Titus 3:5 – renewal and cleansing
    Ezekiel 36:25-28 – new heart

  Sovereign initiative of God
    John 1:12-13
    James 1:18
    John 3:5-8

  Linked to objective declaration of the Word
    James 1:18 – the word of truth
    1 Peter 1:23

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Appropriate fruits with genuine regeneration
  1 John 2:29
  1 John 3:9
  1 John 4:7

Caution: regeneration is not identical with conversion
Regeneration is God’s work in our heart
Conversion is our work in response to His work

The Provisions of the Spirit in Salvation
Conversion: change of direction of thoughts, desires and purpose from sin to God
  Man’s responsibility to turn – Lamentations 5:21
  Man’s dependence upon God – Jeremiah 13:23
Conversion – man is active / Regeneration – man is passive
Conversion is not a judicial act like justification
Conversion is beginning of our response to new life not a process

Elements of conversion: faith and repentance
  Repentance: grief and hatred for sins > turning with new motivation to obedience
    Intellectual: true and accurate knowledge of sin and its consequences
    Emotional: right heart reaction to sin (Hebrews 1:9)
    Volitional: right choice to obedience

Necessary for pardon, but not the cause of pardon (not penance)
The cause of pardon is the free grace of God in Christ and His work

The Benefits of the Son in this Present Life
All benefits of the Son are received in union with Christ – John 15:6

Justification
  By faith alone
    Works are not necessary in order to be saved
    Works are necessary once we are saved
    Faith is the agency of justification, not the basis of it
  By grace you are saved through faith – Ephesians 2:8

Elements of justification
  1. Forensic: God’s objective judicial act of declaring man righteous (legal)
  2. Declarative: sinner is declared righteous (not infused with righteousness)
    Justification is the opposite of condemnation
    Condemnation does not infuse with sin, but declares the penalty
  3. Grounded in Christ: not in faith or works – Romans 4:5
  4. Union with Christ: direct with ecclesiastical mediation

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

Imputation: three key imputations in redemptive history
  1. Adam’s sin imputed to us through federal headship
  2. Our sin to Christ on the cross – Colossians 2:14
  3. Christ’s righteousness to us – 2 Corinthians 5:21

Adoption
  John Owen – “Our fountain privilege”
  Martin Luther – “A mirror of the Fatherly heart of God”
  Greek term – to place or instate as a son (only Paul uses term in N.T.)
  O.T. images of adoption: Sarai and Ishmael, Moses, Esther, etc.
Greek and Roman practice: usually adopted young adults
   Extension of name
   Authority and inheritance

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

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

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

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

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

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

Adoption and the Holy Spirit
   Romans 8:15 – the Spirit of adoption
   Assurance – the fruit of the presence of the Spirit of adoption
   Galatians 4:6 – the Spirit of His Son
   Romans 8:15-16 – adoption fosters a filial affection (Abba, Father!)
   Internal witness – the Spirit bears witness with my spirit
Implications of adoption
Ethics:
- Live like sons
- Live up to the family name
- Live in ways pleasing to the Father
- Imitate the Father

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

Sanctification
- God did not save us so that we would go on sinning
- Problem: depravity of man
- Definition: renewal in the whole man after the image of God whereby we are enabled to die more and more to sin and live unto righteousness

Accomplished and Progressive
- We are holy
- We are being made holy

Two aspects of sanctification: purity and separation
- John 17:17 - sanctification: purity and separation
- Romans 6:19 – purity = sanctification
- 2 Timothy 2:21

Characteristic mark of a Christian: sanctification
- Not an optional second step in the Christian life
- 2 Thessalonians 2:13 – God chose us for this
- 1 Thessalonians 5:23 – God’s purpose for each believer
- 1 Peter 1:15 – called to be holy

Justification and Sanctification distinguished – not separated:

<table>
<thead>
<tr>
<th>Justification</th>
<th>Sanctification</th>
</tr>
</thead>
<tbody>
<tr>
<td>My guilt</td>
<td>My pollution</td>
</tr>
<tr>
<td>God’s judicial act</td>
<td>God’s internal work</td>
</tr>
<tr>
<td>Same for all believers</td>
<td>Differs in degree among believers</td>
</tr>
<tr>
<td>Grants title to eternal life</td>
<td>Prepares heart to live eternally</td>
</tr>
</tbody>
</table>

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

Agent of sanctification: the work of the triune God
- Father – Ephesians 1:4
- Son – Ephesians 5:24-27, Titus 2:14
- Spirit – 2 Thessalonians 2:13, 1 Peter 1:2

Power of sanctification:
- Union with Christ – Romans 6
- Power of His resurrection – 1 Corinthians 1:30

Pattern of sanctification: the holiness of God
- Ephesians 5:1 – imitate God
- Matthew 5:48 – be perfect as He is
- 1 Peter 1:15
Two types of sanctification: definitive and progressive

