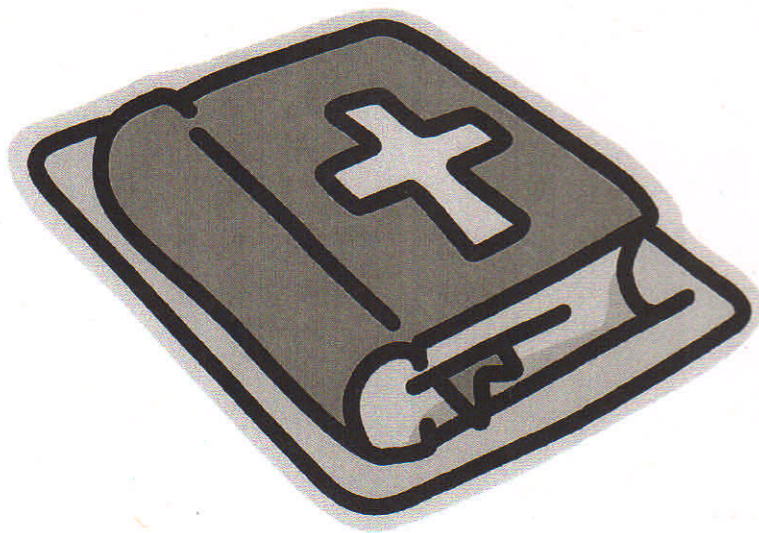


The Tyndale

Equipping The Saints Discipleship Manual



Division 2

Basic Bible Knowledge

Workbook

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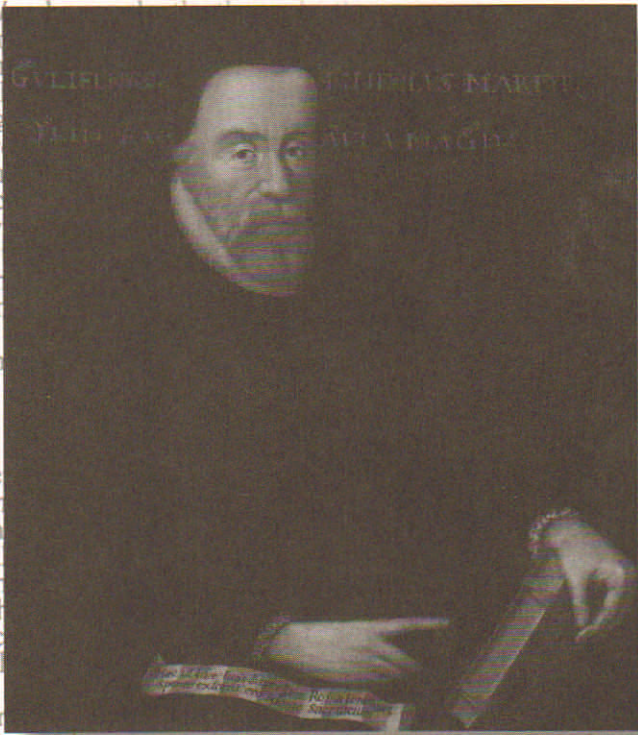
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ROMANS 6-8

15 What then? Shall we sin because we are not under law but under grace? May it never be! 16 Do you not know that when you present yourselves to anyone as slaves for obedience, you are slaves to the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? 17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness. 19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification. 20 For when you were slaves of sin, you were free in regard to righteousness. 21 Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death. 22 But now you have been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Equipping The Saints

DISCIPLESHIP MANUAL



Believers United to Christ

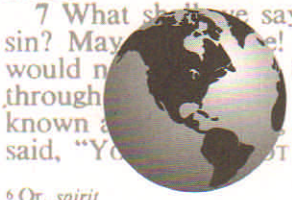
7 OR do you not know, brethren (I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? 2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. 3 So then if, while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man. 4 Therefore, my brethren, you also were made to die to the Law through the body of Christ, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God. 5 For while we were in the flesh, the sinful passions were aroused by the Law, were at work in our members to bring about death. 6 But now we have been freed from the Law, having died to that by which we were bound, so that we serve in the newness of the Spirit and not in the old letter.

waging war, and making music, which is in melody, that I am? What body of the body of the through the

DIVISION II

Basic Bible Knowledge

RUSSELL L. PENNEY



⁶ Or, spirit

The Commission on
the Status of Women
at the United Nations
has the honor to inform
you that the Commission
will meet in New York
from 14 to 18 March 1975.

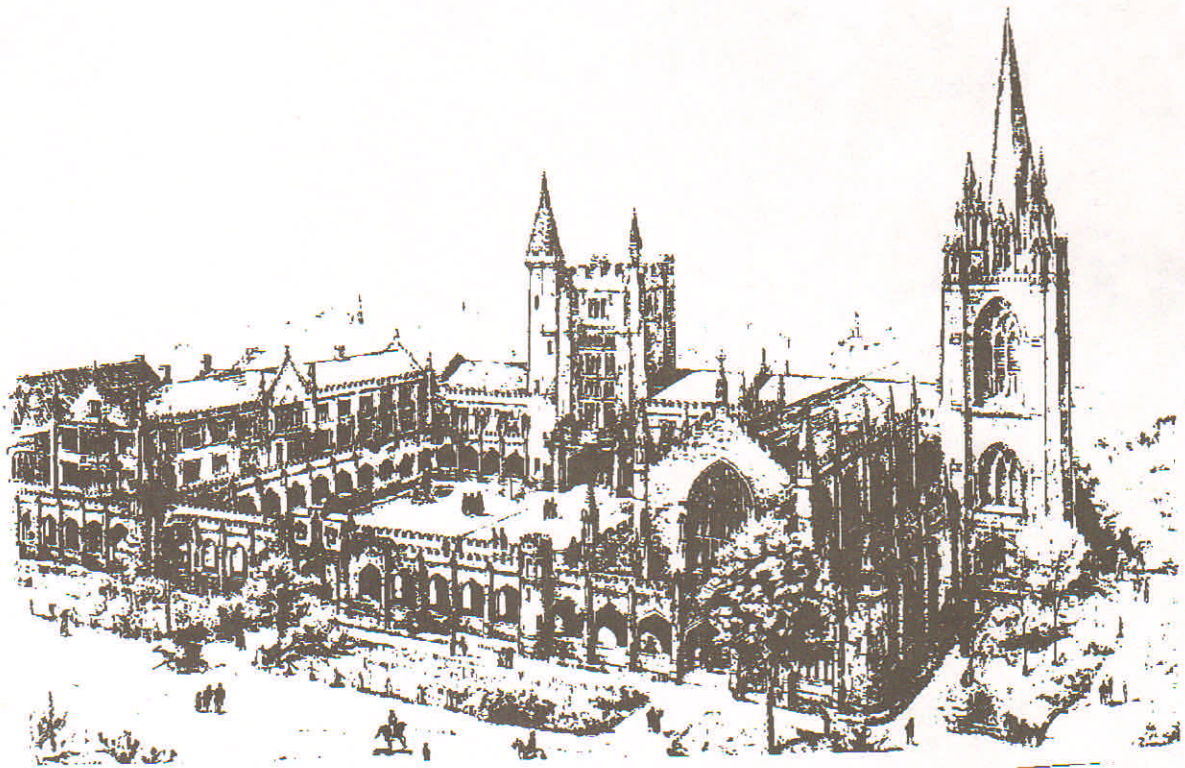


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EQUIPPING THE SAINTS
The Process of Making Disciples
RUSSELL L. PENNEY, DR. SC. B. S., TH. D

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The Process of Making Disciples
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How To Use This Manual

THE TEACHING APPROACH

The *Equipping The Saints* discipleship curriculum is designed to be used in the follow-up, equipping process of a Christian through the rabbinical approach of the teacher-learner relationship which is a true discipleship situation. This is where the wise teacher passes on his/her knowledge to the disciple/learner. Thus, the teacher will create a leader's guide as he fills in the blanks using the answers for each chapter in the back of the manual, and the learner will fill-in his or her workbook as the teacher then teaches through the material weekly. The learner should then go back and study the chapter and self-test to make sure the material is understood. The teacher should be available to answer questions each week that arise in the learner's mind, sometimes researching the answers together with the learner. This curriculum can be used as a part of family devotions, mentoring relationships between older men and younger men and older women and younger women, as well as a part of new converts classes and regular Sunday classes.

Another important part of the discipleship relationship is to contact the disciple often during the week to encourage him or her. The ideal situation is men discipling men and boys, and women discipling other women and girls. In addition, couples discipling couples works well.

The discipler should also suggest helpful books, videos, and tapes for the disciple to enhance growth. Several books and tapes are recommended in the *Suggested Reading* sections of each chapter of the manual. These are simply suggestions, you may know of others resources that have helped you along the way in your Christian growth.

Our prayer here at Tyndale Seminary is that this material will be a valuable resource in helping you carry out the Great Commission in your sphere of influence. May God bless your efforts.

In the Palm of His Sovereign Hand,
 Russell L. Penney, MA, Dr. Sc., Th. D.
*Professor of Missions &
 Director of Church Relations*



A Word From The Author

Imagine a Discipleship Program that takes a new Christian through such basics as salvation, assurance, prayer, Bible study, etc. to a solid grounding in essential Bible doctrine and then on to learn practical ministry skills such as sharing his or her testimony, friendship evangelism and defending the faith. Imagine no more! Tyndale Seminary is proud to announce the *Equipping The Saints* discipleship program.

This discipleship program was birthed out of the frustration of my own personal experience. I grew up in solid evangelical churches as far as preaching the gospel and having a strong evangelical doctrinal statement is concerned. There was a lot of “preaching” out of the pulpit but very little systematic teaching. In addition, the Sunday school curriculum was written on a very low doctrinal level and again it was rarely systematic. New converts classes were rare or non-existent. As a result of these factors, I was a spiritual “runt” at 27 (having been saved at 12). Although my family did not normally attend church every Sunday, we did attend frequently. During my attendance I learned the facts of the gospel well, in fact, almost every time I attended church a gospel message was preached. The problem was that I was already “spiritually birthed,” now I needed some milk. Even when I did attend Sunday School it was a potpourri of topics. There was nothing available that would systematically teach me the basics of the Christian faith, basic Bible knowledge, and ministry skills that I would need to live an abundant and fruitful Christian life.

It was not until I came in contact with Christian radio and had the opportunity to listen to such Bible teachers as J. Vernon McGee, Warren Wiersbe, Chuck Swindoll, and John MacArthur Jr. that I began to grow. After about a year of learning under these men I started seminary and continued to feed on God’s “meaty” word. For the first time I understood such things as “imputed righteousness,” “propitiation,” and “sanctification.” Even basic things like “knowing God’s will” and “stewardship” I didn’t learn until seminary, although I had been a Christian for over 15 years. I often thought of the people sitting in the pews of those churches that had been Christians for 20, 30, or 40+ years and yet still would struggle with explaining some of the above doctrinal truth. Because doctrinal truth is the foundation of an abundant spiritual life, I knew they were missing out on what God had for them. This is the burden from which came my burning desire to see new Christians have the chance to get solid foundations built under their Christian lives. This is the burden that prompted me to write *Equipping The Saints*.

Although the program can be used in a new converts class, a Sunday school class or simply a Bible study, it was designed for something more relational. In the New Testament Jesus Christ left us an excellent pattern of disciple-making. He chose twelve men into whom He poured His life. He taught them by word and example. The Apostle Paul did the same with Timothy, Titus and others. The new Christian will grow more quickly if he has someone living a godly life out before him; someone who is devoted to encourage him when he struggles and correct, teach and guide him in his growth. And also, someone to show sincere love and commitment to him. This is what discipleship is all about.



The Great Commission tells us that the process of making disciples involves two things, which are baptizing and teaching (Matt. 28:19-20). Both of these are equally important in the disciple-making process, but do they receive equal attention at our churches? Bill Hull in his book *Jesus Christ Disciple-Maker* states the following, "*Since indeed discipleship is the primary thrust of the commission the Church has been given, we must stop tacking it on our existing structure as a subordinate program in order to ease our guilt. Discipleship must function as the heart of church ministry. In fact, most programs should be evaluated in light of whether or not they are in some way contributing toward developing disciples.*"

Pastors and elders of churches should be constantly involved in making disciples of young men to fill their positions in the future or to fill positions of leadership in other churches (like Paul and Christ did), laymen should be making disciples of laymen, and fathers should be making disciples of their children. It is time the church got back to doing what it was called to do. Contrary to popular opinion the Church was nowhere commissioned to entertain the saints or cater to unbelievers. It was called to go into the world and make disciples. It is for this reason that *Equipping The Saints* was created.

It is my hope that as a result of this curriculum fewer Christians will have to struggle through the battle with only half of their armor. May it be used for God's glory through "equipping the saints for the work of the service, to the building up of the body of Christ" (Eph. 4:12).

Dr. Russell Penney
*Professor of Missions &
Director of Church Relations*
Tyndale Theological Seminary
& Biblical Institute

The Process At A Glance

In the following five diagrams the entire process of the *Equipping The Saints* discipleship curriculum can be seen at a glance. The process will take you from your initial faith in Christ to a place where you are equipped with the basic understanding you need to go into the world and lead others to Christ and spiritually parent them. The doctrinal understanding received through the process will equip you to live the abundant life that Christ won for us at the cross. It will also enable you in ministry skills. This is important since we are all called into the ministry at salvation (Eph. 4:12). This visual representation of the process will enable you to see where you are going in the process and encourage you to strive to complete all divisions. As you go through the material, be challenged by the commission we have received from our Lord:

“All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

Matthew 28:18-20



The Process Of Making Disciples

MATTHEW 27-28

to tell his disciples. 9. So he said to them, "Greetings," he said to him, clasped his feet to him. 10. Then Jesus said to them, "Do not be afraid. Go and tell me in Galilee; there they will meet you."

The Guards' Report

11. While the women were going, some of the guards went and reported to the chief priests what had happened. The chief priests had met and devised a plan. They gave the women a large sum of money. "You are to say, 'His disciples did this during the night and while we were asleep.' Then go and get to the governor, we will let you go and keep you out of trouble." The women were instructed. And this story was widely circulated among the Jews every day.

The Great Commission

12. Then the eleven went to Galilee, to the mountain which Jesus had told them to go. 13. When they worshiped, they doubted. 14. Then Jesus said to them, "All authority in heaven and on earth has been given to me. 15. Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey all that I have commanded you. 16. And behold, I am with you always, to the end of the age. Amen."



Evanglizing
(Baptizing, Mt. 28: 18-20)



The Process Of Making Disciples

MATTHEW 27-28

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The Great Commission

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Evangelizing
(Baptizing, Mt. 28: 18-20)



Establishing (The Basics)
(Teaching, Mt. 28: 18-20)



The Basics

- A. Salvation
- B. Assurance
- C. Daily Time with God
- D. Prayer Life
- E. Personal Bible Study
- F. Scripture Memorization
- G. Confession of Sin
- H. Dealing with Temptation
- I. The Spirit-filled Life
- J. Obedience
- K. God's Discipline
- L. Developing Godly Habits
- M. Knowing God's Will
- N. Stewardship
- O. The Church

The Process Of Making Disciples

MATTHEW 27-28

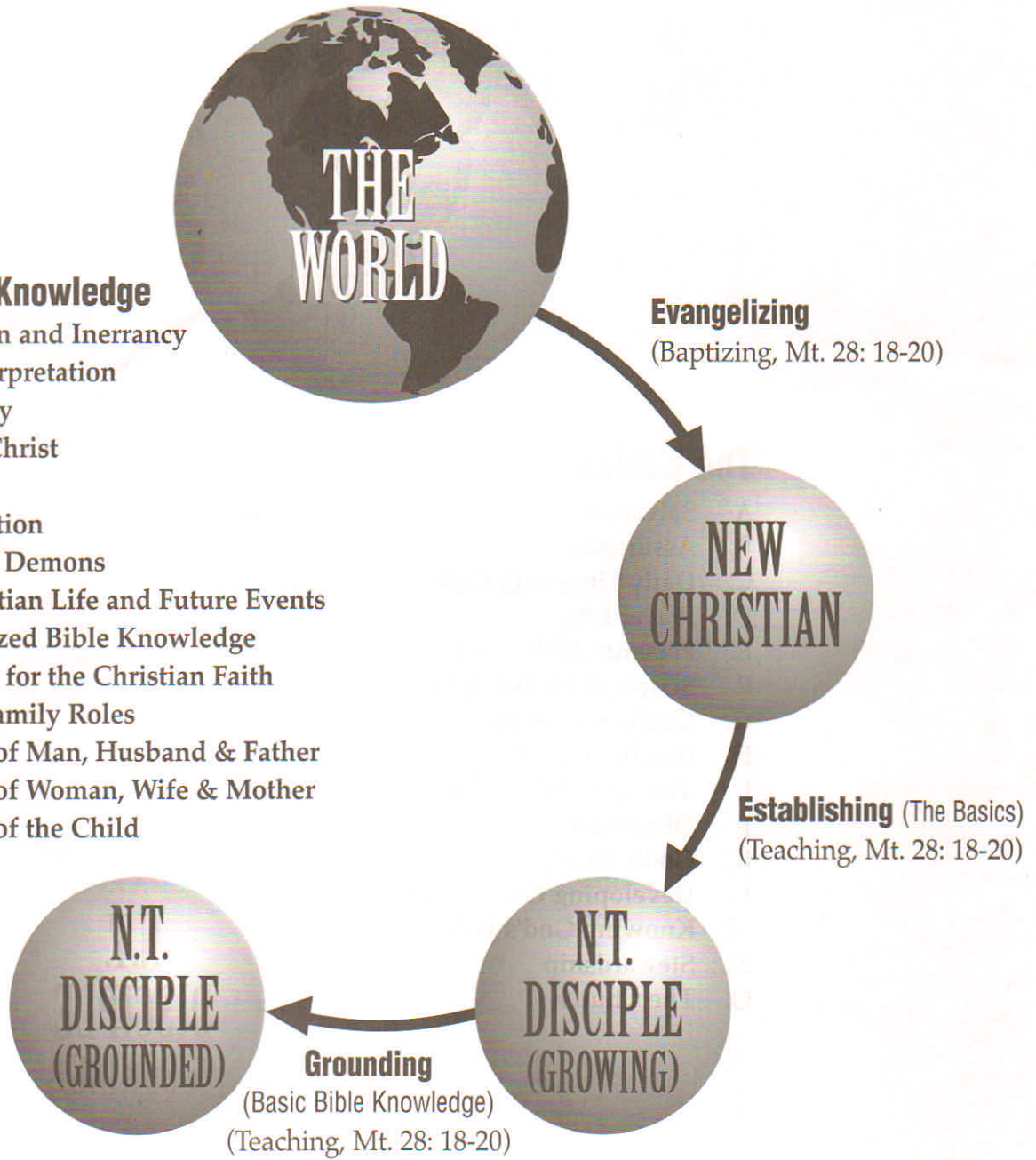
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The Great Commission

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and teach them to observe
all that I have commanded
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to the end of the age. Amen."



The Process Of Making Disciples

MATTHEW 27-28

to tell his disciples. "Such as they. "Greetings," he said to him, clasped his feet to him. ¹⁰Then Jesus said to them, "Do not be afraid. Go and tell the message to all the world; there they will hear you."

The Guards' Report

¹¹While the women were on their way, some of the guards reported to the chief priests what had happened. The chief priests had met with the guards and devised a plan. They gave the guards a large sum of money, saying, "You are to say, 'His disciples did this while we were asleep, and we got to the governor and kept you out of prison.' So the soldiers took the money and were instructed. This report was widely circulated every day."

The Great Commission

¹⁶Then Jesus said to his disciples, "Go into all the world and preach the gospel to every creature. ¹⁷Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. ¹⁸And I will send the Holy Spirit upon you, and you will receive power, and you will witness to me in Jerusalem, in all Judea and Samaria, and in all the world. ¹⁹And the Lord said to them, "I am with you always, to the end of the age."