Definitive (position)
- Past tense accomplished event – 1 Corinthians 1:2, 6:11
  - Breaks the bondage of sin
  - Sets us free from slavery to sin

Progressive (process)
- Present tense and future tense
  - Growth in maturity and holy living
    - 1 John 3:3
    - 2 Corinthians 7:1
    - 2 Corinthians 3:18
    - Romans 8:13
    - Romans 12:12
  - Completion at death – Hebrews 12:23
- Present struggle with sin in believer’s life
  - Galatians 5:17 – flesh at war with Spirit
  - Romans 7:15-23
  - 1 John 1:7 – victory in the struggle
  - 1 John 2:1
  - 1 John 3:6,9 – character or habit of life, not individual acts

Two aberrant views of sanctification:
  - Perfectionism:
    - Imposes separation between justification and sanctification
    - Second work of grace
  - Roman Catholicism:
    - No distinction between justification and sanctification
    - Infusion of righteousness

Four means of sanctification (grace)

1. The word of God
   - Information which guides us: a light unto our path
     - Sanctified by the truth of His word – John 17:17
     - Knowledge of God’s will essential – 1 Thess. 4:13
   - Power which enables us – Hebrews 4:12
   - Training which equips us:
     - Wisdom – 2 Timothy 3:15-17
     - Senses exercised to discern – Hebrews 5:12

2. Prayer
   - Pattern of prayer: the Lord’s Prayer
   - Attitude of prayer:
     - Humility
     - Submission
     - Confidence
     - Boldness
     - Reverence

3. The Sacraments: Baptism and Communion
   - Pictures of the Gospel (but not merely pictures)
   - Instructive purpose (but not merely instructive)
   - Signs and seals of the Covenant of grace
4. The providence of God in trials and tribulations
   1 Peter 1:6-7 – our faith is purified as gold in the fire
   2 Corinthians 12:7-10 – the power of God in our weakness

Perseverance

Necessity of perseverance: distinguishing the truly regenerate from others at times
   Those who fall away:
   John 15:1-5
   Hebrews 6:4-6
   Mark 4:5-6, 16-17 – temporary faith
   2 Peter 2:20-22 – dog returning to its vomit
   Matthew 7:22-23 – those who will say, “Lord, Lord”
   Those who persevere:
   Matthew 7:22-23 – those who persevere will be saved
   Hebrews 3:14 – hold fast until the end

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

Perseverance vs. preservation
   Athletes persevere – we must run to the end of the course
   Strawberries are preserved – God will keep us to the end
   Philippians 2:11-13 – We must work out as God works in
   1 Peter 1:4-5
   Romans 8:28-30
   John 6:39-40
   John 10:28-30
   Romans 8:31-39
   Philippians 1:6

Assurance

Defined: A firm and legitimate persuasion of our salvation
   Romans 8:38
   1 John 5:15 – you can know
   1 John 3:14 – love of the brethren gives assurance

Assurance is not essential to saving faith
   True believers can lose assurance
   Trusting Christ alone is essential to saving faith
   Psalm 51 – restore the joy of my salvation

Reasons some lack assurance
   Lack of dramatic conversion experience
   Failure to use the four means of grace
   Misunderstanding of doctrine (i.e., wrong view of election)
   Disobedience and sin
   Apathy toward the things of God

The ground of assurance
   Abundance of God’s grace
   Knowledge of God’s faithfulness to His promises

How we gain assurance
   Look to Jesus and the cross – Hebrews 3:1, 12:1-2
   Consider the Father’s reliability – Romans 11:29
   Listen to the witness of the Spirit – Romans 8:15-17
How we confirm our assurance

Love of the brethren – 1 John 3:14-21
Obedience
Self-examination – 2 Corinthians 13:5
Faith
Fruitfulness
Good works

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

The Doctrine of Hell

The fear of death – Hebrews 2:14-15
The Necessity of Divine punishment

2 Timothy 2:13 – He can’t deny Himself
Exodus 23:7 – He will not justify the wicked
Exodus 34:7 – He will not acquit the guilty
Psalm 5:4-6
Habakkuk 1:13
Romans 2:5-6

The cross testifies to the necessity of Divine punishment

The duration of Hell

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

Sheol

The temporary place of departed souls (O.T.)
Never means the grave or non-existence
Daniel 12:2 – the resurrection vs. the intermediate state
Psalm 143:3 a dark place
Ezekiel 26:6 – lower
Genesis 25:8 – ancestors reunited
Deuteronomy 32:22 – dimensions of Sheol (lowest)
Isaiah 38:10 – inescapable
Proverbs 9:18 – place of disembodied spirits
Isaiah 14:9-11 – conscious torment
Psalm 116:3 – painful distress
Job 26:5-6 – trembling before God
Genesis 37:35 – righteous go down to Sheol
Psalm 49:15 – future deliverance from power of Sheol into God’s presence
Psalm 139:8 – Omnipresence of God in Sheol
Psalm 73:24 – righteous received to glory

Hades

The New Testament translation of Sheol
The Septuagint never uses Hades for the grave
Hades is the temporary realm of departed spirits prior to the resurrection
Revelation 20:13-15 – intermediate state which will be destroyed
Acts 2:31 – the soul in Hades and the flesh in the tomb prior to resurrection
2 Peter 2:9 – place of present punishment for unrighteous dead
Luke 16:19-31
Torment for wicked / comfort for righteous in Hades
Great chasm fixed between them that cannot be crossed
Fate of the wicked and righteous are not reversible

The judgment of the wicked
John 5:29 – a resurrection to judgment
Matthew 25:41, 46 –
Wicked separated from God
Eternal fire
Eternal punishment
2 Peter 2:9 – unrighteous dead kept in punishment for final judgment
Revelation 14:10-11 – torment of fire and brimstone forever
2 Thessalonians 1:8-9 – eternal destruction from the presence of the Lord

Two false views:
Purgatory – intermediate place of punitive suffering for righteous (Catholic)
Limbus Patrum – detainment of O.T. saints prior to resurrection
Limbus Infana tum – place of unbaptized infants
Second probation – opportunity after death for wicked to receive Christ
Luke 16:19-31
John 8:21, 24
2 Peter 2:4, 9
Jude 7, 13

Gehenna
Permanent, ultimate and unending destiny of wicked following judgment
Word used 12 times in N.T. (11 times by Jesus)
Valley of Hinnom: garbage dump (continual fire and worms)
Matthew 23:33 – place of judgment
Matthew 5:9-30 – body and soul are punished
Mark 9:47-48 – conscious torment
Revelation 20:10-15
The lake of fire
The second death – a final, unending death

Problem of “fairness” of Hell
A right evaluation of the holiness of God and the sin of man is needed
Ugliness of Hell is the measurement of the ugliness of sin
God’s righteousness provides a just recompense for sin

The good news of Hell
God is worthy of our respect
God is faithful to his character and His word
Every wrong in history will be redressed
God respects human dignity: our choices count for eternity

The bad news of Hell
We all deserve it
Flee from the wrath to come
Thank God for His mercy!

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

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

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

Our hope: New Heavens and New Earth
2 Peter 3:13 – characterized by righteousness
Romans 8:18-23 – liberty of the glory

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

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

The presence of God: Unifying theme of Scripture – from Garden to the New Jerusalem
Psalm 16:11
2 Corinthians 5:8
Philippians 1:23

The Resurrection
Redemption and Glorification of the body
Romans 8:23
1 Corinthians 15:42-44 – imperishable
Philippians 3:21 – like His glorious body
Ephesians 5:27

Acquittal at the last judgment
The Judge – 2 Corinthians 5:10 (Christ)

Assisting in the judgment:
Saints – Psalm 149:5-9, 1 Corinthians 6:2-3
Reward for his work – Acts 17:31
The Parties judged
   Every individual in history
      Matthew 12:36-37
      Matthew 25:32
      Romans 14:10
      Revelation 20:12

Demons
      Matthew 8:29
      1 Corinthians 6:3
      2 Peter 2:4
      Jude 6

The Purpose of judgment
   Receive due recompense – reward and punishment
   God will vindicate His Name and justice

The Standard of Judgment
   2 Corinthians 5:10 – character and holiness of God’s revealed will

Christ our Advocate at the final judgment
   1 John 2:1
   Revelation 20:12 – another book
   Revelation 21:27 – the Lamb’s book of life

Entrance into the Consummated Kingdom
   Matthew 25:34
   Revelation 21:1-5

XIX. ETHICS: CHRISTIAN LIVING

General
   Therefore – Romans 12:1
   Ethics: bringing our implicit code of behavior out in the open by considering our conduct
   Ethics analyzes that code in the context of God’s standard
   Ethics considers the presuppositions and implications of our code of behavior
   Ethics leads to the discovery of what makes a good life and the production of that life

Definition
   Ethics is bring God’s Word to bear upon men to deepen their covenantal relationship with
   Him by asking what the whole Bible has to say about the subject in view as a means of
determining which of each person’s acts and attitudes receive God’s blessing through
obedience, and which ones receive God’s judgment through disobedience.