The Process Of Making Disciples

MATTHEW 27-28

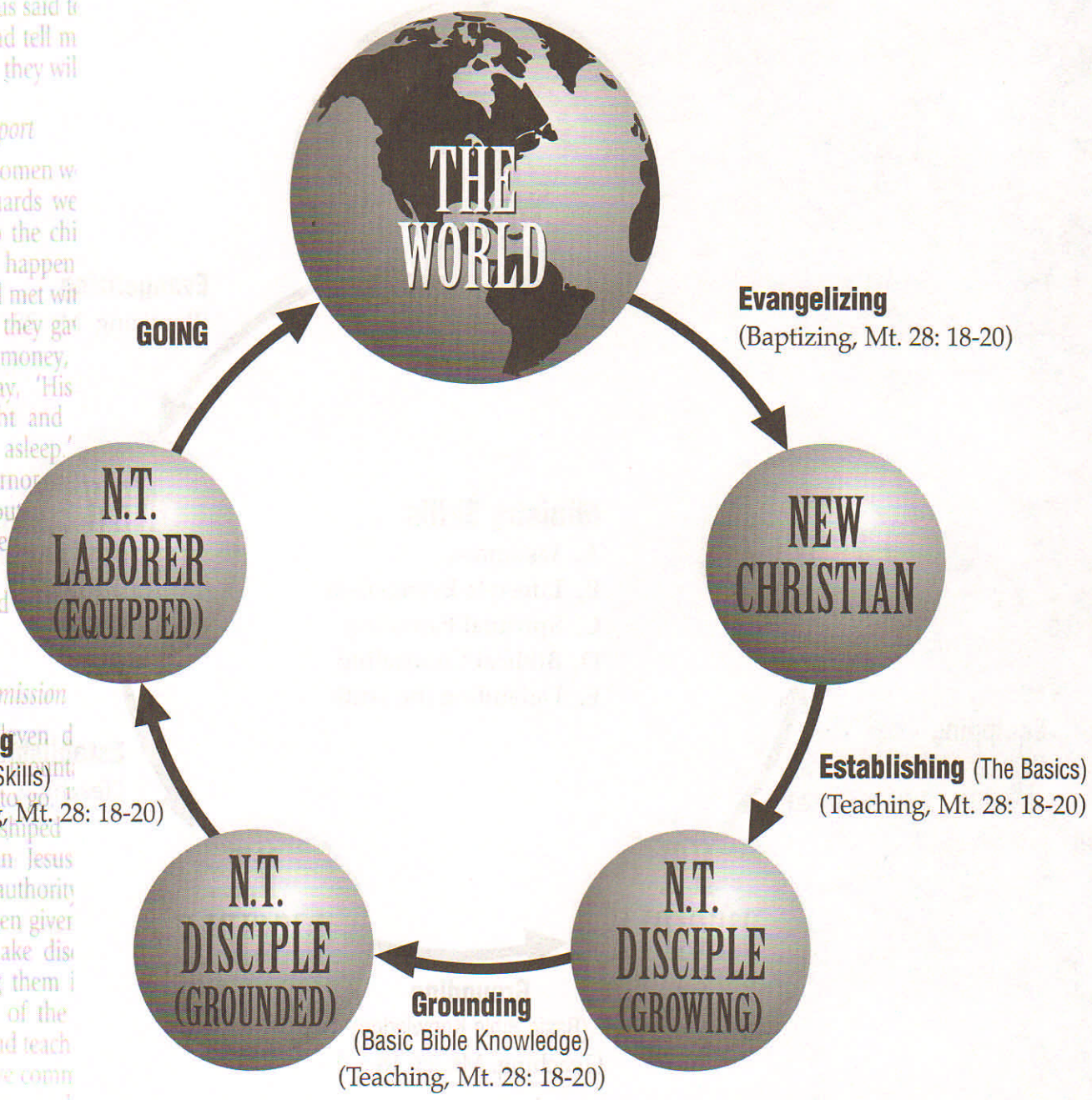
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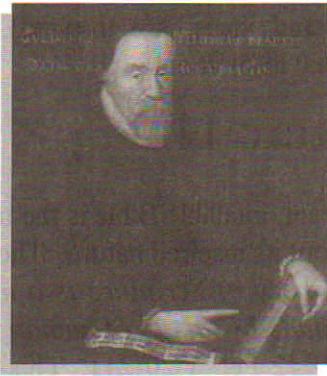
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Chapter 1

Inspiration & Inerrancy

Is The Bible Reliable?

In 1984, in his book *The Great Evangelical Disaster*, Dr. Francis Schaeffer wrote, “Holding to a strong view of Scripture or not holding to it is the watershed of the evangelical world. The first direction in which we must face is to say most lovingly but clearly: evangelicalism is not consistently evangelical *unless there is a line drawn* between those who take a full view of Scripture and those who do not.”¹ If Scripture cannot be trusted in some areas, it cannot be trusted in any area. Once full inspiration is denied, it leaves the mind of man to determine what is inspired and what is not. Once there is a “crack in the dam” in our belief in full inspiration, the flood is imminent. Dr. Schaeffer understood that once the flood begins “there is no end ... The Bible is made to say only that which echoes the surrounding culture at our moment of history. *The Bible is bent to the culture instead of the Bible judging our society and culture.*”² Our belief in inspiration and inerrancy has a very practical effect on our daily life. As Dr. Schaeffer states, “... *compromising the full authority of Scripture eventually affects what it means to be a Christian theologically and how we live in the full spectrum of human life.*”³ With so much at stake, we need to be very clear on what the Scriptures themselves teach about inspiration and inerrancy.



What Are Inspiration & Inerrancy?



If we are to examine the Word of God to see if it is inspired and inerrant, we must first define what we mean by inspiration and inerrancy. Norman Geisler and William Nix give us a good working definition of inspiration in their excellent book *A General Introduction To The Bible*. They state, “Inspiration is that mysterious process by which the _____ [God] worked through the human prophets without destroying their individual personalities and styles to produce divinely _____ and _____ writings.”⁴ Paul D. Feinberg gives us a good definition of the evangelical view of inerrancy. He states, “Inerrancy is the view that when all the facts become known, they will demonstrate that the Bible in its original autographs and correctly _____ is entirely _____ and never false in all it affirms, whether that relates to doctrine or ethics or to the social, physical or life sciences.”⁵ Thus, in believing that the Bible is inspired and inerrant, we hold that God divinely guided the apostles and prophets to write down exactly what He wanted them to, and because of this, the Scriptures are without error and accurate in all that is written in them. As evangelicals, we have historically held to this view and it is often stated as a

belief in verbal (the very words, not just thoughts and ideas, are inspired), plenary (inspiration extends equally to every part of the Scriptures) inspiration.



Does Scripture Claim Inspiration?

As Feinberg states, “At the heart of the belief in an inerrant, infallible Bible is the testimony of Scripture itself.”⁶ Scripture itself has much to say about its inspired nature. The Apostle Peter writes, “*But know this first of all, that no prophecy of Scripture is a matter of one’s own interpretation, for no prophecy was ever made by an act of human will, but men _____ by the Holy Spirit spoke from God*” (2 Pet. 1:20-21). This gives us some insight into how inspiration took place. The Greek verb translated “moved” here is *phero* meaning “to bear,” “to carry,” or “to bring forth.” Something else significant is that the action in the verb is passive. Therefore, we could say the prophets were “carried along” by the Holy Spirit as they wrote. This same verb is used in Acts 27:15,17 during Paul’s journey to Rome. The ship got caught in a storm and the sailors lost control of the ship; the ship was simply “driven along” by the wind. This is a perfect picture of how inspiration took place. The men in the boat had the freedom to move around in the boat, but the boat was controlled by the wind. In the same way, in the process of inspiration, the men had the freedom to express their own personality and writing style, but the process was watched over and controlled by the Holy Spirit. Green states, “The word was used of a ship carried along by the wind (Acts 27:15,17) and the metaphor here is that the prophets raised their sails and the Holy Spirit filled them and carried their craft along in the direction He wished. Men spoke: _____ spoke.”⁷

The Apostle Paul states, “*All Scripture is _____ by God and profitable for teaching, for reproof, for correction, for training in righteousness*” (2 Tim. 3:16). Here the Greek word translated “inspired” is *theopneustos*. This is a compound word meaning “God” (*Theos*) and “to breath out” (*pneuo*). Thus, Scripture is the out-
_____ of God! Geisler and Nix make this conclusion from 2 Timothy 3:16:

The use of the word *Scripture* has a distinct and technical sense in the New Testament, as may be readily seen by its specialized application. The term is reserved in its definitive and articular sense for only the authoritative and canonical books of Holy Writ. For the devout although converted Jews who wrote the books of the New Testament to describe any other books by this technical word amounts to claiming inspiration for them. As a matter of fact, that is precisely what Peter claims for Paul’s epistles when he writes, “Our beloved brother Paul . . . wrote you . . . as also in all his letters . . . which the untaught and unstable distort, as they do also the rest of the *Scriptures*” (2 Pet. 3:15-16). Here Paul’s writings are considered Scripture in the same sense as the Old Testament writings referred to earlier in the same passage (2 Pet. 3:5, 7-8). Although this passage does not claim that all the New Testament books are Scripture, it does include many of them. In 1 Timothy 5:18 the apostle Paul quotes from Luke, placing it on the same level with the rest of Scripture, using the introduction “for the Scripture says” (with reference to Luke 10:7). Certainly if Paul’s

and Luke's writings were considered Scripture, then the epistles of the apostles of Jesus, and particularly those of the "inner circle" (Peter and John), which traditionally make up most of the remainder of the New Testament, cannot logically be excluded from the category of inspired Scripture.⁸

So if all "Scripture" is inspired (2 Tim. 3:16), here referring to the "sacred writings" or the Old Testament which Timothy had known from childhood (3:15), and the New Testament is also "Scripture" (1 Tim. 5:18; 2 Pet. 3:16), then the New Testament is



What was Christ's View of Scripture?

The evidence that Jesus held that Scripture is inspired and without error is legion! In Matthew 5:17-18 Christ states, "*Do not think that I came to abolish the Law or the Prophets* [a Hebrew reference to the entire Old Testament (cf. Matt. 7:12; 11:13; 22:40; Lk. 16:16; Acts 13:15; 24:14; 28:23; Rom. 3:21)]; *I did not come to abolish, but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished.*" Christ's claim here is that all that is written in the Old Testament would be fulfilled down to the smallest detail. This affirms Christ's trust in the authority of the Old Testament and thus its inspiration. Again, in John 10:34-35, "Jesus answered them, '*has it not been written in your Law, 'I SAID, YOU ARE GODS'? If he called them gods, to whom the word of God came (and the Scripture cannot be broken)*'...". "Jesus says that the Scripture *cannot* be broken and so is absolutely binding. While it is true that both passages emphasize the Bible's authority, this authority can only be justified if the Scriptures are inerrant. Something that contains error cannot be absolutely authoritative."⁹

Jesus also consistently treats Old Testament historical narratives as straightforward records of _____. He refers to Abel (Luke 11:51), Noah (Matt. 24:37-39; Luke 17:26,27), Abraham (John 8:56), the institution of circumcision (John 7:22; cf. Gen. 17:10-12; Lev. 12:3), Sodom and Gomorrah (Matt. 10:15; 11: 23, 24; Luke 10:12)... He even "sets his stamp of approval on such significant passages as Genesis 1 and 2 (Matt. 19:4, 5; Mark 10:6-8)."¹⁰ Even the highly questioned book of Jonah was held by Jesus to be _____. In Matthew 12:41 Christ states, "*The men of Nineveh shall stand up with this generation at the judgment, and shall condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.*"

Jesus Christ never gave any indication that He doubted the full authority of the Scripture. In fact, it was just the opposite. Everything He said pertaining to it confirmed its full inspiration and inerrancy.



How Has The Church Viewed Scripture?

Paul D. Feinberg states the following views of an early church father, two great Reformers, and many great modern day theologians:

In the early church Augustine writes, "I have learned to yield this respect and honor only to the canonical books of Scripture: of these alone do I most firmly believe that the authors were completely free from error!" The two great Reformers, Luther and Calvin, bear testimony to biblical infallibility. Luther says, "But everyone, indeed, knows that at times they [the fathers] have erred as men will; therefore I am ready to trust them only when they prove their opinions from Scripture, which has _____ erred." While Calvin does not use the phrase "without error," there can be little question that he embraced inerrancy. Of the writers of the Gospels he comments, "The Spirit of God . . . appears purposely to have regulated their style in such a manner, that they all wrote one and the same history, with the most _____ agreement, but in different ways." In modern times one could cite the works of Princeton theologians Archibald Alexander, Charles Hodge, A. A. Hodge, and B. B. Warfield as modern formulators and defenders of the full inerrancy and infallibility of Scripture.¹¹

In October 1978 the International Council on Biblical Inerrancy called together in Chicago some three hundred scholars, pastors, and laymen. This council, made up of evangelical scholars from various denominations believe that inerrancy is "an essential element of the authority of Scripture and a necessary ingredient for the health of the church of Christ."¹² *The Chicago Statement On Biblical Inerrancy* was a statement drawn up by the members of the conference. It is quite extensive, but point four of the *Short Statement*, in a sense, summarizes the belief of the group. It states, "Being wholly and verbally _____-given, Scripture is without _____ or fault in all its teachings, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness of God's saving grace in individual lives."¹³



Why Is The Belief In Inspiration and Inerrancy Important?

Does inerrancy make a difference? Overwhelmingly, the difference is that with the Bible being what it is, God's Word and so absolute, God's objective truth, we do not need to be, and we should not be, caught in the ever-changing fallen cultures which surround us. Those who do not hold the inerrancy of Scripture do not have this high privilege. To some extent, they are at the mercy of the fallen, ever changing culture. And Scripture is thus bent to conform to the changing world spirit of the day, and they therefore have no solid authority upon which to judge and to resist the views and values of that changing, shifting world spirit.¹⁴

A proper understanding of the full inspiration and inerrancy of the Holy Scriptures results in our confidently basing our lives on them. These are God's objective truths written down for our benefit that we might know absolute truth. As Dr. Schaeffer points out, those who do not hold to the Bible as God's infallible inerrant Word are "to some extent, . . . at the mercy of the fallen, ever-changing culture."¹⁵ But for those of us who hold to the inerrancy of Scripture, we have a solid anchor which holds us in place and God's objective truth by which to judge everything in our culture.

The bottom line is, since the Bible is _____ ("God-breathed") and _____ ("error-free"), we have the wisdom of the ages on which to base our eternal destiny and the everyday decisions of our lives.



Summary


“Inspiration is that mysterious process by which the divine causality [God] worked through the human prophets without destroying their individual personalities and styles to produce divinely authoritative and inerrant writings.” “Inerrancy is the view that when all the facts become known, they will demonstrate that the Bible in its original autographs and correctly interpreted is entirely true and never false in all it affirms, whether that relates to doctrine or ethics or to the social, physical, or life sciences.” Thus, in believing that the Bible is inspired and inerrant, we hold that God divinely guided the apostles and prophets to write down exactly what He wanted them to, and because of this the Scriptures are without error and accurate in all that is written in them.

The Apostle Peter states, “*But know this first of all, that no prophecy of Scripture is a matter of one’s own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God*” (2 Pet. 1:20-21), giving us a good explanation of how inspiration took place. The Apostle Paul states, “*All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness*” (2 Tim. 3:16). Here, the Greek word translated “inspired” is *theopneustos*. This is a compound word meaning “God” (*Theos*) and “to breath out” (*pneuo*). Thus, Scripture is the out-breathing of God!

In John 10:34-35, “Jesus answered them (the Jews), ‘*has it not been written in your Law, ‘I SAID, YOU ARE GODS’? If he called them gods, to whom the word of God came (and the Scripture cannot be broken)*’...”. Jesus says that the Scripture *cannot* be broken and so is absolutely binding. While it is true that this passage emphasizes the Bible’s authority, this authority can only be justified if the Scriptures are inerrant. Something that contains error cannot be absolutely authoritative.

The two great Reformers, Luther and Calvin, bear testimony to biblical infallibility. Luther says, “But everyone, indeed, knows that at times they [the fathers] have erred as men will; therefore I am ready to trust them only when they prove their opinions from Scripture, which has never erred.” While Calvin does not use the phrase “without error,” there can be little question that he embraced inerrancy. Of the writers of the Gospels he comments, “The Spirit of God . . . appears purposely to have regulated their style in such a manner, that they all wrote one and the same history, with the most perfect agreement, but in different ways.” In modern times, one could cite the works of Princeton theologians Archibald Alexander, Charles Hodge, A. A. Hodge, and B. B. Warfield as modern formulators and defenders of the full inerrancy and infallibility of Scripture.

The bottom line is, since the Bible is inspired (“God-breathed”) and inerrant (“error-free”), we have the wisdom of the ages on which to base not only our eternal destiny but also the everyday decisions of our lives. Praise be to God for this incredible gift of His Word!



Test Your Knowledge

1. "Inspiration is that mysterious process by which the _____ [God] worked through the human prophets without destroying their individual personalities and styles to produce divinely _____ and _____ writings."
2. "Inerrancy is the view that when all the facts become known, they will demonstrate that the Bible in its original autographs and correctly _____ is entirely _____ and never false in all it affirms, whether that relates to doctrine or ethics or to the social, physical, or life sciences."
3. The Apostle Peter states, "*But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men _____ by the Holy Spirit spoke from God*" (2 Pet. 1:20-21).
4. The Apostle Paul states, "*All Scripture is _____ by God and profitable for teaching, for reproof, for correction, for training in righteousness*" (2 Tim. 3:16).
5. Jesus "consistently treats Old Testament historical narratives as straightforward records of _____. He even "sets his stamp of approval on such significant passages as Genesis 1 and 2 (Matt. 19:4, 5; Mark 10:6-8)." Even a highly questioned book such as Jonah was held by Jesus to be _____.
6. Luther says, "But everyone, indeed, knows that at times they [the fathers] have erred as men will; therefore I am ready to trust them only when they prove their opinions from Scripture, which has _____ erred."
7. Calvin states of the writers of the Gospels, "The Spirit of God . . . appears purposely to have regulated their style in such a manner, that they all wrote one and the same history, with the most _____ agreement, but in different ways."
8. *The Chicago Statement On Biblical Inerrancy* states, "Being wholly and verbally _____-given, Scripture is without _____ or fault in all its teachings, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness of God's saving grace in individual lives."
9. The bottom line is since the Bible is _____ ("God-breathed") and _____ ("error-free"), we have the wisdom of the ages on which to base not only our eternal destiny but also the everyday decisions of our lives.



Suggested Reading

- Chafer, Lewis S. *Major Bible Themes*. rev. ed. John F. Walvoord. Grand Rapids: Zondervan Publishing House, 1974. (See especially pages 11-36.)
- Feinberg, Paul D. "Bible, Inerrancy and Infallibility of" *Evangelical Dictionary of Theology* ed. Walter A. Elwell. Grand Rapids: Baker Book House, 1984. (See especially pages 141-145.)
- Geisler, Norman L. ed. *Inerrancy*. Grand Rapids: Zondervan Publishing House, 1980. (A more advanced study.)
- Geisler, Norman L. and William E. Nix. *A General Introduction To The Bible*. rev. Chicago: Moody Press, 1986. (A more advanced study.)
- Schaeffer, Francis A. *The Great Evangelical Disaster*. Westchester: Crossway Books, 1984.



Endnotes

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- ¹ Francis A. Schaeffer. *The Great Evangelical Disaster* (Westchester, IL: Crossway Books, 1984) p. 51.
- ² *Ibid.*, p. 60.
- ³ *Ibid.*, pp. 44-45.
- ⁴ Norman L. Geisler and William E. Nix. *A General Introduction To The Bible* rev. (Chicago: Moody Press, 1986) p. 39.
- ⁵ Paul D. Feinberg. "Bible, Inerrancy and Infallibility of" in *The Evangelical Dictionary of Theology* ed. Walter A. Elwell (Grand Rapids: Baker Book House, 1984) p. 142.
- ⁶ *Ibid.*, p. 142.
- ⁷ Fritz Rienecker, *Linguistic Key To The Greek New Testament* ed. Cleon Rogers (Grand Rapids: Zondervan Publishing House, 1980), p. 773 quoting Michael Green, *The Second Epistle General of Peter and the General Epistle of Jude*, *Tyndale New Testament Commentaries* (London: The Tyndale Press, 1970), p. 102.
- ⁸ Geisler, *Ibid.*, p. 53.
- ⁹ Feinberg. *Ibid.*, p. 143.
- ¹⁰ John W. Wenham. "Christ's View of Scripture" in *Inerrancy* ed. Norman L. Geisler (Grand Rapids: Zondervan Publishing House, 1980) pp. 6-7.
- ¹¹ Feinberg. *Ibid.*, p. 143.
- ¹² Norman L. Geisler ed. *Inerrancy* (Grand Rapids: Zondervan Publishing House, 1980) p. 493.
- ¹³ Geisler. *Ibid.*, p. 494.

¹⁴ Schaeffer. *Ibid.*, p. 61.

¹⁵ *Ibid.*



Chapter 2

Bible Interpretation

What Does It Mean To You?

Have you ever heard this question in a Bible study in which you were a part? The teacher or leader shares a few thoughts on a passage of Scripture. Then he asks for discussion and questions. Everyone shares their opinion on what they think the passage means, or even worse, “what it means to them.” The study concludes with no one really sure of the true meaning of the passage. Unfortunately, this scenario is played out all too often today, even in our Sunday School classes. But is the interpretation of the Bible “up for grabs?” Can there really be several different interpretations of a Bible passage that are correct? Is the Bible a “mystical” book that has a different “hidden” meaning for everyone who reads it? To answer these questions, let us look at an example.



A Similar Analogy

Let us say you live in Texas and, you write a letter to your friend in Washington. In route, the letter is kicked out of the letter sorting machine in the central Post Office and lands in a crack between a filing cabinet and the wall. Shortly afterward, there is an earthquake and the Post Office is destroyed. Two thousand years later an archeological team is digging the site and is excited about finding a letter that is incredibly well preserved that the team dates at the late 20th century. The letter is given to three eminent scholars, who interpret the letter three different ways. Obviously, you did not mean to communicate three different messages to your friend two thousand years before! In the same way, when God inspired men to write down His Word, He did not have in mind communicating many hidden meanings to those to which He wrote. So how would the people of the year 4096 correctly interpret the letter, so that they might understand the meaning you wanted to communicate to your friend? God communicated to His people through the prophets and apostles in normal human language and within their cultural context, with the desire to communicate with them in a way they could clearly understand. The only way this could be certain is if the language of the letter held to its normal meaning in human communication, thus, no secret or hidden meanings. So this is the challenge of Bible interpretation. How do we come to the one correct interpretation of the Bible text, in some cases written 3400 years ago, today? Obviously, there is only one correct meaning to each passage, but how do we determine it? Amazingly enough, there are clear cut ways to do this.





Why Is Proper Interpretation Important?

At first proper Bible interpretation may seem like a very difficult task. Although it is not easy and does take some study and practice, becoming accomplished in Bible interpretation is very rewarding spiritually and very important for our spiritual growth. Dr. Roy Zuck, in his book *Basic Bible Interpretation*, states the following about the importance of interpreting the Bible correctly:

We are responsible then to seek to know the truth as presented in God's Word. This is essential for our own spiritual lives and for effectiveness in ministering to others. In sharing the Word of God, whether in personal counseling, teaching a Sunday School class or Bible study group, or preaching, the knowledge we impart, based on our understanding of the Scriptures, will definitely affect others. Their lives are in our hands. Without proper biblical interpretation, the theology of an individual or of an entire church may be misdirected or superficial and its ministry unbalanced.¹

Because the principles gleaned through shabby Bible interpretation will adversely affect the way we view God and the way we live our lives, it is imperative that we get at least a foundational grasp of the process one must go through to properly interpret the Bible.

As in any endeavor it is impossible for us to reach our goal if we are unclear of the goal. Thus, let us state very clearly that the goal of Bible interpretation is "to determine the _____ meaning of the text. This is called _____, reading the meaning out of the text, and is the opposite of _____, reading a meaning into the text."² Exegesis is allowing the Bible to speak for itself, without carrying our preconceived ideas into it. John Calvin stated, "It is the first business of an interpreter to let his author say what he does, instead of attributing to him what we think he ought to say."³ We must approach the Bible text like a crime scene investigator looking for clues. Going in with preconceived ideas about what we will find will tend to cloud the evidence, or even worse, it could possibly allow us to totally miss some evidence all together. As you approach a text, take a "reality check" and ask yourself these questions.

- 1) Am I willing to lay aside my denominational or _____ theological filter in such a way, that if the evidence of the text weighs against my interpretation, I will yield to the clear teaching of the Word of God?
- 2) Am I willing to lay aside my _____ filter in such a way, that if the evidence of the text weighs against the popularly held view, I will yield to the clear teaching of the Word of God?

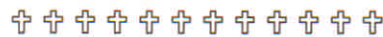
To be honest, unless we are willing to do these two things, our desire is not to know what God's Word has to say to our human condition, but to dictate to God how we think things ought to be.



Review of the Interpre- tive Process

In the chapter *Personal Bible Study (Division I - The Basics)*, we looked at the four step process of prayer for illumination, observation, interpretation and application. Hopefully, by now you know that process well. But just for review, let us look at the process of observation that must occur before we start to interpret.

Remember, observation asks the question, "What do I see?". _____ involves digging out the facts. Just as digging gold nuggets out of a gold-mine involves hard work and sweat, digging the spiritual "gold nuggets" out of Scripture involves the same. The gold mine of Scripture yields its treasures to those who are committed to dig deep.



The Steps In Observation Are:

- 1) Read _____.
- 2) _____ Preliminary Questions such as:
 - a. Who is the author?
 - b. What are his circumstances at the time of writing?
 - c. Who are the recipients?
 - d. What can you learn about them (Jew or Gentile, wealthy or poor, etc.)?
 - e. Where was the book written?
 - f. When was the book written?
 - g. Does the book give any indication of the reason it was written?
 - h. Are there any problems being addressed?
- 3) _____ The Book (if it is the first time you have studied the book). At the very least, you should look at a good outline in a reliable commentary.
- 4) Study The _____.
- 5) To sum up your observations, write down the subject (the central idea) plus what the writer is saying about the central idea (the complement). The central idea + the complement = the _____ of the paragraph. Then determine why the author is saying this to the original recipients.



What Do We Do With The Evidence?

Let us return to our analogy of the crime scene investigation. The crime scene investigator carefully gathers evidence from the scene, trying to leave it in just the state he finds it. We have hopefully done the same in the observation process. Now that we have this evidence, what do we do with it? Actually, we do much the same thing that the crime scene investigator does with his evidence, we go into the lab.

lust of the eyes and the boastful pride of life, is not from the Father, but is from the world,” the word “world” would be significant here. Therefore, we should do a word study to determine how John is defining “world.” Does it mean the whole created universe, mankind, the system of earthly and social structures, or the beings in rebellion against God, together with the systems under their control, viewed as opposed to God? After a bit of research, you should be able to come to a conclusion.

2. *Observing the _____ of the surrounding verses, the chapter, the book, and the Bible as a whole. (What did the writer discuss before this passage and what does he discuss after it?)*

Much error and poor results from Bible study could be prevented, if only we would pay closer attention to the context. Too often, we try to determine the interpretation of a certain verse or a few verses by simply looking at those verses in an _____ fashion. How many false teachers would flourish in our day if the body of Christ as a whole understood this simple, interpretative rule? The reason we start our study, by repeatedly reading through a book, is to start to get a handle on the overall message (or context) of that book. The better we understand the overall context of the book, the chances of our coming up with an aberrant interpretation diminish. Our interpretation must always hold up in light of the immediate context, the context of the surrounding passages, the context of the book, and the context of the Testament and Bible as a whole. Before coming to your final interpretative conclusions, meditate on the context. Does your interpretation fit the context?

3. *Probing _____ differences. (Was this a cultural practice and what did it mean in that culture?)*

“Webster defines ‘culture’ as ‘the total pattern of human _____ [that includes] thought, speech, action, and artifacts,’ and as ‘the customary beliefs, social reforms, and material traitsof racial, religious, or social groups.’ Thus culture includes what people *think*, and believe, *say*, *do*, and *make*.”⁵ Dr. Roy B. Zuck, in his excellent book *Basic Bible Interpretation*, gives these examples of how important it is to probe the text for cultural differences.

“Why did Boaz go to the city gate to talk with the town elders about Naomi’s land [Ruth 4:1]? The city gate was the place where legal business was conducted and court cases were heard (Deut. 21:18-21; 22:13-15; Josh. 20:4; Job 29:7).”⁶

“What is meant by the command, ‘Gird up your loins’ in Job 38:3; 40:7; and 1 Peter 1:13? (NASB) When a man ran, worked, or was in battle, he would tuck his robe under a wide sash at his waist so that he could move about more easily. The command thus means to be alert and capable of responding quickly.”⁷

4. *Discerning _____ language in the passage. (Is there comparative language? or Are there overstatements?)*

“A figure of speech is a word or phrase that is used to communicate something _____ its literal, natural meaning.”⁸ Again, Dr. Zuck gives us some helpful rules in determining if a word or phrase is figurative or not. They include:

1. Always take a passage in its literal sense unless there is good reason for doing otherwise. For example, when John wrote that 144,000 will be sealed, with 12,000 from each of the 12 tribes of Israel, there is no reason not to take those numbers in their normal, literal sense (Rev. 7:4-8). And yet in the following verse John referred to “the Lamb” (v. 9), clearly a reference to Jesus Christ, not an animal, as indicated by John 1:29.
2. The figurative sense is intended if the literal would involve an impossibility. The Lord told Jeremiah that He had made him “an iron pillar and a bronze wall” (Jer. 1:18). And John wrote that Jesus held seven stars in His right hand (Rev. 1:16). The Lord does not have wings (Ps. 57: 1) nor does the earth have ears (“Listen, O earth,” Micah 1:2).
3. The figurative is intended if the literal meaning is an absurdity, as in trees clapping their hands (Isa. 55:12).
4. Take the figurative sense if the literal would demand immoral action. Since it would be cannibalistic to eat the flesh of Jesus and to drink His blood, He obviously was speaking figuratively (John 6:53-58).
5. Note whether a figurative expression is followed by an explanatory literal statement. Those who “fall asleep” (I Thess. 4:13-15) are then spoken of as those who have died (v. 16). When Paul wrote that the Ephesians “were dead” (Eph. 2:1), he did not mean that they had physically died. He immediately explained that they were dead in “transgressions and sins.”
6. Sometimes a figure is marked by a qualifying adjective, as in “Heavenly Father” (Matt. 6:14), “the true Bread” (John 6:32), “living Stone” (I Peter 2:4). Or sometimes a prepositional phrase hints that the preceding noun is not to be understood literally. In the words “the sword of the Spirit” (Eph. 6:17), the phrase “of the Spirit” shows that the sword is to be understood figuratively, not literally. A similar example is “the good fight of the faith” (1 Tim. 6:12).⁹

These helpful rules from Dr. Zuck should help us answer our interpretative questions about figurative language. Additional help is found in his book *Basic Bible Interpretation* which is highly recommended.



How Do We Wrap It All Up?

If the text does not yield the answers to your questions, look in some good reference works such as:

- 1) Bible dictionaries
- 2) Bible Handbooks
- 3) Bible Atlases

- 4) Bible Concordances
- 5) Bible Commentaries

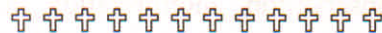
A list of good resources is provided at the end of this lesson. Look in the commentaries as a last resort and then only to check your own work. You are capable of doing the study yourself and coming to conclusions. As you do, you will experience the thrill of discovery, as hard work and the illumination of the Holy Spirit produce the spiritual “gold nuggets” of the Word. Answer all the interpretive questions that you can and record your answers in a notebook.

To conclude the interpretive process, _____ the context along with all your observations. Now write down what the author is saying, in a short paragraph and in your own words.



How Does It Change My Life?

Application involves drawing _____ out of the Word of God and applying them to your life. “The Bible was not written to satisfy your _____; it was written to _____ your life. The ultimate goal of Bible study then, is not to do something to the Bible, but to allow the Bible to do something to you, so truth becomes tangent to life.”¹⁰ At this point, Bible study becomes life-transforming if we have “presented our bodies as living sacrifices” (Rom. 12:1; See *Developing Habits of Godly Living - Division I - The Basics*). As Zuck puts it, “We must have a responsive heart, a willingness to appropriate the truths of the Scriptures into our experience.”¹¹



Application Involves:

Hendricks and Hendricks suggest nine application questions to help us in applying the Word to our lives. They include:

- 1) Is there an example for me to follow?
- 2) Is there a sin to avoid?
- 3) Is there a promise to claim?
- 4) Is there a prayer to repeat?
- 5) Is there a command to obey?
- 6) Is there a condition to meet?
- 7) Is there a verse to memorize?
- 8) Is there an error to mark?
- 9) Is there a challenge to face?¹²

Record your answers in a notebook.

Zuck gives us these hints about application:

Think of application in terms of relationships: your relationship to God, to Satan, to others (at home, church, work, school), to the world, and to yourself... Recognize that application can be in the form of improved attitudes as well as in improved actions. Attitudinal responses may take longer to develop... Make application personal. Use the words *I, me, my, mine*, not *we, us, our*. Application statements that remain in the “we” category are too general... Also, be specific. Rather than saying, “I should love my wife more,” be specific by saying something like this: “I will take my wife out to dinner this Friday evening.” Or, “On my way home from work Thursday I will buy my wife flowers.” Or, I will not criticize my wife any time this week.¹³

_____ an application statement that is specific to you. Let the Word of God change your life first, then preach and teach the principles to others.



Summary

At first, proper Bible interpretation may seem like a very difficult task. Although it is not easy and does take some study and practice, becoming accomplished in Bible interpretation is very rewarding spiritually and very important for our spiritual growth. The goal of Bible interpretation is “to determine the original meaning of the text. This is called exegesis, reading the meaning out of the text, and is the opposite of eisegesis, reading a meaning into the text.”

Bible interpretation is made up of a four step process, including prayer for illumination, observation, interpretation, and application. **Observation** involves digging out the facts. Just as digging gold nuggets out of a gold-mine involves hard work and sweat, digging the spiritual “gold nuggets” out of Scripture involves the same. Accurate **interpretation** depends on two things: (1) one’s ability to ask interpretive questions about the text, and (2) one’s ability to research answers to these questions. Interpretive questions will deal with the following important elements: 1) *defining important terms (What does the writer mean by this term?);* 2) *observing the context of the surrounding verses, the chapter, the book, and the Bible as a whole (What did the writer discuss before this passage and what does he discuss after it?);* 3) *probing cultural differences (Is this a cultural practice and what did it mean in that culture?);* 4) *discerning figurative language in the passage (Is there comparative language? or Are there overstatements?).*

To conclude the interpretive process, review the context along with all your observations. Now write down what the author is saying, in a short paragraph and in your own words.

Application involves drawing life principles out of the Word of God and applying them to your life. Howard Hendricks writes, “The Bible was not written to satisfy your curiosity; it was written to transform your life.” Write out an application

statement that is specific to you. Let the Word of God change your life first, then preach and teach the principles to others.



Test Your Knowledge

1. The goal of Bible interpretation is “to determine the _____ meaning of the text.”
2. To determine the original meaning of the text is called _____, which involves reading the meaning out of the text. The opposite of exegesis is called _____, reading a meaning into the text.
3. As you approach a text, take a “reality check” and ask yourself these questions: (1) Am I willing to lay aside my denominational or _____ theological filter in such a way, that if the evidence of the text weighs against my interpretation, I will yield to the clear teaching of the Word of God? and (2) Am I willing to lay aside my _____ filter in such a way, that if the evidence of the text weighs against the popularly held view, I will yield to the clear teaching of the Word of God?
4. Once the observations have been recorded, you must _____ the evidence to come to some conclusion.
5. Accurate interpretation depends on two things: (1) one’s ability to _____ interpretive questions about the text, and (2) one’s ability to _____ answers to those questions.
6. Interpretive questions will deal with the following important elements:
 - a) _____ important terms (*What does the writer mean by this term?*).
 - b) Observing the _____ of the surrounding verses, the chapter, the book, and the Bible as a whole (*What did the writer discuss before this passage and what does he discuss after it?*).
 - c) Probing _____ differences (*Is this a cultural practice and what did it mean in that culture?*).
 - d) Discerning _____ language in the passage (*Is there comparative language? or Are there overstatements?*).
7. To conclude the interpretive process, we need to _____ the context along with all of our observations and then write down what the author is saying in a short paragraph, in our own words
8. *Application* involves drawing _____ out of the Word of God and applying them to your life.
9. To complete the process of application _____ an application statement that is specific to you. Let the Word of God change your life first, then preach and teach the principles to others.



Helpful Resources

Bible Dictionaries

- Tenney, Merrill. *The Zondervan Pictorial Bible Dictionary, rev.* Grand Rapids: Zondervan Publishing House, 1987.
- Unger, Merrill F. *Unger's Bible Dictionary.* Chicago: Moody Press, 1985.
- Vine, W. E., Merrill F. Unger and William White, Jr. *Vine's Expository Dictionary of Biblical Words.* Nashville: Thomas Nelson Publishers, 1985.

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- Gaebelein, Frank., gen. ed. *The Expositor's Bible Commentary - OT & NT,* 12 volumes. Grand Rapids: Zondervan Publishing House, 1975-1992.
- Walvoord, John F. and Roy B. Zuck., eds. *The Bible Knowledge Commentary - OT & NT.* Wheaton, IL: Victor Books, 1983.



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Ramm, Bernard. *Protestant Biblical Interpretation* 3rd ed. Grand Rapids: Baker Book House, 1970.

Zuck, Roy B. *Basic Bible Interpretation*. Wheaton: Victor Books, 1991.



Endnotes

¹ Roy B. Zuck. *Basic Bible Interpretation* (Wheaton: Victor Books, 1991), pp. 14-15.

² Ibid., p. 63.

³ Ibid., p. 99.

⁴ Ibid., p. 62.

⁵ Ibid., p. 79.

⁶ Ibid., p. 81.

⁷ Ibid., p. 87.

⁸ Roy B. Zuck. *Basic Bible Interpretation* (Wheaton: Victor Books, 1991), p 144, quoting Sterrett, *How To Understand Your Bible*, rev. ed. (Downers Grove, Ill.: Inter-Varsity Press, 1974), p. 93.

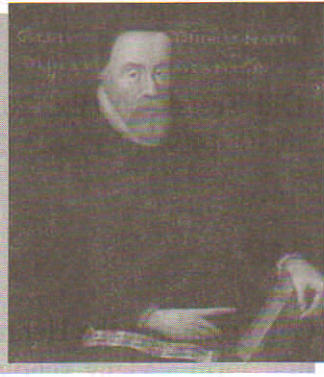
⁹ Zuck. Ibid., p. 146.

¹⁰ Hendricks, Howard G. and William D. Hendricks. *Living By The Book* (Chicago: Moody Press, 1991), p. 284.

¹¹ Zuck, Ibid., p. 279.

¹² Hendricks and Hendricks, Ibid., p. 308.

¹³ Zuck. Ibid., p. 290.



Chapter 3

The Trinity

Three Persons In One?