Distinctives of the Ethical Point of View
   1. Prescriptive – not descriptive: what should we do (what should be – not what is)
   2. Principle – not power: might does not make right
   3. Unchanging perspective not alterable by decision
   4. Not arbitrary or trivial: social conventions (e.g., table manners)

Scope of Ethics
   All encompassing
   Everything has an ethical dimension: do all to the glory of God
Pattern of Ethical Reasoning
   All ethical reasoning follows a certain pattern
   General rule (value, criterion)
   +Statement of Fact (or observation)
   Inference: particular judgment
Three common ethical mistakes:
   Mistake of rules
   Mistake of facts
   Mistake of inference

Ethical Pitfalls
   Traditionalism: parental, cultural, national, etc.
   Unteachability: arrogance bred from superior knowledge
   Complacent arbitrariness: unwillingness to reconsider
   Mere emotional appeals
   Narrow Simplistic Reasoning
   Rationalization: there must be some reason that I’m right (mind already made up)
   Qualification to the point of tautology: ever-changing argument which simply restates itself

Criteria of Good Works
   What makes a good work good?
   The problem of the virtuous pagan
   Three different kinds of criteria of good works
   God requires all three criteria to be met
   1. Right purpose: 1 Corinthians 10:31 – God’s glory
   2. Right motive:
      Romans 14:23 – faith
      1 Corinthians 13 – love
   3. Right standard: 1 John 3:4 – the Law of God
   Each of the three criteria is sufficient unto itself:
      The right understanding of one will lead to the other two
      Three independent perspectives all leading to the same conclusion

The Goal of Ethics
   To glorify God and enjoy Him forever
   In seeking His glory we find our own good
   Our goal as people should conform to God’s goal for us
   Legitimate situational ethic: knowing the culture and people we are applying the Word to

Ethical Factors in every situation:
   God – His presence and will
   God’s Word to that situation
   Direction of History – concluding with the Day of Judgment
   Human condition – the nature of man
   Sin
   God’s redemptive purpose

Historical distortions of ethical goal:
   1. Doctrine of two-fold end – Asceticism (creates two categories of believers)
   Correction – God’s creation purpose in the natural world
   Moderation – the right use of the things of this world
The Right Motive In Ethics
Becoming the right kind of people will produce the right motives
Factors in producing the right kind of people:
Scripture
Prayer
Sacraments
Trials
Motive: inward disposition that is the effective cause of our behavior
Love of God and neighbor is right motive
External righteousness only is not sufficient motive of heart at issue
White Sepulchers – Pharaseeism (inward defilement)
Right motive in Scripture
Love – 1 Corinthians 13
Faith – Hebrews 11;6
Repentance
Fear of God
Hope – 1 John 3:1-3
Models of right motives in the N.T.
Temples
Body of Christ
Bride of Christ
Jesus
Soldiers
Servants of God
New man

The Right Standard in Ethics
The Christian Ethic is more than only the Law, but never less than it
Danger of Antinomianism
Spiritual Antinomianism: we are led by the Spirit and don’t need a written code
Dispensational Antinomianism: there is a different standard for N.T. believers
Right N.T. use of the Law
Different uses of the term “law”
Positive: Romans 7 – the law is holy, righteous, good
Negative: Galatians 2:9 – died to the law
Resolution: 1 Tim 1:8 – the law is good if one uses it lawfully
Unlawful use: legalism – self-merit through the law (Rom 10:3)
Lawful use: instructive and convicting (Galatians 2:19)
Ephesians 2:12 – Mosaic covenant was always a covenant of promise, not legalism
Grace in the Law
Hebrews 3:18-19 – they lacked obedience and faith
Galatians 3:21 – the Law is not pitted against the promises of God
Romans 9:31-32 – Israel’s wrong pursuit of righteousness
Law as schoolmaster (tutor) – ceremonial aspects of the Law
Gospel doesn’t replace Law – supersedes ceremonial administration in types and shadows
The continuing validity of the moral injunctions of the Law

2 Timothy 3:16-17 – all Scripture
Matthew 4:4 – every word
Matthew 5:18 – every jot and title

Right application of Law in N.T.

Cultural factor
Parapet around roof (apply according to original intent)

Social Application of Law

The Law is not geographic, but universal

Romans 2:14-15
Deuteronomy 4:5-8 – the O.T. influence of the Law on the Gentile nations
Israel intended to be a model of righteousness to nations (a city set on a hill)
Premosaic application of the Law by God: the Flood, Sodom and Gomorrah
Romans 3:19 – that all the world may be brought to judgment
Isaiah 24:5

Political Application of Law in N.T.

Revelation 13 – the Beast requiring forehead and hand mark (contrast Deuteronomy 6:8)
1 Tim. 1:8-10 – lawful use of Law in restraining evil
Romans 13 – magistrate as executor of God’s wrath against sin
Psalm 2 – the Law of God as fetters and cords restraining the nations

What about penal sanctions of O.T.?

Matthew 15:4 – Jesus upholds death penalty for incorrigible children
Acts 25:11
Romans 1 and 13
Hebrews 2:2