The Bible teaches that God is one, but it also teaches that God is three. Is this a contradiction? Not at all. The Bible makes it clear that one God exists eternally and inseparably in three personalities. “The Trinity or Tri-unity of God is a doctrine that is fundamental to the Christian faith; belief or disbelief in the Trinity marks orthodoxy from unorthodoxy. Human reason, however, cannot fathom the Trinity, nor can logic explain it, and, although the word itself is not found in the Scriptures, the doctrine is plainly taught in the Scriptures.”¹ This doctrine is unique to Christianity and serves to distinguish it from Judaism, Islam, and the pseudo-Christian cults. The Trinity is not the belief in three gods, nor the belief in one God manifesting Himself in three modes of existence, or three manifestations of one God. The Biblical doctrine of the Trinity is stated thus, “The Trinity is composed of three united Persons without separate existence—so completely united as to form one God. The divine nature subsists in three distinctions—Father, Son, and Holy Spirit.”² Let us see what the Scriptures teach about this foundational Christian doctrine.



Is God One?

The first aspect of this doctrine that we will look at is the fact that there is only _____ God, not three. The Scripture is clear that God is one. As Moses repeated the Law to Israel just before they entered the Promise Land, he stated, “Hear, O Israel! The Lord is our God, the Lord is _____!” (Deut. 6:4). His emphasis of this fact was pertinent to those who were coming from and entering a land where the people had a belief in many gods.

“Early in church history the question developed whether Christ was the same as the Father in substance, or in essence. Arius [a presbyter of North Africa in the 4th century] taught that Christ was like the Father in substance, yet the Father was greater than Christ; hence, although some equated the terms substance and essence, the proper way to designate the Trinity became ‘one in essence.’ The essential oneness of God is linked to Deuteronomy 6:4, ‘Hear, O Israel! The Lord is our God, the Lord is one (Heb. *echad*, ‘compound _____ ; united one’). The statement stresses not only the uniqueness of God but also the _____ of God (cf. also James 2:19). It means all three Persons possess the summation of the divine attributes, but yet the essence of God is undivided. Oneness in essence also emphasizes that the three Persons of the Trinity do not act independently of one another. This was a constant theme of Jesus in rebuffing the charges of the Jews (cf. John 5:19; 8:28; 12:49; 14:10).”³ Thus, God is one in



reference to His essence or nature. This is affirmed in the Old Testament (Ex. 20:3; Deut. 6:4; Isa. 44:6) as well as in the New Testament (John 10:30; 14:9; 17:11, 22, 23; Col. 1:15).

Is God Three?



The Bible also indicates that God exists as a trinity. In the Old Testament the Hebrew word _____ is used as a name of God and it is a plural form. Many scholars believe that this is because God exists in a trinity. There are other indications in the Old Testament of the Trinity. In Isaiah 48:16 we have a clear declaration of the Trinity. The Messiah (who states of Himself in vs. 12, “*I am He, I am the first, I am the last.*”) is said to have been sent by the “Lord God” (the Father) and “His Spirit.” Also in Isaiah 61:1, a passage that Jesus quotes in the New Testament (Lk. 4:18-19), Christ states, “*The Spirit of the Lord is upon me, Because He (the Father) has anointed me to preach the gospel to the poor.*” Here again, we see all three persons of the Trinity. Thus, the Bible is clear that God is three in reference to _____.

These distinctions in personality can be seen in several places in the New Testament also. The first passage in which we see this distinction is at Christ’s baptism. At the time of Christ’s baptism by John the Baptizer we read this:

And after being baptized, Jesus went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon Him, and a voice out of the heavens, saying “This is My beloved Son, in whom I am well-pleased (Matt. 3:16-17).”

Here the distinction between the three persons of the Trinity are seen. The _____ being baptized, the _____ descending on Him, and the Father speaking His approval from heaven. Another familiar New Testament passage where the distinction between the divine persons is seen (as well as the unity) is the Great Commission of Matthew 28:19-20:

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them all that I commanded you; and lo, I am with you always, even to the end of the age.

Again, we see a distinction between the persons of the Godhead. But what about the divinity of the Son and Holy Spirit? Does the Bible teach that they are God?



Is Christ God?

The deity of Christ has been attacked ever since the early years of the Church. It continues to be the doctrine in which the majority of _____ err. In the next chapter, we will deal with this doctrine in more depth, therefore, here we will simply point out a few Scriptures that affirm this foundational doctrine. One of the passages of

Scripture that affirms Christ is God is John 20:28. In response to Thomas having seen Christ's nail-pierced hands and spear-pierced side he proclaimed, "My Lord and my _____!" Christ did nothing to correct him if he was in error here. So we conclude, the statement affirms Christ's _____. Another important passage is John 1:1, 14. Although the cults have tried to twist this passage over the years, anyone with even a freshmen understanding of New Testament Greek knows the passage cannot be translated as the Jehovah Witnesses inaccurately translate it, "...the word was a god." The verse as follows is a clear confirmation of the deity of Christ!

In the beginning was the Word, and the Word was with God, and the Word was _____And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten of the Father, full of grace and truth (John 1:1,14).

In Colossians 1:16 the creation of all things is attributed to the Father's "beloved Son" (vss. 12-13). Paul states:

For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created by Him and for Him.

Yet Genesis 1:1 attributes the creation of the heavens and the earth to God (Heb. *elohim*). Thus, Jesus Christ the _____ is God!



Is The Holy Spirit God?

The Holy Spirit is not simply a force or influence; He is a person. "Early in church history Arius denied the personality of the Holy Spirit. He said the Holy Spirit was only an influence emanating from the Father. He was condemned at the Council of Nicea, A. D. 325. His teaching has continued to the present time in Unitarianism and in the cults, such as Jehovah's Witnesses."⁴ That the Holy Spirit has _____ is clear, in that He possesses: (1) intellect (1 Cor. 2:10); (2) knowledge (1 Cor. 2:11); (3) a mind (Rom. 8:27); (4) emotions (Eph. 4:30); and (5) a will (1 Cor. 12:11). All of these things affirm the personality of the Spirit of God.

But what about the deity of the Holy Spirit? Does the Bible teach that the Holy Spirit is God? There is abundant evidence for the deity of the Holy Spirit throughout Scripture. "The title 'Spirit of _____' evidences His relationship to the Father and the Son and affirms His deity. When He is called 'the Spirit of God' that means that He is the very Person of God. 1 Corinthians 2:11 clearly shows that as man and his spirit make one and the same being, so God and His Spirit are only one..."⁵ In addition, there are several passages that when compared confirm the deity of the Spirit. In Isaiah 6:9-10 we read that the Lord (vs. 8 "the voice of the Lord") is speaking and states, "And He said, 'Go, and tell this people: Keep listening, but do not perceive; Keep on looking, but do not understand.' ..." When Paul quotes this same passage in Acts 28:26-27, he attributes it to the Holy Spirit (Acts 28:25)! We see a similar

situation in comparing Jeremiah 31:31-34, which is said to be “the Lord” speaking, with Hebrews 10:15-17, where it is attributed to the Holy Spirit! A final passage which clearly sets forth the deity of the Spirit is found in the New Testament. In Acts chapter five, we have the story of Ananias and Sapphira. They deceptively tried to give half the price of some land that they had sold, yet they represented it before the people as being the full price (Acts 5:1-11). Peter was given divine knowledge to discern this deception and he confronted Ananias and stated, “Ananias, why has Satan filled your heart to lie to the Holy Spirit...?” He continued in the next verse (vs. 4), “You have not lied to men, but to _____.” Clearly, in Peter’s mind, the Holy Spirit was God!



What Is The Relation- ship Between The Father, Son and Spirit?

There exists within the Trinity a distinct relationship in terms of _____. “The Father is not begotten nor does He proceed from any person; the Son is _____ begotten from the Father (John 1:18; 3:16, 18; 1 John 4:9). ...The Holy Spirit _____ proceeds from the Father and the Son (John 14:26; 16:7). The word *procession* suggests the Trinitarian relationship of the Father and the Son sending the Spirit. It is important to note, however, that these terms denote a *relationship* within the Trinity and do not suggest inferiority in any way.”⁶

Although the Son and Holy Spirit are subordinate to the Father in their relationship, they are _____ in glory, power, and length of existence. And as Henry C. Thiessen points out, “The subordination is _____, not necessary.”⁷ “...the three Persons [of the Trinity] are equal. The Father is recognized as authoritative and supreme (1 Cor. 8:6); the Son is also recognized as equal to the Father in every respect (John 5:21-23); the Spirit is likewise recognized as equal to the Father and the Son (cf. Matt. 12:31).”⁸



Summary

The Biblical doctrine of the Trinity is stated thus: “the Trinity is composed of three united Persons without separate existence—so completely united as to form one God. The divine nature subsists in three distinctions—Father, Son, and Holy Spirit.” The Scripture is clear that God is one. As Moses repeated the Law to Israel just before they entered the Promise Land, he stated, “Hear, O Israel! The Lord is our God, the Lord is one!” (Deut. 6:4). The Bible also indicates that God exists as a trinity. This is taught not only in the Old Testament (Isa. 48:16; Isa. 61:1 cf. Lk. 4:18-19), but also in the New Testament (Lk. 3:16-17; Matt. 28:19-20) where there is clearly a distinction between the persons of the Trinity. The Scriptures also teach that Christ is God (John 1:1, 14; 20:28; Col. 1:16 cf. Gen. 1:1). That the Holy Spirit has personality is clear in that He possesses: (1) intellect (1 Cor. 2:10); (2) knowledge (1 Cor. 2:11); (3) mind (Rom. 8:27); (4) emotions (Eph. 4:30); and (5) a will (1 Cor. 12:11). Deity is also attributed to Him, as can be seen in His name, “Spirit of God,” as well as being called God in Acts 5:3-4.

There exists within the Trinity a distinct relationship in terms of function. “The Father is not begotten nor does He proceed from any person; the Son is eternally begotten from the Father (John 1:18; 3:16, 18; 1 John 4:9). The Holy Spirit eternally proceeds from the Father and the Son (John 14:26; 16:7). The word *procession* suggests the Trinitarian relationship of the Father and the Son sending the Spirit. It is important to note, however, that these terms denote a *relationship* within the Trinity and do not suggest inferiority in any way.” And, although the Son and Holy Spirit are subordinate to the Father in their relationship, they are equal in glory, power and length of existence.



Test Your Knowledge

1. There is only _____ God, not three.
2. The essential oneness of God is linked to Deuteronomy 6:4, "Hear, O Israel! The Lord is our God, the Lord is one" (Heb. *echad*, 'compound _____; united one').
3. The Bible also indicates that God exists as a trinity. In the Old Testament the Hebrew word _____ is used as a name of God and it is a plural form.
4. The Bible is clear that God is three in reference to _____.
5. In Matthew 3:16-17 the distinction between the three persons of the Trinity are clearly seen. The _____ being baptized, the _____ descending on Him, and the Father speaking His approval from heaven.
6. The deity of Christ has been attacked ever since the early years of the Church. It continues to be the doctrine in which the majority of _____ err.
7. In response to Thomas having seen Christ's nail-pierced hands and spear-pierced side he proclaimed, "My Lord and my _____!"
8. "*In the beginning was the Word, and the Word was with God, and the Word was _____.* ...*And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten of the Father, full of grace and truth*" (John 1:1,14).
9. That the Holy Spirit has _____ is clear in that He possesses: (1) intellect; (2) knowledge; (3) mind; (4) emotions; and (5) a will.
10. The title "Spirit of _____" evidences the Spirit's relationship to the Father and the Son and affirms His _____.
11. "The Father is not begotten nor does He proceed from any person; the Son is _____ begotten from the Father (John 1:18; 3:16, 18; 1 John 4:9). ... The Holy Spirit _____ proceeds from the Father and the Son (John 14:26; 16:7)."
12. Dr. Henry Theissen tells us that the subordination between the Father, Son and Spirit is _____, not necessary.



Suggested Reading

Bickersteth, Henry E. *The Trinity*. Grand Rapids: Kregel Publications, 1957. (A classic, must read on the subject!)

Chafer, L.S. *Systematic Theology*. 8 vols. in 4. Grand Rapids: Kregel Publications, 1993. (Especially Vol. 1, pages 272-288.)

Enns, Paul. *Moody Handbook of Theology*. Chicago: Moody Press, 1989. (Especially pages 198-203.)



Endnotes

¹ Paul Enns, *Moody Handbook of Theology*. (Chicago: Moody Press, 1989), p. 198.

² *Ibid.*, p. 199.

³ *Ibid.*, pp. 199-200.

⁴ *Ibid.*, p. 245.

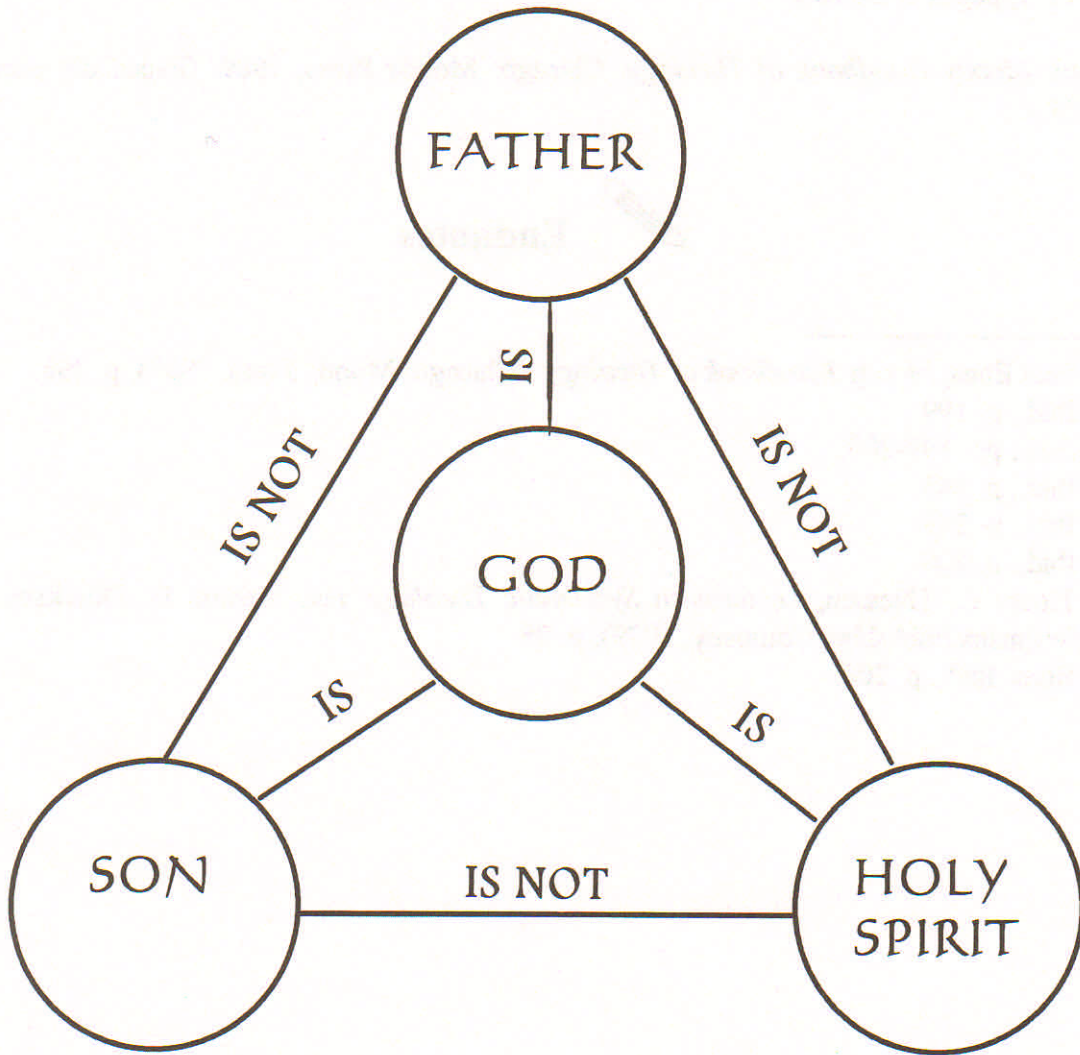
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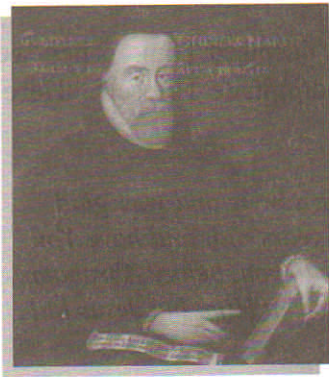
⁶ *Ibid.*, p. 200.

⁷ Henry C. Thiessen, *Lectures in Systematic Theology*. rev. Vernon D. Doerksen (Grand Rapids: Eerdmans Publishing Company, 1979), p. 98.

⁸ Enns. *Ibid.*, p. 200.

The Trinity





Chapter 4

The Deity of Christ

Is Jesus Christ God?

If you were to ask this question on the streets of any major city, you would get quite an array of answers. Some would answer negatively, and explain that they think He was simply a holy man. They may say that His sayings are worth examining, but are no more valuable than the sayings of many other religious leaders. Many Jews and Moslems would even go so far as to hold that He was a prophet, sent by God. But rare is the person who will boldly proclaim that He is the Son of God, and even less often, that He is God. The importance of this question is immense! If Jesus Christ is not God, then He could not be a sinless sacrifice, thus, His death on the cross was not sufficient to satisfy the righteous demands of the Father. If this is true, we are hopelessly lost and eternally separated from God. On the other hand, if Jesus Christ is God, then His sacrifice for mankind was sufficient to satisfy the righteous demands of God. He is then, as He stated, “the Way, the Truth and the Life” and the only way to a personal relationship with the Father. Through Him is the only way to escape the fiery torment of an eternal hell and inherit the eternal bliss of heaven! This is a question of eternal proportions! Is Christ God???



Is Christ Eternal?

There are several questions that we can ask to help us answer this all important question of whether Jesus Christ is God. The first to which we will turn our attention is, “Is Christ eternal?” If Christ is not eternal, He cannot be God! At the same time, if Christ is _____, He has to be _____! So, what do the Scriptures say about this question?

The first verse we will examine is John 1:1.

In the beginning was the Word, and the Word was with God, and the Word was God.

Enns states of this verse, “The word ‘was’ in the phrase, ‘In the beginning was the Word,’ is the Greek *hen*, the imperfect tense that stresses _____ existence in past time. The phrase could thus be translated, ‘In the beginning the Word was continually existing.’ John indicates that however far back one goes, the Word was continuously existing.”¹ Therefore, when the beginning of time occurred, Jesus Christ was already continuously existing!



In John 8:48-59, Jesus was talking with the Jews who despised Him. They were testing and accusing Him, and trying to get Him to incriminate Himself. Here is what the text says:

“Your father Abraham rejoiced to see My day, and he saw it and was glad.” The Jews therefore said to Him, “You are not yet fifty years old, and have You seen Abraham?” Jesus said to them, “Truly, truly, I say to you, before Abraham was born, I am.” Therefore they picked up stones to throw at Him; but Jesus hid Himself, and went out of the temple (John. 8:56-59).

The Jews realized full well what Jesus was claiming, as evidenced by their reaction of picking up stones. Christ, by making the statement, “...before Abraham was, I am,” was making a claim to _____ and thus deity. “I am” is a reference to Exodus 3:14, where God identifies Himself as “I Am Who I Am.” The Jews saw this as Christ making a claim to _____, and for this they were prepared to stone Him for blasphemy.

In Hebrews 1:8, “the writer of Hebrews begins a series of Old Testament quotations. The preface to those statements is, ‘But of the Son He says,’ hence, the statements that follow refer to Christ. Therefore, the statement, ‘Thy throne, O God, is forever and ever,’ is a reference to the eternity of Christ.”² (See also Isaiah 9:6, where Christ is called the “Eternal Father.”)



Does He Possess The Attributes Of God?

Christ’s eternity proves that He is God. Only God has always existed. He is the Creator who is Himself un-created. But if Christ is God, He should also exhibit all the _____ of God. Lewis S. Chafer in his excellent concise theology, “Major Bible Themes,” gives evidence that Christ does possess the attributes of deity. They include:

- 1) life (John 1:4),

In Him was life, and the life was the light of men.

- 2) self-existence (John 5:26),

For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself.

- 3) immutability [unchangeable] (Heb. 13:8),

Jesus Christ is the same yesterday and today, yes and forever.

[as well as] truth (John 14:6), love (1 John 3:16), holiness (Heb. 7:26), eternity (Col. 1:17; Heb. 1:11), omnipresence (Matt. 28:20), omniscience (1 Cor. 4:5; Col.

2:3), and omnipotence (Matt. 28:18; Rev. 1:8).”³ These verses show that Jesus Christ possesses the very attributes of _____. Thus, Christ is God!



Was Christ The Creator?

Genesis 1:1 states the following:

In the beginning _____ created the heavens and the earth.

According to the above verse, God is the Creator of all things. But in the New Testament, we make a startling discovery. We read in Colossians 1:16 the following:

For by Him all things were created, both in the heavens and on the earth, visible and invisible, whether thrones or dominions or rulers or authorities all things have been created by Him and for Him.

This passage in Paul’s letter to the Colossians reveals that it was the Father’s “beloved Son” who _____ the heavens and earth, as well as the angelic host. Not only did He create them, but they were created _____ Him. That He is the Creator is again confirmed by the Apostle John in John 1:3. There he states:

All things came into being by Him, and apart from Him nothing came into being that has come into being.

Here, the “Him” refers to the “Word” of verse one. This “Word” is revealed to be Jesus Christ in verse 14, where it is states that He took on human flesh, and mankind was able to behold His glory. These passages make it clear that Jesus Christ is God the _____.



Do His Titles Reveal His Deity?

There are many texts in the New Testament in which Christ is directly called God. These can especially be seen in the original Koine Greek language in which the New Testament was written. Let’s look at a few examples.

In Paul’s letter to Titus on the island of Crete, he states the following:

...looking for the blessed hope and the appearing of the glory of [tou (Greek article)] our great God and [kai] Savior, Christ Jesus (Tit. 2:13).

Enns comments, “The Granville Sharpe rule of Greek grammar states that when two nouns are joined by *kai* (and) and the first noun has the article and the second does not, then the two nouns refer to the same thing. Hence, ‘great _____’ and ‘Savior’ both refer to ‘Christ Jesus.’”⁴ Another example is found in 2 Peter 1:1 where we read:

Simon Peter, a bond-servant and apostle of Christ Jesus, to those who have received a faith of the same kind as ours, by the righteousness of [tou] our God and [kai] Savior, Jesus Christ.

Here again we see Jesus Christ referred to directly as God!

We also have direct references, such as Thomas' admission in John 20:28, when after having seen Christ's nail-pierced hands and spear-pierced side, he proclaimed, "My Lord and My _____."

The title, "the _____ of God," also indicates _____. "Jesus claimed to be the *Son of God* on a number of occasions (cf. John 5:25). This name for Christ is frequently misunderstood; some suggest it means the Son is inferior to the Father. The Jews, however, understood the claim that Christ was making when He called himself the "Son of God." They knew He was 'making Himself to be _____ with God' (John: 5:19)."⁵



Some Final Proofs

A few last proofs can be pointed out that show Jesus Christ is God, full deity! The first is, that He had the authority to _____ sins. In Mark chapter two, Christ was in Capernaum at His home. Many, many people came to Him to hear Him teach. Four men brought a paralytic on a pallet to Jesus, but there were so many people around the house they could not get in the door, so they climbed up on the roof and removed some tiles. Then they let him down on the pallet into the house. "And Jesus seeing their faith said to the paralytic, 'My son, your sins are _____'." The scribes reasoned in their minds that this was blasphemy, since God alone can forgive sins (Mk. 2:6-7). The fact that Jesus can forgive sin proves His deity!

The deity of Jesus Christ is lastly implied by the fact that He receives worship as God. Only God is to be worshipped (Deut. 6:3; 10:20; Matt. 4:10; Acts 10:25-26); thus, the worship of someone else by God's people would indicate His deity. We have already seen Thomas' worship of Christ, at Christ's post-resurrection appearance when he proclaimed, "My Lord and My God." "At the triumphal entry, Jesus applied the chanting of the young people to Himself by quoting Psalm 8:2, 'Out of the mouth of infants and nursing babes Thou hast prepared praise for Thyself' (Matt. 21:16)."⁶ In Philippians 2:9-10, Paul indicates that there will come a day when every knee shall bow and every tongue will confess that Jesus Christ is _____. Thus, Jesus Christ was, is, and will be _____ as God!




Summary

For those who hold the Scriptures to be inspired, there is overwhelming proof that Jesus Christ is God. His eternality is attested by such passages as John 1:1, which

stress His continual existence. As well, Christ Himself stated that He is eternal by the same name that the Father used for Himself in Exodus 3:14, "I AM" (John 8:56-59). The fact that Christ possesses the attributes of God, such as life (John 1:4), self-existence (John 5:26), and immutability (Heb. 13:8), also proves that He is God.

One of the clearest proofs of Christ's deity is found in the fact that Genesis 1:1 teaches that God created the heavens and the earth. New Testament passages, such as, Colossians 1:16 and John 1:3, attribute the creation of the heavens and the earth as well as the angelic host to Christ. Another proof of Christ's deity comes from an understanding of the Granville Sharpe's rule of Greek grammar, which shows that in passages such as 2 Peter 1:1 and Titus 2:13, that the titles "God" and "Savior Jesus Christ (or Christ Jesus)" both refer to Christ Himself. Finally, that fact that Jesus forgave sins (Mk. 2:6-7) and received worship (Psalm 8:2; Matt. 21:16; Phil. 2:9-10) attest to His deity.



Test Your Knowledge

1. If Christ is not eternal, He cannot be God! At the same time, if Christ is _____, He has to be _____!
2. "The word 'was' in the phrase, 'In the beginning was the Word,' is the Greek *hen*, the imperfect tense that stresses _____ existence in past time."
3. In John 8:56-59, the Jews realized full well what Jesus was claiming, as evidenced by their reaction of picking up stones. Christ, by making the statement, "...before Abraham was, I am" was making a claim to _____ and thus deity.
4. Verses such as John 1:4, John 5:26, and Hebrews 13:8, show that Christ is life, self-existent, and immutable, and since He possesses these attributes, they show that Jesus Christ possesses the very attributes of _____. Thus, Christ is God!
5. Colossians 1:16 reveals that it was the Father's "beloved Son" (vs. 13) who _____ the heavens and earth as well as the angelic host.
6. According to the Granville Sharpe's rule of Greek grammar, in the phrase "great _____ and Savior, Christ Jesus" from Titus 2:13, "great _____" and "Savior" both refer to Christ Jesus.
7. We also have direct references to Christ's deity, such as Thomas' admission in John 20:28 when after seeing Christ's nail-pierced hands and spear-pierced side he proclaimed, "My Lord and My _____."
8. The Jew's understanding of Christ's statement that He was the Son of God was that He was "making Himself to be _____ with God" (John: 5:19).
9. "And Jesus seeing their faith, said to the paralytic, 'My son, your sins are _____.'" The scribes reasoned in their minds that this was blasphemy, since God alone can forgive sins (Mk. 2:6-7). The fact that Jesus forgave sin proves His deity!
10. In Philippians 2:9-10, Paul indicates there will come a day when every knee shall bow and every tongue will confess that Jesus Christ is _____. Thus, Jesus Christ will be _____ as God!



Suggested Reading

Enns, Paul. *Moody Handbook of Theology*. Chicago: Moody Press, 1989. (See especially chapter 20).

Chafer, Lewis S. *Major Bible Themes*. rev. John F. Walvoord. Grand Rapids: Zondervan Publishing House, 1974. (See chapter 7).

Ryrie, Charles C. *Basic Theology*. Wheaton: Victor Books, 1986. (See especially chapter 42).



Endnotes

¹ Paul Enns. *Moody Handbook of Theology* (Chicago: Moody Press, 1989), p. 215.

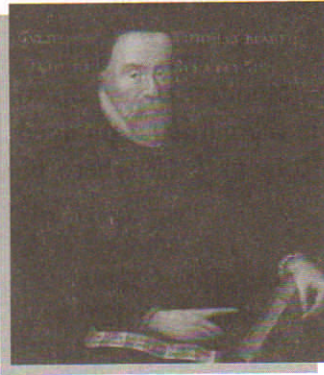
² Enns. *Ibid.*, p. 215.

³ Lewis S. Chafer. *Major Bible Themes*. rev. John F. Walvoord (Grand Rapids: Zondervan Publishing House, 1974), p. 55.

⁴ Enns, *Ibid.*, p. 225.

⁵ *Ibid.*, p. 225.

⁶ *Ibid.*, p. 227.



Chapter 5

Salvation

Why Must I Be Saved?

I am an avid hunter. I love to be out in the woods, and I marvel at God's incredibly complex and beautiful creation. A few years ago I had the opportunity to go to the mountains of New Mexico to bowhunt for mule deer. Although I did not harvest a deer, I had a wonderful time seeing God's creation. I also had a first time experience that was not much fun. *I got lost!* In my enjoying God's creation and looking for deer, I walked right out of the area of the woods that was familiar to me and suddenly realized that I was lost. It was not until I realized my lost state that I started to look for a way to get out of it. The same is true in the spiritual realm. We do not look for a way to get out of our "lost state" until we realize we *are* spiritually lost.



I Am A Sinner.

The apostle Paul, in his letter to the church in Rome, reveals very clearly the state of the human race. We are spiritually lost! In Romans 1:18-3:8, Paul shows our desperate spiritual need and totally depraved state. He shows the need of the whole human race by condemning in order:

- the Gentile 1:18-32
- the moralist 2:1-16
- the Jew 2:17-3:8

Then comes his "grand finale" of condemnation on all mankind as he quotes passages from the Old Testament to show man's pitiful state.

As it is written, "There is none righteous, not even one; There is none who understands, There is _____ who seeks for God; All have turned aside, together they have become useless; There is none who does good, There is not even one." "Their throat is an open grave, With their tongues they keep deceiving," "The poison of asps is under their lips;" "Whose mouth is full of cursing and bitterness;" "Their feet are swift to shed blood, Destruction and misery are in their paths, And the path of peace have they not known." "There is _____ fear of God before their eyes"(Rom. 3:10-18).

Romans 1:18-3:20 makes it clear that the human race is depraved. _____ means that as a result of the Fall (Gen. 1-3) "corruption has extended to all aspects of man's nature, to his entire being; and _____



_____ means that because of that corruption there is nothing man can do to merit saving favor with God."¹ When Adam fell spiritually in the garden it plunged the entire human race into sin. Paul makes this clear in Romans 5:12 where he explains _____ and its results.

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to _____ men, because _____ sinned (Rom. 5:12).

Thus, all mankind is born in sin and is _____ from God. And not only have we committed sins, but we are sinners by our very nature. "Sin (Gr. *hamartia*) is defined as missing the mark: It is an athletic term that indicates whether the javelin struck the target or not. God has a target (or standard of morality or rightness) for man to live up to, though no one does, nor ever has, nor ever will."² Understanding that God demands perfect righteousness in order for us to have a relationship with Him, we see that we are in big trouble. As Martin Luther states, "We are not sinners because we commit sins -now this one, now that one- but we commit these acts because we are sinners before we do so: that is, a bad tree and bad seed produce bad fruit, and from an evil root nothing but an evil tree can grow."³

This is "The Great Dilemma" - A Holy God and sinful mankind. What is the solution? Paul tells us.

But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God (Rom. 3:21-23).



How Can I Be Right Before A Holy God?

After his condemnation of man in Romans chapter three, Paul returns to his central theme to more fully explain "the righteousness of God". He presents it as the solution to man's need. You see, this is the question, *How can a sinful man (or woman), who has no chance of ever earning God's favor through human effort, ever hope to approach a Righteous and Holy God?* For if God is the Creator of all things, and only He can give us purpose and value in this life, isn't it only logical that we should desire a relationship with Him? But we are sinful and He is Holy. How can we ever hope to approach Him? How can we ever be reconciled to Him since we are all slaves to sin?

Romans 3:21 says, "But now apart from the Law, the righteousness of God has been manifested, being witnessed by the Law and the Prophets." We need to understand that people in the Old Testament were saved by grace too. Although God gave the Jews the Law, it was never meant to be a way of salvation (Rom..

3:20; Heb. 10:4), but the Law was a basis of fellowship with God for the Jews. It spoke of the righteous demands of God; the sacrifices were a continual reminder of the penalty of sin. In fact, the sacrifices looked forward to the ultimate sacrifice by God's Son to take away sin (Matt. 1:21). People through the ages have always been saved as a result of God's grace, as Paul shows clearly in Romans chapter four.

Paul says that the "righteousness of God" that has been manifested is "the righteousness of God through faith in Jesus Christ" (Rom. 3:22). Paul addressed two important questions we need to ask ourselves; *How do we receive this righteousness?* and, *To whom is this righteousness available?* Paul says that we receive this righteousness by _____ and that it is available for all who believe. This righteousness is available because, as we have already seen, we are all in need. Why? "For all have sinned and fall short of the glory of God" (Rm. 3:23). We all fall short of God's perfect standard of righteousness, and we have to meet that standard to stand before a Holy God. Quite a problem, isn't it? But God provided the solution.



How Must I Be Saved?

...being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus. Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. For we maintain that a man is justified by faith apart from works of the Law. Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one. Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law (Rom. 3:24-30).



I Am Saved By Grace (A Gift).

Here are some simple definitions of the word "grace" from the languages of the Scripture. The word translated grace in Hebrew from the Old Testament is the word *chen* which means "the _____ or affection of someone". The New International Dictionary of New Testament Theology says of the word, "It denotes the stronger coming to the help of the weaker who stands in need of help by reason of his circumstances or natural weaknesses. The action itself is what makes the weaker party acceptable."⁴ In the New Testament, the Greek word is *charis* which means "_____" or "gracious care, or help." The New International Dictionary of New Testament Theology says this of the way Paul uses the word, "For Paul,

charis is the essence of God's decisive saving act in Jesus Christ, which took place in his sacrificial death, and also of all its consequences in the present and future" (Rom. 3:24).⁵ Notice, Paul also says that this righteous standing before God comes as "a _____". It cannot be earned or deserved. If I give you a gift but say you have to work for me to keep it, it is no longer a gift. It becomes _____ that you have earned. But Paul says that this righteousness is a gift; however, it did not come free, for Christ paid the ultimate price on the cross, His life. And all of this was possible because of grace! We neither earn it, nor do we deserve it. It is because of God's gracious favor. What a paradox, the Creator allowing the creation to put him to death on the cross to pay for their sin. That is grace!



I Am Saved Through Faith.

In Romans 3:28, Paul says that "a man is justified by faith apart from the works of the Law". Faith is the Greek word *pistis* and can be translated "_____" or "_____".⁶ Thus, to place confidence in Christ and His finished work on the cross for the forgiveness of our sins is "saving faith." In other words, *saving faith is to so completely put our hope in Christ's finished work on the cross alone as sufficient to pay for our sins, that if it is not sufficient we have no hope.*



What Is The Result Of My Faith In Christ?

There are several words here that need to be defined to help us understand what Paul is saying. The first is the word "_____". The Greek verb translated "being justified" is *dikaioo*, a legal term in Paul's day, which meant "to be _____ and treated as _____". In other words, even though we are not righteous *experientially*, when we receive Christ as our Savior, we are declared righteous *positionally* by the Father because we are "in Christ". Enns gives this definition:

To justify is to declare righteous the one who has faith in Jesus Christ. It is a forensic (legal) act of God whereby He declares the believing sinner righteous on the basis of the blood of Christ. The major emphasis of justification is positive and involves two main aspects. It involves the pardon and removal of all sins and the end of separation from God (Acts 13:39; Rom. 4:6-7; 5:9-11; 2 Cor. 5:19). It also involves the bestowal of righteousness upon the believing person and 'a title to all the blessings promised to the just.'⁷



I Am Redeemed.

Paul says justification comes "through the redemption which is in Christ Jesus." The Greek word for redemption *apolutroseos*, was originally used when someone would go into a slave market and buy back a slave or war captive making him free by payment of a ransom. It is related to the Greek word *lutroo* meaning "to redeem or _____ by payment of a _____".⁸ We were slaves of Satan and this world, but because of grace we are set free now to serve God (Rom. 6). In addition, the New Testament uses two other Greek words to express and expand

this idea. The first is *agorazo* meaning "to buy at the market place" (I Cor 6:20, 7:23; 2 Peter 2:1). A related word is *exagorazo*, a compound of *ek* (out of) and our previous word *agorazo* (to buy at the market place); thus *exagorazo* means that believers have been _____ at the market place and _____ out of it. "The concept of _____ accordingly includes the purchase, removal from sale, and the complete freedom of the ransomed individual through the death of Christ and the application of redemption by the Holy Spirit."⁹



God's Righteous Demands To Punish My Sin Have Been Met.

Paul says in verse 25 that Christ's death on the Cross was a *hilasterion* "propitiation." This interesting Greek word was used in the Septuagint (Greek translation of the Old Testament - LXX) of the "mercy seat," found on the top of the Ark of the Covenant (Ex. 25:17-22, also Heb. 9:5). Here, once a year, the High Priest would enter the Holy of Holies and sprinkle blood on the "_____ " to cover the sins of the nation of Israel (Lev. 16—*The Day of Atonement*). In Leviticus 16:15-16 we read, "Then he (Aaron the High Priest) shall slaughter the goat of the sin offering which is for the people, and bring its blood inside the veil, ...and sprinkle it on the mercy seat and in front of the mercy seat. And he shall make atonement for the holy place, because of the impurities of the sons of Israel, and because of their transgressions, in regard to all their sins." This was to meet God's righteous demands to punish sin. This Old Testament "type" was ultimately fulfilled when Christ shed His blood on the Cross to satisfy God's righteous demands to punish our _____. You see, God's justice demanded that He punish the sins of mankind and His wrath was directed against us (Rom. 1:18, 24, 26, 28).

Christ became our **Substitute!** Now God places (imputes) Christ's righteousness to us! I Corinthians 5:21 says it in one verse, "He [God the Father] made Him [God the Son] who knew no sin to be sin [a sin offering] on our behalf, so that we might become the _____ of God in Him;" and Peter puts it this way, "and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness..." (I Pet. 2:24).



I Am Forgiven.

Since Christ's death satisfied the righteous demands of God to punish sin, now through faith we can receive forgiveness. "_____ is the legal act of God whereby He _____ the charges that were held against the sinner because proper satisfaction or atonement for those sins has been made."¹⁰ In Ephesians 1:7 the Apostle Paul states the following, "In Him [Jesus Christ v.5] we have redemption through His blood, the *forgiveness* of our trespasses, according to the riches of His grace." The Greek word Paul uses here is *aphesis* which means "to pardon" or "the cancellation of an obligation, a punishment or guilt."¹¹ The result is that our sins are forgiven. As Paul puts it in his letter to the Colossians, "...He

made us alive together with Him, having forgiven us *all* our trespasses” (Col. 2:13).



Paul states in Romans 5:1, “Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ.” Paul Enns writes:

I Am Reconciled.

The emphasis of reconciliation is that of making peace with God. Man who was estranged from God is brought into communion with God. Sin had created a barrier between man and God, and rendered man hostile toward God (Isa. 59:1-2; Col. 1:21, 22; James. 4:4). Through Christ that enmity and the wrath of God was removed. Reconciliation may thus be defined as ‘God removing the barrier of sin, producing peace and enabling man to be saved’¹² (II Cor. 5:18-19).



Another of the wonderful results of our faith in Christ is that we are regenerated. In Paul’s letter to Titus he states, “He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit” (Titus 3:5). The Greek word translated “regeneration” is *palingenesia* meaning “rebirth.”¹³ It is what Jesus told Nicodemus that he must do to see the kingdom of God; that is to, be “born again.”

I Am Regenerated.

_____ is that instantaneous act that occurs at the point of true faith in Jesus Christ, whereby God imparts a new nature (2 Pet. 1:4; Eph. 4:24; 2 Cor. 5:17) and new life (1 Cor. 2:16; Rom. 5:5; 6:13). In addition the Holy Spirit indwells the believer forever (John 14:17), seals him until the day of redemption (Eph. 1:13; 4:30), and baptizes him (identifies him with) into the body of Christ (1 Cor. 12:13).



It needs to be understood that our eternal security or our perseverance in the faith (the doctrine is better referred to as “the perseverance of the saints”) is not dependent on us but God. For this reason we can be guaranteed of our salvation

Am I Eternally Secure?

_____. Paul Enns explains:

Believers are secure because the Father has chosen them to salvation from eternity past (Eph. 1:4). The Father predestined believers to come to the status of sonship in Christ (Eph. 1:5). The Father has the power to keep believers secure in their salvation (Rom. 8:28-30). The ones the Father foreknew, predestined, called and justified are the same ones He brings to glorification in the future. None are lost in the process. The Father’s love for believers also guarantees their security (Rom. 5:7-10).¹⁴

Besides the work of the Son and Holy Spirit insuring our security, the divine election of the Father also insures His plan of bringing us to glorification someday.



Summary

It is clearly revealed in God's Word that I am a sinner by nature (Rom. 5:12) and in practice (Rom. 3:10-18, 23). Because of this I am separated from God, since God is holy and I am a sinner and unrighteous. Thus, God's wrath is upon me (Rom. 1:18, 24, 26, 28). As a result of Christ's sacrifice, God's wrath against me is satisfied. Now through my faith (trust) in Christ's finished work on the cross and through God's grace toward me, I can be saved. The result of my saving faith is that I am justified (declared righteous) before God (Rom. 3:24); I am redeemed from my slavery to sin and Satan (1 Cor. 6:20, 7:23; 2 Peter 2:1; Rom. 6); I am forgiven (Eph. 1:7; Col. 2:13); I am reconciled to God (Rom. 5:1; 2 Cor. 5:18-19); and I have been given a new nature (2 Peter 1:4; Eph. 4:24; 2 Cor. 5:17) and a new life—regeneration (1 Cor. 2:16; Rom. 5:5, 6:13). It was the Father who initiated the work of salvation before the foundation of the world (Eph. 1:4), and He sees the entire process as completed, showing that our salvation is secure (Rom. 8:28-30). Our security is not dependent on us, but upon God (1 Peter 1:5).



Test Your Knowledge

1. Paul says of all mankind, "There is _____ righteous not even _____" (Rom. 3:10).
2. _____ means that as a result of the Fall (Gen. 1-3) "corruption has extended to all aspects of man's nature, to his entire being; and _____ means that because of that corruption there is nothing man can do to merit saving favor with God."
3. Paul reveals in Romans 5:12 that _____ mankind is born in sin as a result of being "in Adam" and is now separated from God.
4. Sin is defined as _____ the mark.
5. The Greek word translated "grace" means "favor" or "_____ care or help."
6. Faith can be defined as _____ or _____.
7. The Greek word translated "justify" in our English versions was a legal term in Paul's day which meant to be _____ and treated as righteous.
8. Justification also involves the bestowal of _____ on the believing person.
9. The Greek word for redemption in the New Testament was originally used when someone would go into a _____ and buy back a slave or war captive making him free by _____ of a ransom.
10. Regeneration is the instantaneous act that occurs at the point of true faith in Jesus Christ whereby God imparts a new _____ and new _____.
11. Forgiveness in the NT means _____ or the cancellation of an obligation, a punishment or guilt.
12. Reconciliation may thus be defined as "God _____ the barrier of sin, producing _____ and enabling man to be saved."
13. The doctrine of eternal security is better stated as "the _____ of the saints."
14. The fact that our security is not dependent on us but is dependent on God, is shown by the fact that He has _____ us unto salvation from eternity past (Eph. 1:4), _____ us to sonship (Eph. 1:5); those He foreknew, predestined, called, and _____ are the same ones He will bring to glorification in the future (Rm 8:28-30).



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Endnotes

¹ Walter A. Elwell, *Evangelical Dictionary of Theology* (Grand Rapids: Baker Book House, 1989), p. 312.

² Malcolm O. Couch, *What Christianity Is All About* (Ft. Worth: Tyndale Theological Seminary, 1991), p. 3.

³ Ewald M. Plass, *What Luthur Says* (St. Louis: Concordia Publishing House, 1972), p. 1299.

⁴ Colin Brown, *The New International Dictionary Of New Testament Theology*, 4 Vols. (Grand Rapids: Zondervan Publishing House, 1986), 2:116.

⁵ *Ibid.*, p.119.

⁶ Walter Bauer, *A Greek-English Lexicon Of The New Testament And Other Early Christian Literature*, 2nd ed., eds. W. F. Arndt and F. W. Gingrich, trans. F. W. Danker and F. W. Gingrich (Chicago: University of Chicago Press, 1979), p.662.

⁷ Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), p. 326.

⁸ Fritz Reinecker, *Linguistic Key To The Greek New Testament* ed. Cleon Rogers (Grand Rapids: Zondervan Publishing House, 1980), p. 214.

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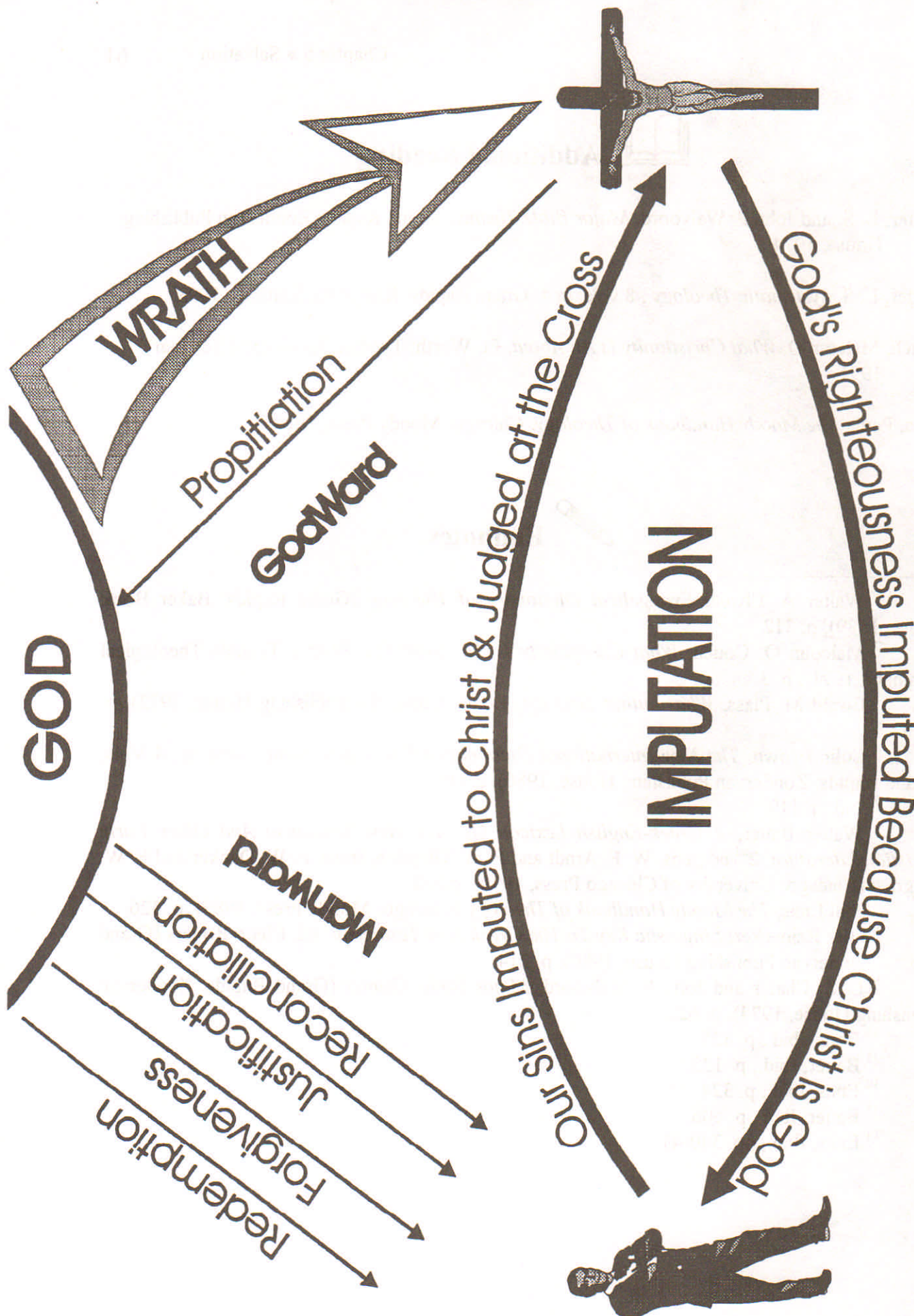
¹⁰ Enns, *Ibid.*, p. 325.

¹¹ Bauer, *Ibid.*, p. 125.

¹² Enns, *Ibid.*, p. 324.

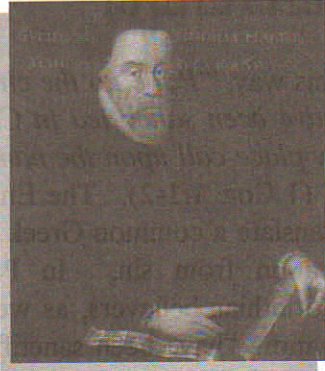
¹³ Bauer, *Ibid.*, p. 606.

¹⁴ Enns, *Ibid.*, pp. 340-41.



Salvation Illustrated

Chapter 6



Sanctification

Are You Holy?

Are you holier now than you were at the point of putting your faith in Christ? *Peter exhorts us, "As obedient children, do not be conformed to the former lusts which were yours in ignorance, but like the Holy One who called you, be holy yourselves also in all your behavior; because it is written, 'YOU SHALL BE HOLY, FOR I AM HOLY' "* (1 Peter 1:14-17). The Greek word here translated "holy" is the word *hagios* meaning to "separate," "[to be] marked off," "[to be] holy." "The word indicates the display of the character of God whose perfect attributes cause Him to be separated from His creation."¹ In the same way, we have been separated from the world and made holy by the application of the blood of Jesus Christ at the point of salvation. This is our position before God as sons. But we are also called on to, day by day, become more holy in our behavior. This is what Christian maturity is all about. In 2 Peter 1:5-8 Peter makes a list of virtues that should be continually increasing in the maturing Christian. In verse nine he speaks of those who are not maturing in this way, "For he who lacks these qualities is blind and short-sighted, having forgotten his purification from his former sins." So, what is sanctification or becoming holier all about? Let's see!



What Is Sanctification?

The verb "to sanctify" translates the Greek word *hagiazō* which also means to "_____ or dedicate."² Paul Enns writes, "Sanctification comes from a Greek verb meaning 'to set apart.' It is used in two ways: (1) the believer is _____ sanctified; he stands sanctified before God; (2) the believer grows in _____ sanctification in daily spiritual experience."³ According to Dr. Enns, we see in Scripture "positional" sanctification and "progressive" or sometimes called "experiential" sanctification. There is one more type of sanctification that we see in Scripture, that being ultimate or _____ sanctification. This is when our holy position before God and our experience in everyday life will be the same (Eph. 5:26-27). We will not only be positionally holy; we will live perfectly holy lives. Let us discuss these three types of sanctification.





Positional Sanctification

Paul starts his first letter to the Corinthians this way, “*Paul...to the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call upon the name of the Lord Jesus Christ, their Lord and ours*” (1 Cor. 1:1-2). The English words saint, holy, holiness, and sanctify all translate a common Greek root having the idea of _____ and separation from sin. In Paul’s introductory words, he points out that the Corinthian believers, as well as all who call upon the name of Christ for salvation, “have been sanctified.” The Greek perfect tense is used here, which indicates completed action with continuing results. As Dr. Enns states, “This is the believer’s position or standing before God, based on the death of Christ. In positional sanctification the believer is accounted holy before God; he is declared a _____. ...This positional sanctification is achieved through the once-for-all death of Christ (Heb. 10:10, 14, 29).”⁴ So we are all positionally made holy, on the basis of Christ’s death on the cross, at the point of belief. In other words, even little Johnny who is only 7 years old is St. Johnny when he puts his faith in Christ! And you are a saint too, if you have put your faith in Christ!



Experiential Sanctification

But if we are fully sanctified or made holy, why would Peter call on us to “...*be holy yourselves also in all your behavior*” (1 Peter 1:15). This is because, even though at the point of salvation we receive a holy standing before the Father, in our experience we still have the _____ with which to deal. Paul Enns states, “Although the believer’s positional sanctification is secure, his experiential sanctification may fluctuate because it relates to his daily life and experience.”⁵ In our chapter *Developing Habits of Godly Living in Equipping The Saints - The Basics*, we discussed the fact that as Christians we have been given all we need to consistently live an obedient life (2 Pet. 1:3). At this point, it might be good to go back and read this chapter in Division One as a review. “God’s provision for us consists in delivering us from the reign of sin, uniting us with Christ, and giving us the indwelling Holy Spirit to create a desire for holiness, and to strengthen us...”⁶ With these God-given provisions and the yielding of our will to God, experiential sanctification takes place.



Overcoming the Barriers to Sanctification

We have already discussed the barriers that we will experience in the sanctification process. In our study *Dealing With Temptation (Equipping The Saints - The Basics)* we saw that our sources of temptation to sin are the _____, the flesh, and the _____.

This would be a good time to review *Chapter 8 of Division I*. Although we have barriers to experiential sanctification, we have been given three powerful tools to overcome these barriers which we will now discuss. Let us also be reminded again of the fact that experiential sanctification will be very slow until we choose to make Christ Lord of our lives and commit to live out all that He commanded us to do (some refer to this as “consecration” or “dedication”). We must be willing to allow the Word of God and the Spirit of God to conform our attitudes, actions, and words to His desire.

The three powerful tools God has given us to assist in our sanctification process are : (1) the _____ of God, (2) the indwelling and interceding _____, and (3) the indwelling _____.

The Word of God

“The Psalmist states, ‘Thy word have I hid in mine heart, that I might not sin against thee’ (Ps. 119:11), and in 2 Timothy 3:16-17 it is declared, ‘All scripture is inspired of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. It is as God’s Word abides in the believer that he is in the place of spiritual achievement (John 15:7). There is little hope for _____ in daily life on the part of those believers who, being ignorant of the Word of God, do not know the nature of their conflict or the deliverance God has provided. Over against this, there is no estimating the sanctifying power of the Word of God. Our Savior prayed, ‘Sanctify them through thy truth, thy Word is truth’ (John 17:17).”⁷ As well, the Christian must be not only a hearer of the Word but also a doer (James 1:22-27). Do not become a person whose “knowledge of the Word is not integrated with his habits of living. We must never disunite doctrine from practice.”⁸

The Indwelling and Interceding Christ

The writer of Hebrews states the following, “*Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them*” (Heb. 7:25). Jesus Christ is our faithful High Priest who on the basis of His shed blood that satisfied the righteous demands of a Holy God, continually intercedes for His own (also Rom. 8:34). “This guarantee of abiding endurance, based, as it is, upon the absolute efficacy of the interceding Christ is final and complete. But, as has been seen, the intercession of Christ is ever a preventative against failure as well as a security for the children.”⁹ It is through the power of Christ that we are able to live a life pleasing to God (Gal. 2:20) and

someday He will present us spotless before the Father (Eph. 5:26-27; Col. 1:22).

The Indwelling Spirit

As we discussed in *Developing Habits of Godly Living (Equipping The Saints - The Basics)*, the key to victory over our Old Nature and to living a life of holiness is yielding to the power of the Holy Spirit. The Holy Spirit has been given to us so that we can, not only desire to do what will please God, but also have the power to do so. Paul tells us in 5:16, “*But I say walk by the Spirit, and you will not carry out the desire of the flesh.*” Dr. Charles Ryrie states, “The goal of sanctification is _____ to the image of Christ, and it is the Spirit who changes us ‘into the same image from glory to glory’ (II Cor. 3:18). Through the power of the Spirit we ‘mortify the deeds of the body’ (Rom. 8:13). ... The love of God is shed abroad in our hearts by the Spirit (Rom. 5:5). And, of course, the best description of _____ is found in the list of the fruit of the Spirit who indwells every believer to work in the life effectually and continuously that each might be filled with the fullness of God and walk worthy of the calling with which we are called.”¹⁰



What Is My Part In This Process?

We talked about the fact that the oft heard statement, “Just let go and let God,” was theologically unsound. If we were to simply let go and let God, then all the commands to us in the Scriptures would be illogical. Since I cannot improve on Dr. Ryrie’s explanation in this area, I will quote from his excellent book *Balancing The Christian Life*.

“...the Scripture does say very plainly that *I* am to do certain things that are a vital part of the process of sanctification. Otherwise how are we to understand a verse like this: ‘Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God’ (II Cor. 7:1). And, of course, scores of other references command us to do things which are part of the total process of sanctification. The individual is commanded to do things like ‘flee from idolatry’ (I Cor. 10:14), ‘flee also youthful lusts, but follow righteousness’ (II Tim. 2:22), ‘meditate upon these things’ (I Tim. 4:15), ‘refuse profane and old wives’ fables’ (I Tim. 4:7), ‘bear ye one another’s burdens’ (Gal. 6:2). Of course the person who wants to de-emphasize the human agency in sanctification will say that such verses mean that we are to let the Holy Spirit (or the indwelling Christ) do these things through us. But even in verses where the Spirit is mentioned as being involved in carrying out the exhortation, the _____ is also included as a necessary part of the process. Notice the careful balance between the

individual person and the Spirit in the very basic matter of putting to death the deeds of the body: 'But if ye through the Spirit do mortify the deeds of the body, ye shall live' (Rom. 8:13). The subject of the verb 'mortify' is 'ye' not 'Spirit.' Nevertheless, what I do I do 'through the Spirit.' God's working is not suspended because I work; neither is God's working always apart from my working. Again the human and divine are joined in the matter of walking in the Spirit (Gal. 5:16). The life that does not fulfill the lusts of the flesh is the life that walks by means of the Spirit, and yet it is I who am commanded to walk by means of the Spirit. Even Galatians 2:20 reminds me that Christ lives in me and I live the life. In other words, it is quite clear from the Scriptures that there is a _____ and a conjunction of both the human and divine agencies in sanctification. To exclude or de-emphasize one or the other is to miss an important aspect of the truth and to have an unbalanced, defective spirituality."¹¹



Other Means Of Sanctification

The familiar verse Romans 8:28 is, in context, a verse about the _____ of the end result of the sanctification process. Paul states, "*And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.*" John A. Witmer comments, "The things themselves may not be good, but God harmonizes them together for believers' ultimate good, because His goal is to bring them to perfection in His presence (cf. Eph. 1:4; 5:27; Col. 1:22; Jude 24). Even adversities and afflictions contribute to the end. The active voice present tense of the verb *synergei* ... [NASB - 'God causes'] emphasizes that this is a continuing activity of God."¹² God uses the everyday situations of life to sanctify us. The "all things" of Romans 8:28 means just that. God knows _____ what we need, including relationships, situations, etc., to bring us into conformity with Christ (Rom. 8:29). Prayer, fellowship and worship, chastisement, tragedy, etc., etc.,—"all things work together for good to those who love God, to those who are called according to His purpose."



Ultimate Sanctification

Ultimate sanctification is when our position before God as holy, based on our imputed righteousness from Christ, and our experiential walk are the same. We will be holy in position and action. This is "the final _____ of the believer into the likeness of Christ. At that time all believers will be presented to the Lord without blemish (Eph. 5:26-27)."¹³ This will be possible because at that time our sin nature will be _____ and the struggle against the flesh that Paul discusses in Galatians 5 will cease. But until then, perfection is not attainable. It is exciting to know that in this struggle the end result of ultimate sanctification is secure for all

believers, for it is in the hands of a sovereign, holy God. For ... “He who began a good work in you will perfect it until the day of Christ Jesus” (Phil. 1:6). The fact that the end result is already settled in God’s mind is seen in Romans 8:29-30. Those whom God foreknew in a relationship, He predestined to be conformed to the image of His Son. Thus, He called, justified, and glorified them in His eternal plan and it is being played out in time. Such grace was so overwhelming to Paul, that he launched into a proclamation of logical conclusion from such knowledge (Rom. 8:31-39). The natural conclusion—nothing can separate us from the love of God (Rom. 8:35, 39).



How Should The Doctrine Of Sanctification Affect My Life?

Let us be reminded of our Lord’s exhortation through Peter, “*As obedient children, do not be conformed to the former lusts which were yours in ignorance, but like the Holy One who called you, be holy yourselves also in all your behavior; because it is written, ‘YOU SHALL BE HOLY, FOR I AM HOLY’*” (1 Peter 1:14-17). We strive to live a life of holiness so that we might reflect the _____ of the God who called us into a relationship. A holy life for a Christian is a natural expression of gratitude for the unfathomable grace which has been poured out on each of us by our Lord. And as Peter well writes, the person that is not growing in his holy character is showing the effects of being “_____ or _____, having forgotten his purification from his former sins” (2 Peter 1:9). We should be constantly “by the Spirit putting to death the deeds of the body” (Rom. 8:13). Those who choose to do this will experience the fruit of the Spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. This is the abundant life!



Summary

Sanctification comes from a Greek verb meaning “to set apart.” It is used in two ways: (1) the believer is positionally sanctified; he stands sanctified before God; and (2) the believer grows in progressive sanctification in daily spiritual experience. Positional sanctification occurs at the point of salvation and concerns my holy standing before God as a son. Experiential sanctification deals with my progressively becoming holier in my actions. Although there are barriers to my sanctification—the world, the flesh and the devil—I have been given three powerful tools to overcome these barriers and to assist in the sanctification process. These tools include: (1) the Word of God, (2) the interceding and indwelling Christ, and (3) the indwelling Spirit. It is quite clear from all the scriptural commands that there is a correlation and a conjunction of both the human and divine agencies in sanctification. Thus, I should be striving to carry out God’s commands in my life, realizing that it is through the power of the Holy

Spirit that I am able to do so. As God's elect, He is constantly working in every situation in my life to conform me to the image of His Son (Rom. 8:29). And that He will finish the work He started in me is certain, since it is ultimately in His hands—the sovereign, holy God that called me (Phil. 1:6; Rom. 8:26-39).



Test Your Knowledge

1. "The verb 'to sanctify' translates the Greek word *hagiazō* which also means to ' _____ or dedicate.'"
2. There are three types of sanctification discussed in the Scripture, which include: (1) _____, (2) _____ or progressive, and (3) _____ or final.
3. The English words saint, holy, holiness, and sanctify all translate a common Greek root, having the idea of _____ and separation from sin.
4. "In positional sanctification the believer is accounted holy before God; he is declared a _____."
5. In our study *Dealing With Temptation* we saw that our sources of temptation to sin are the _____, the flesh and the _____.
6. The three powerful tools God has given us to assist in our sanctification process are: (1) the _____ of God, (2) the indwelling and interceding _____, and (3) the indwelling _____.
7. "There is little hope for _____ in daily life on the part of those believers who, being ignorant of the Word of God, do not know the nature of their conflict or the deliverance God has provided."
8. "The best description of _____ is found in the list of the fruit of the Spirit who indwells every believer to work in the life effectually and continuously that each might be filled with the fullness of God and walk worthy of the calling with which we are called."
9. "It is quite clear from the Scriptures that there is a _____ and a conjunction of both the human and divine agencies in sanctification. To exclude or de-emphasize one or the other is to miss an important aspect of the truth and to have an unbalanced, defective spirituality."
10. The "all things" of Romans 8:28 means just that. God knows _____ what we need, including relationships, situations, etc., to bring us into conformity with Christ (Rom. 8:29).
11. Ultimate or final sanctification will be possible because at that time our sin nature will be _____ and the struggle against the flesh that Paul discusses in Galatians 5 will cease.
12. We strive to live a life of holiness so that we may reflect the _____ of the God who called us into a relationship. A holy life for a Christian is a natural expression of gratitude for the unfathomable grace which has been poured out on each of us by our Lord.
13. Peter well writes; the person that is not growing in his holy character is showing the effects of being " _____ or _____ - _____, having forgotten his purification from his former sins" (2 Peter 1:9).



Suggested Reading

Bridges, Jerry. *The Pursuit of Holiness*. Colorado Springs, CO: Navpress, 1978.

Chafer, Lewis S. *He That Is Spiritual*. Grand Rapids: Zondervan Publishing House, 1918.

Ryrie, Charles C. *Balancing the Christian Life*. Chicago: Moody Press, 1969.



Endnotes

¹ Fritz Rienecker, *Linguistic Key To The Greek New Testament*, rev. Cleon Rogers (Grand Rapids: Zondervan Publishing House, 1976, 1980), p. 748.

² Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2nd ed., rev. F. W. Gingrich and Frederick Danker, trans. William F. Arndt and F. W. Gingrich (Chicago: Chicago University Press, 1979), p. 8.

³ Paul Enns, *Moody Handbook of Theology*. (Chicago: Moody Press, 1989), p. 646.

⁴ *Ibid.*, p. 329-30.

⁵ *Ibid.*, p. 330.

⁶ Jerry Bridges, *The Pursuit of Holiness* (Colorado Springs, CO: Navpress, 1978), p. 81.

⁷ Lewis S. Chafer, *Systematic Theology*. (Grand Rapids: Kregel Publications, 1993), Vol. II, p. 333.

⁸ Charles C. Ryrie, *Balancing The Christian Life*. (Chicago: Moody Press, 1969), p. 66.

⁹ Chafer, *Ibid.*, p. 333.

¹⁰ Ryrie, *Ibid.*, p. 63.

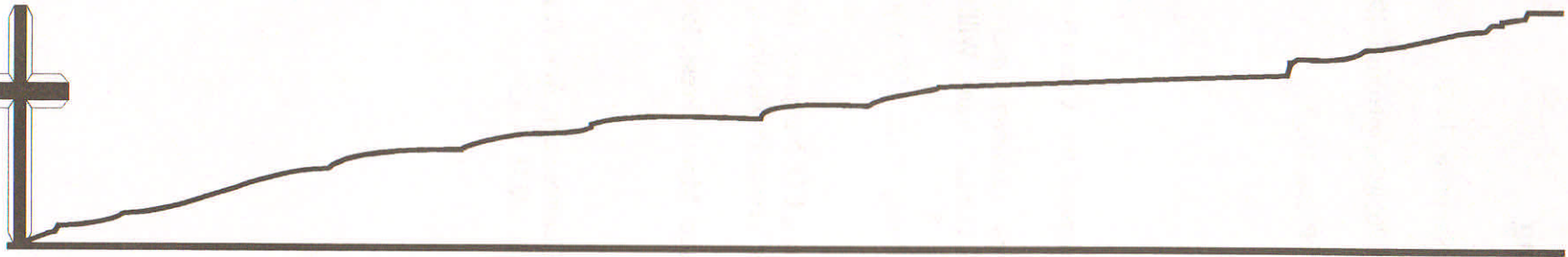
¹¹ *Ibid.*, pp. 64-65.

¹² John A. Witmer, "Romans" in *The Bible Knowledge Commentary, New Testament*, eds. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1983), p. 474.

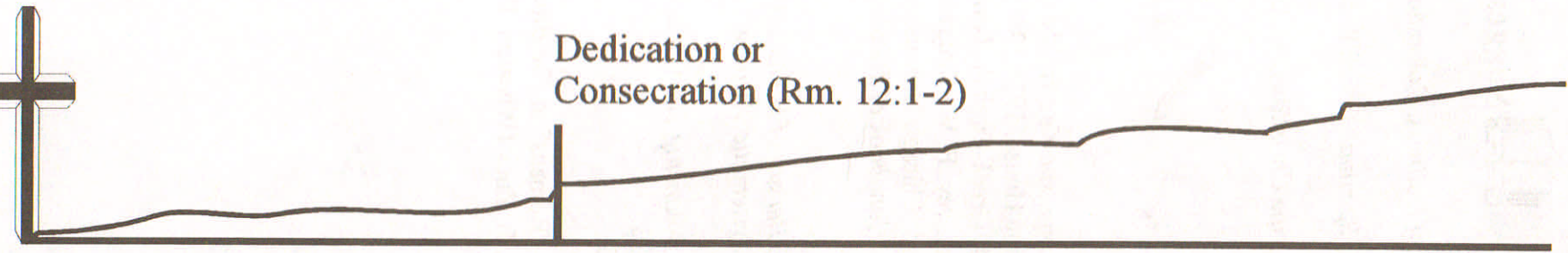
¹³ Enns, *Ibid.*, p. 330.

The Process of Sanctification

Our Growth in Holiness



Receive Christ as Savior &
Yield to Him as Lord

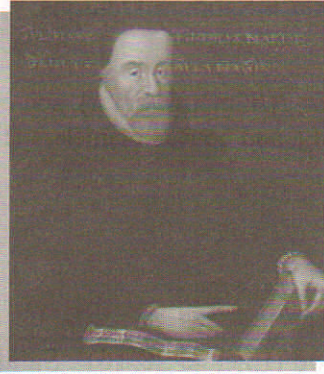


Dedication or
Consecration (Rm. 12:1-2)

Receive Christ
as Savior

Yield to Him as Lord

The sanctification models pictured above are sometimes presented as two separate and competing views (i.e. H. Wayne House, *Charts of Christian Doctrine*, Grand Rapids: Zondervan Publishing House, 1992, no. 69), but this author believes these models are not mutually exclusive. Either scenario is possible based on what is seen in Scripture. Some may show significant growth from the point of salvation and some may not show significant growth until sometime later in life. At the same time, if a person is truly regenerate, there will always be growth. One final note: Jesus Christ is Lord of all Christians whether they recognize it or not!



Chapter 7

Satan & Demons

Is There Really A Devil?

In college one of my required courses was Philosophy and in that class the professor enjoyed attempting to destroy the faith of any young Christians he had attending. The question, “Is there a God,?” was one of the main discussions in the class curriculum. I remember seeing that same professor on Halloween night dressed in a bright red satin costume. The costume had a long pointed tail, pointed ears on the hood, and the essential accessory was a red pitch fork. To my atheistic professor it was all a big joke. His idea of Satan came from the medieval portraits of Satan that portrayed him as very similar to this costume. He believed Satan was simply an image of superstition created in the mind of man and propagated throughout history. Unfortunately, even many who call themselves Christians either deny the existence of Satan and his host of demons directly by their own admission or indirectly by their actions. In other words, those who believe intellectually that he exists do not really believe he has much effect on them. Are Satan and his demons a myth from the minds of the superstitious or do they really exist? And if they do exist, do they have any effect on mankind today? And what about how they affect the believer? These are questions we will consider in this chapter.



What About Satan's Origin & Fall

Interestingly enough, the Bible is all but silent on the creation of Satan and the angelic host in general. Although God did not choose to reveal these facts to us, the existence and reality of both Satan and the demons are clear from the fact that the biblical text is saturated with references to both.

Satan's Origin

The existence of the personality of Satan is settled when we accept that the biblical revelation is inerrant and inspired, since the Scriptures are full of testimony to his existence and activity. We are introduced to Satan as early as Genesis chapter 3, where he presents the tempting possibility to Eve that she can be like God (vs. 5). Note that this was the same desire that led to Satan's fall and to his becoming the chief adversary of God. There are two passages that tell us of Satan's original state after creation and his ultimate fall. They are found in Ezekiel 28:12-17, and Isaiah 14:12-14. Paul Enns writes that before Satan fell,

He enjoyed an exalted position in the presence of God; the brilliance of heaven was his surrounding (Ezek. 28:13). He was called the “anointed...covering cherub” who enjoyed the position of highest honor before God (Ezek. 28:14, 16). Isaiah refers to



this supreme angel as “star of the morning (*KJV* Lucifer; *NIV* morning star), son of the dawn” (14:12). ...he was filled with wisdom and beauty, and he was blameless (Ezek. 28:12, 15).¹

Satan’s Fall

Satan became very prideful in his exalted position as the _____. In his pride he sinned and was cast from the mountain of God (Ezekiel 28:16). Satan’s sin is chronicled in Isaiah 14:13-14 where we read, “But you said in your heart, ‘I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north.’ ‘I will ascend above the heights of the clouds; I will make myself like the Most High.’ ” As Ryrie states, “The New Testament pinpoints Satan’s particular sin as _____, conceit, or being puffed up (1 Tim. 3:6).”² When Satan fell from his exalted position he apparently took with him as many as one third of the angels (Matt. 25:41; Rev. 12:4). Sometime later in the Garden of Eden, Satan tempted Adam and Eve into taking of the forbidden fruit (Gen. 3:1-6; cf. Gen. 3:1 “the serpent,” with Rev. 20:2 “Satan”). Satan’s doom was then revealed. He would be successful in “bruising the seed of the woman [Christ] on the heel [on the cross],” but “the seed of the woman would bruise or crush his head” delivering the death blow to Satan (Gen. 3:15). This spelled out Satan’s ultimate defeat.



The Origin & Fall Of Demons

As has been stated before, the Bible is all but silent on the creation of Satan and the angelic host in general. This includes the creation of demons. If we examine the Scriptures, the best we can deduce is that demons are fallen angels. Apparently when Satan exalted himself and fell from his exalted position, he was followed by a large number of _____ beings (Matt. 25:41; Rev. 12:4). Dr. Unger gives us this information:

These demons are free to roam the heavens under their leader prince, who became Satan, also called “Beelzebub, prince of the demons” (Matthew 12:24), “Satan and his angels” (Matthew 25:41), and “the dragon...and his angels” (Revelation 12:7). In Satan’s kingdom and under his rule, demons are his subjects and helpers (Matthew 12:26). They are also so well organized that satanic strategy can use them as effectively as a commander-in-chief wielding a great army (Ephesians 6:11, 12).³

What Is The Present State Of Satan & His Demons?

Among those angels that fell with Satan, some are free to roam about and do the devil’s bidding and some are bound in Tartarus (II Peter 2:4). These demons are “in pits of darkness, reserved for judgment.” See chart at end of lesson.



There are two prominent events revealed in the history of Satan, falling within the period of time when he proposed in his heart to become like the Most High and his yet future

banishment and execution. The first of these was his meeting with and triumph over Adam, when he wrested the scepter of authority from man, by securing man's loyal obedience to his own suggestion and council. This earthly scepter Satan held by the full right of conquest, seemingly without challenge from Jehovah, until the first advent of the Last Adam.⁴

Christ, the Last Adam, through His death, burial, and resurrection served the death blow that "crushed the head" of Satan (Gen. 3:15; John 12:31; 16:11; Col. 2:13-15). Although the sentence has not yet been executed, the certainty of punishment is as sure as Scripture (Matt. 25:41; Rev. 20:10). For now Satan has been allowed by God to retain his position as "_____ of the power of the air" (Eph. 2:2) carrying out his strategic plans through his demonic forces.



What Are Satan And The Demons Up To?

Unger writes:

Satan's abode and base of operation is not in hell, but in the heavenly realms—not, however, in the third heaven or heaven of heavens (2 Corinthians 12:2). There the ascended Christ is seated "far above all rule, and authority, and power, and dominion" (Ephesians 1:21). Satan was expelled from this highest heaven, evidently not at the time of his primeval fall (cf. Job 1:6), but after Christ completed his redemptive work and glorious ascension. As "prince of the power of the air" (Ephesians 2:2), Satan and his wicked minions are confined to the first and second heavens.⁵

It needs to be remembered that Satan, like other angelic beings, is _____ omnipotent, omniscient, nor omnipresent. Thus, Satan carries out his strategies through his organized host of demons ranked as "principalities," "powers," "world forces of this darkness," and "spiritual forces of wickedness in the heavenly places" (Eph. 6:12). These demons not only carry out Satan's desires, but are also constantly gathering information about people that Satan can use in carrying out his schemes to destroy Christians. Unger describes the character of demons:

The character of demons reveal what they can do to their victims. Invisible, extremely intelligent, strong, and totally depraved personalities can do a great deal of harm to the un-regenerate person, leading him into evil (Ephesians 2:2, 3; Colossians 1:13). As believers it is good to know that God is for us and that Christ's victory is complete. He protects us from evil. *The healthy Christian will never suffer from occult oppression (italics mine).*⁶

The natural questions that arise are, "What can demons do to men in general?" and "What effect can they have on Christians specifically?" Dr. Merrill Unger gives us five ways in which demons can affect mankind. They include:

(1) Demons Use Men To Oppose God

"Satan's main occupation is _____ to God's will. The name 'Satan,' given to

Lucifer after his fall, means ‘adversary’—God’s adversary (Job 1:6; Matthew 13:39), and man’s especially when man loves and serves God (Zechariah 3:1; 1 Peter 5:8). ...It was the intrusion of Satan’s will against the divine will that introduced sin into a sinless universe and transformed ‘Lucifer’ (Lightbearer) into ‘Satan’ (Opposer). Satan’s rebellion fixed the pattern of satanic and demonic attitude as opposition to God and exaltation of self.” (Ibid., pp. 28-29). Abel’s murder (Gen. 4:8), Herod’s slaughter of children (Gen. 4:8) and the serpent’s seeking to slay the promised seed through the leaders of the Jewish nation (Gen. 3:15) show how effective Satan is in using men to oppose God.

(2) Demons Can Oppress the Mind

“Bondage to demonic forces can be of varying degrees, as can yieldedness to God and control by the Holy Spirit. The Bible clearly teaches that man _____ himself to evil powers through the fall (Gen. 3:15; 2 Cor. 4:4; Col. 1:13; Eph. 6:10-20). Some unsaved people who live a balanced moral life are only mildly influenced by demonic spirits, while others, who flout God’s moral laws, are severely influenced to the point of subjection. Others are so dominated that they are oppressed and tormented, and some are completely possessed by evil spirits.”(Ibid., p.30)

(3) Demons Can Oppress the Body

“Demons can cause physical ailments such as dumbness (Matt. 9:32-33), blindness (Matt. 12:22), and various other defects and deformities (Luke. 13:11-17). In all such cases medical and psychiatric treatment are of no avail, because the cause is demonic. Only by dealing with the spiritual cause of the malady can it be cured.” (Ibid., p. 32-33) It needs to be stated that the Bible is clear that _____ all sickness is from demonic origin (Matt. 4:24; 8:16; 9:27-31).

(4) Demons Alienate Men from God

Dr. Unger relates the fact that cult involvement calluses the unbeliever against the gospel. It also infects the believer by making him “deadly indifferent to the Word of God, prayer, worship, and spiritual life in general.” (Ibid. p. 33)

(5) Demons Hinder Men’s General Welfare

“Under their leader, the arch-tempter Satan, demons subject man to temptations (Genesis 3:1-7; Matthew 4:3; John 13:27; Acts 5:3; 1 Thessalonians 3:5). Satanic and demonic solicitations are both negative and positive (Matthew 13:38, 39). Satan and his helpers not only destroy the good seed in men’s hearts; they sow bad seed. Sometimes evil spirits endanger man’s temporal safety by exercising a certain control over natural forces. Satan employed lightning, a whirlwind, and disease to afflict Job (Job 1:12, 16, 19; 2:7). The woman in a weakened condition has been held in bondage by Satan for eighteen years (Luke 13:11, 16). The demons’ primary objective is to

destroy peace and harmony and to introduce as much anguish, grief, misfortune, privation, suspicion, anxiety, and confusion as possible into human life.” (Ibid., p.34-35).



How Do Satan & His Demons Affect Believers?

Satan’s Influence Through The World

In the above section we dealt in general with how Satan and his demons affect mankind. We mentioned also some biblical examples of how they can affect the believer. In this section, we want to deal more specifically with how we as believers are affected. In *Chapter 8 of Equipping The Saints - The Basics*, we pointed out that the Bible reveals three sources of temptation for the believer—the World, the Flesh, and the Devil. Although these sources are distinct, they all, in a sense, work together to affect the believer and lead or tempt him to depart from God’s revealed will. For instance, one of Satan’s most effective schemes to lead the believer astray is to use the _____ and beliefs of the world system. Unless we as believers are constantly checking our belief system against the grid of God’s objective truth—the Bible, we can easily buy into a worldly belief that puts us at odds with God in that area.

This is exactly what Paul warned us about in Romans 12:1-2 when he stated, “I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to *this world* [Gr. *kosmos*] but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.” Chafer writes of this world system, “This *cosmos* system is largely characterized by its ideals and entertainments and these become allurements to the Christian who is in this *cosmos* though not part of it.”⁷

The Christian can very easily, if he is not careful, incorporate into his thinking elements of worldly philosophies such as secular humanism, communism, socialism, materialism, and post-modernism. In addition, the institutions of our society, since they are part of the world system, are infiltrated by these same satanic philosophies. The Christian must constantly check what the government promotes and propagates through government programs and educational institutions. The most effective way for Satan to bring down a nation is to affect the thinking of its people so that it lines up with the worldly philosophies he has inspired. As well, false _____ beliefs are used by Satan to “trip-up” the Christian and make him less effective. What you believe will affect how you act! This is why sound doctrinal teaching should be a consistent part of the Christian’s spiritual diet.

Satan’s Influence Through Our Flesh

In Paul’s letter to the Galatian believers he states the following, “But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire

against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please" (Gal. 5:16-17). The Greek word translated "flesh" here is *sarx*. Chafer states of the word, "...when sustaining an ethical significance [which it is in our passage], [it] refers to that part of man which, because of the fall, is opposed to God and to holiness. It is a fallen nature which, though expressing itself through the deeds of the body, is, nevertheless, to be identified as that which is immaterial and related to the material only as all that is immaterial is resident in, and expressed through, the material."⁸ So the "flesh" here is the fallen nature we inherit from Adam that has a natural bent toward sin. We are all born with such a nature (Rom. 5:12).

Paul expressed his struggle with the flesh in Romans chapter seven when he stated, "I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of good is not" (Rom. 7:18). When we become Christians we are said to have "died to sin." Paul goes on to explain that this death to sin means that we are no longer "slaves to sin," (i.e. it does not sovereignly reign over us anymore) not that our sin natures were annihilated. We will struggle against our _____ as long as we are on this earth (Gal. 5:17). Paul states that the works of the flesh are, "...immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God" (Gal. 5:19-21).

In James' epistle he gives a step by step description of how temptation leads to sin and death. In dealing with temptation we ultimately make a choice to sin or to obey. Although the world and the devil are outside sources of temptation, it is ultimately our "own [inner] lust" that is the ultimate source of temptation (James 1:14). J. Ronald Blue comments on James 1:14, "The source of temptation is from _____ a person; it is his own evil desire, lust, or inner craving. He is dragged away and enticed. This inner craving draws a person out... like a fish drawn from its hiding place, and then entices him (*deleazomenos*, from the verb *delazo* 'to bait, to catch a fish with bait, or hunt with snares'). So a person both builds and baits his own trap."⁹ Falling to temptation progresses from craving (many times creating curiosity) (James 1:14), then enticement (James 1:14), then conception of sin (the volitional choice to give in to the temptation) (James 1:15a), then the birth of sin (the actual act of sin) (James 1:15b), and the end result is spiritual poverty and moral (and sometimes physical) death (James 1:15c). Although the full responsibility of falling to temptation is the Christian's, it needs to be kept in mind that it is Satan who has created this world system that displays before the believer so many sinful _____. This is the way Satan is involved in affecting a Christian through the flesh.

Satan's Direct Influence

In light of the proliferation of books out today teaching that Christians can be demon-possessed, it is important for us to show the unbiblical nature of such teaching. The

Bible is clear that at the point of salvation the Holy Spirit takes up permanent residence within us (Eph. 4:30). Paul writes, "Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God?" (I Cor. 6:19). Tommy Ice and Robert Dean state:

The Holy Spirit lives, inside everyone who knows Christ. He dwells in their house. In addition, 1 John 4:4 tells us, "Greater is He who is in you [the Holy Spirit] than he who is in the world [Satan and the demonic]." Therefore a demon is not able to enter and take control of a believer because the Holy Spirit lives there. We could picture it this way: Since the Holy Spirit lives in the house of a believer, then every time a demon knocks at the door the Holy spirit answers. Since God the Holy Spirit is stronger than any demonic beings including Satan himself, then no demon or evil spirit could enter. It's that simple: God is greater than Satan, and thus He protects His children.

Several other New Testament passages indicate that Christ's victory over Satan and the demonic was so great that he _____ come back and repossess believers. Jesus prayed in His great high-priestly prayer that the Father "keep them [Christians] from the evil one" (John 17:15). We know that the Father has heard and is fulfilling Christ's request. The apostle John later wrote that each believer is kept by God and that "the evil one does not touch him" (1 John 5:18). It is hard to imagine how a believer could be demon-possessed but also be said to have not been touched by the evil one! Certainly this passage would add weight to the teaching that believers cannot be demon-possessed.

Paul declared in 2 Thessalonians 3:3 that "the Lord is faithful, and He will strengthen and protect you from the evil one." This protection is based upon the _____ faithfulness. It is hard to believe that our faithful Lord's protection would allow one of His children to become demon-possessed. It doesn't make sense in the light of Scripture.¹⁰

Although Christians cannot be possessed, they can be severely oppressed or influenced. Satan employed lightning, a whirlwind, and disease to afflict Job (Job 1:12, 16, 19; 2:7). And cult involvement infects the believer by making him "deadly indifferent to the Word of God, prayer, worship, and spiritual life in general."¹¹ In some cases, God may allow Satan and his minions to oppress Christians who choose to become involved in some type of open rebellion toward Him, such as immorality, for _____ purposes (1 Cor. 5:1-5). In Paul's case, he was given what was possibly a physical illness (i.e. sight problems; Gal. 4:14-15; etc.) which was caused by a demon, to keep him humble (2 Cor. 12:7).

God Is Still Sovereign

In light of all that we have discussed, it must be constantly kept in mind that God is still _____ over all that Satan and the demons do. Unger writes:

God is sovereign and in perfect control of the universe. His plan will prevail in spite of satanic opposition. ... God... uses demons to chasten the godly. In Peter's case, the Lord used Satan's sifting to separate truth from falsehood (Luke 22:31). Job was refined in his furnace of satanic testing (Job 42:5, 6). The immoral Corinthian believer was delivered to Satan for physical death that he might be preserved for spiritual and eternal life (1 Corinthians 5:5).¹²



What Should Be Our Response To Satan's Attacks?

Unfortunately, there is much un-biblical teaching being propagated on how we are to relate to satanic and demonic attacks. With this in mind, it is important that we know what the Bible commands the believer to do in response to Satan's attacks. Ice and Dean write:

The only command given to believers for dealing with Satan is to _____ the devil. It is significant that this command is given three times in the New Testament (1 Peter 5:9; James 4:7; Ephesians 6:13). The word translated "resist" means "stand against" or "to oppose." It is a compound of a Greek preposition *anti*, meaning "against," and *histami*, which means "to stand." The word came to mean "to set oneself against, to oppose, to resist, to withstand."

Ephesians 6:10-18 is the well known passage where the believer is instructed to put on the armor of God. The reason given is so that he will be able to resist or stand against the devil. Notice that when Paul tells us why we are to put on the armor he says that it will enable us to *stand against (antihistami) (verse 13)*, but also that we may be able to *stand firm*. The word for "stand firm" is simply another form of the word used for "resist." It is the Greek word *histami*, which means "to stand." We resist the devil by putting on the armor of God.¹³

The Bible is clear that our posture against Satan and his minions is to be _____ as opposed to offensive. He has not called us to "attack the enemy" but to "stand firm" against the attacks. But to be able to stand firm we must learn to put on and use the armor He has given us. This is important to keep in mind, for as Ice and Dean state,

When believers go on the offensive against Satan they are stepping out of their legitimate bounds by becoming involved in situations which the Lord has never intended for them. This offensive type of response was described by Peter as characteristic of false teachers (2 Peter 2:10, 11). Often this opens the door to demonic oppression in the believer's life.¹⁴



What Is Our Protection Against Satan And His Demons?

As we have seen, Satan is very intelligent and has a well organized strategy to reek havoc with believers. But God has supplied us with the resources to stand against the satanic powers that seek to destroy us. In Paul's letter to the Ephesian believers, he tells us how to stand against the "schemes (*methodias* 'expert methods') of the devil" (Eph. 6:11). His use of the soldier metaphor is probably the result of his writing this letter during his first Roman imprisonment where he was chained to a soldier who guarded him (Acts 28:16, 20). Paul's command is to "... be strong in the Lord, and in the strength of His might" (6:10). The verb here is in the same form as "be filled with the Spirit," in 5:18. The present tense indicates that this is something that we must constantly do. That is, draw power from the Lord; the strength of his might. Lenski writes, "The durative present tense is important: we must constantly _____ power in this our union with the Lord, since we need it all the time, lest at any time we be caught by the enemy."¹⁵ The only way for us to fulfill this command of being strong

in the Lord is to fulfill the next command Paul gives. Paul commands us to “put on the full armor of God” (6:11). The verb “put on” is in the middle voice and could be translated “you yourself put on the full armor.” This shows our personal responsibility to put on the armor. At the same time we need to remember that the armor is the armor of *God!* It is *God* who supplies this armor. As Peter reminds us “His divine power has granted us *everything* pertaining to life and godliness...” (2 Pet. 1:3–4).

Paul then gives us a needful reminder. The battle that we engage in each day is of a spiritual nature. He writes, “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places” (6:12). Satan resides in the heavens until he is cast down to earth in the middle of the Tribulation period (Rev. 12:9-10). Until then he is the “prince of the power of the air (Eph. 2:2). In addition, most scholars believe the listing here is a system of ranking for Satan’s demonic host. Enns writes:

Ephesians 6:12 refers to “[a] ranking of fallen angels”: *rulers* are “those who are first or high in rank”; *powers* are “those invested with authority”; *world forces of this darkness* “expresses the power or authority which they exercise over the world”; *spiritual forces of wickedness* describes the wicked spirits, “expressing their characteristic and nature.” [For instance] Daniel 10:13 refers to the “prince of the kingdom of Persia” opposing Michael. This was not the king of Persia but rather a fallen angel under Satan’s control; he was a demon “of high rank, assigned by the chief of demons, Satan, to Persia as his special area of activity” (cf. Rev. 12:7).¹⁶



What Is The Armor Of God?

Obviously, if Paul tells us that the only way to stand firm against the schemes of the devil is to “put on the full armor of God (vv. 11, 13), it is extremely important for us to understand what the armor is and how to “put it on.” There are six pieces that Paul lists that make up the full armor we must put on to be prepared for battle.

Girding the Loins with _____ (The Belt)

For a Roman soldier the belt was a very important piece of equipment. A Roman soldier normally wore a long, free-flowing tunic. This would obviously get in his way if he were in a battle, hindering his movements. So he would strap a belt around his waist, then pull the loose ends of the tunic through it in order to keep it out of his way. This prepared him for action and kept him from stumbling or being hindered by the tunic.¹⁷

Although some believe Paul is referring to a believer’s faithfulness and integrity here, it is more in keeping with the context that he is referring to the Word of God as objective truth, that truth that we learn from a thorough study of God’s Word. It is this truth “which prepares us and instructs us about sin in our life, so that we may remove the sin which hinders us in our spiritual warfare.”¹⁸

As we learned in *Chapter 12 of Equipping The Saints - The Basics*, our study of the Word of God is all important in the process of “renewing the mind” (Rom. 12:1-2).

The Breastplate of _____

As we have discussed before there are two aspects of righteousness in regard to the believer. The first is *positional* righteousness. This is that righteousness that Christ imputed to us at the point of our belief (Rom. 3:24; 4:5, 2 Cor. 5:21). It is on the basis of this righteousness that we are counted as holy in our position before God. If that is what Paul is referring to here, then the reminder of this “standing” would protect us against Satan tempting us to question our salvation, and thus our worthiness before our loving Father. Our position before the Father is secure because it is on the basis of Christ’s imputed righteousness that we stand before Him as holy.

But it is possible that Paul is referring more to our personal holiness here. Tommy Ice writes:

The second aspect involves our personal righteousness. This does not refer to our own goodness, for we have none. Instead, it refers to the righteousness and holiness produced in our lives by the Holy Spirit as a result of our growth in Christ and obedience to God. This is the progressive part of our sanctification.¹⁹

And Hoehner states, “As a soldier’s breastplate protected his chest from an enemy’s attacks, so sanctifying, righteous living (Rom. 6:13; 14:17) guards a believer’s heart against the assaults of the devil (cf. Isa. 59:17; James 4:7).”²⁰ Holy living is one of the greatest defenses against Satan’s attacks.

The Gospel of _____ (The Sandals)

In standing firm, the Christian soldier must have sure footing. This comes from having on the right footwear. Because of our response to the gospel we are justified, or declared righteous, before God and are at peace with Him (Rom. 5:1). When fending off one of Satan’s attacks the believer can trust his footwear because he stands on a firm foundation, an eternal relationship with God.

The Shield of _____

Although Roman soldiers carried one of two types of shields, it is the larger one that is mentioned here. This shield was a very large oblong shield, some four feet tall and 2 ½ feet wide. It was used by the soldier to hide behind in protection from the arrows and flaming missiles which the enemy would hurl at him.²¹

“Of faith” is a genitive of content; the shield consists of faith.²² Paul’s point here is that when the fiery darts of Satan are shot toward us, we continue to trust in God and obey Him. Satan’s tricks are neutralized by our trust in God and His Word.

The Helmet of _____

The bronze and leather helmet of the Roman soldier protected his head from arrows or swords. Paul's point here is either that the believer is, as the result of his salvation, presently safe from Satan's attacks or that there is a sure future deliverance (full salvation) from Satan (I Thess. 5:8).

The Sword of the _____ (The Word of God)

Roman soldiers carried two swords but this reference is to the short sword. It was used primarily for defense. Paul uses the Greek word *rhema* here which refers to a specific word or utterance. An excellent demonstration of this is seen in Christ's temptation, where His knowledge of the Scriptures allowed Him to respond to Satan's attacks with specific utterances appropriate for the situation.



How Do I Put On The Armor?

In discussing the Armor of God we mentioned briefly how to put it on, but let us talk more specifically about this important step. In Ephesians 6:10, Paul commands us to "... be strong in the Lord, and in the strength of His might." Ice and Dean write:

This means first and foremost that we must _____ ourselves to Him and His lordship if we are to have victory in our holy rebellion. Submission involves the attitude of humility. This is why the two other passages related to standing against the devil emphasize the attitude of humility. Peter tells us, "Clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you at the proper time" (1 Peter 5:5,6). James' command is almost identical in 4:6 and 4:10. It is between these two sentences that he says, "Submit therefore to God. Resist the devil and he will flee from you."²³

The Greek text gives us a key as to how to put on the last two vital pieces—the helmet of salvation and the sword of the Spirit. Hoehner comments:

The manner in which a soldier takes up these last two pieces of armor [helmet of salvation and sword of the Spirit] is suggested by two Greek participles: "_____ " and "being _____." When the enemy attacks—and on all occasions—Christians are to pray continually in the Spirit (i.e., in the power and sphere of the Spirit; cf. Jude 20). With all kinds of prayers and requests suggests the thoroughness and intensity of their praying. And like reliable soldiers, they are to be keeping alert, literally, "in all persistence" (*en paze proskarteresei*; the noun is used only here in the NT).²⁴

Some Final Thoughts (Satan's Future)



In light of all that we have discussed about Satan's effect on the world system, mankind in general, and the Christian specifically, it is always important to keep in mind that Satan and his demons have a certain destiny (Matt. 25:41). Unger gives us this summary:

Through the career of Satan, demons, and fallen men, God is demonstrating to all the universe the nature and end of moral evil (Matthew 8:29). Demonic doom in the lake of fire (Matthew 25:41; Revelation 20:10-15) will both vindicate God's tolerance of the demons' evil career and demonstrate before all created beings the exceeding sinfulness of sin and its inevitable punishment.

During the great tribulation, Satan and his evil accomplices will be cast down to earth (Revelation 12:7-12), where they will make a last futile attempt to seize control of man and the earth (Revelation 19:20; 20: 2, 3)... The opposition of Satan and his demons can be discerned in every era of church history. The unseen forces of evil will _____ their activity in the latter times (1 Timothy 4:1; Revelation 9:1-21), culminating in the demon-inspired debacle at Armageddon (Revelation 16:13, 14). Not until Satan and his demons are confined to the abyss, the _____ of evil spirits (Zechariah 13:2; Revelation 20:1-3), will the kingdom of righteousness and peace supplant the present satanic world system (1 John 2:17).²⁵

Summary



Although the Bible is silent on the creation of Satan and the angelic host in general, their existence is settled when one accepts that biblical revelation is inerrant and inspired. This results from the fact that the biblical record is saturated with references to both Satan and the angelic host. Satan was created as the "covering cherub" and held an exalted position over the other angels, but in his pride he fell believing that he could become like God (Isa. 14:12-14; Ezek. 28:12-17). He is now the "god of this world" and took with him in his fall about 1/3 of the angels. These fallen angels we call "demons" or "unclean spirits." These are Satan's army to carry out his evil schemes and gather information on the "enemy."

Satan and his minions use their powers to oppress the minds of men, oppress the body, alienate men from God, and hinder man's welfare. Believers are influenced through the satanic world system by the philosophies that are at odds with God's revealed truth and by its entertainments that appeal to the flesh. The Christian that chooses to rebel against God's will and involves himself in immorality may be chastened by God through the use of demonic oppression.

The Christian response to the schemes of Satan is to stand firm, putting on the full armor of God. The armor includes: the belt of truth, the breastplate of righteousness, the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit. The armor is put on through being yielded to the lordship of Christ through a humble attitude, and secondly, through praying and being alert.

“Through the career of Satan, demons, and fallen men, God is demonstrating to all the universe the nature and end of moral evil (Matthew 8:29). Demonic doom in the lake of fire (Matthew 25:41; Revelation 20:10-15) will both vindicate God's tolerance of the demons' evil career and demonstrate before all created beings the exceeding sinfulness of sin and its inevitable punishment.”



Test Your Knowledge

1. The _____ of Satan's creation is uncertain but his existence is not, based on the many references to him in Scripture.
2. The circumstances behind Satan's fall can be found in _____ 28:12-17 and Isaiah 14:21-14.
3. The New Testament pinpoints Satan's particular sin as _____, conceit, or being puffed up (1 Tim. 3:6).
4. Apparently when Satan exalted himself and fell from his created position, he was followed by a large number of _____ beings (Matt. 25:41; Rev. 12:4).
5. Satan's abode and base of operation is not in hell, but in the _____ realm.
6. The demons not only carry out Satan's _____ but also are constantly gathering _____ which Satan can use in carrying out his schemes to destroy Christians.
7. Satan, like other angelic beings, cannot be in more than one place at a time which means he is not _____.
8. Satan's main occupation is _____ to God's will.
9. Demons can _____ the mind, oppress the body, _____ men from God, and hinder the general welfare of man.
10. Satan influences Christians through the world system by infecting them with world philosophies such as secular humanism, communism, socialism, _____, and post-modernism.
11. Satan also strives to tempt the believer through worldly ideals and _____.
12. Although Christians cannot be demon-possessed, if they choose to turn from God and become involved in some type of open _____, God may use demonic oppression to chasten the believer.
13. Our response to Satan's attacks is to _____ firm and put on the full _____ of God.
14. Putting on the armor involves yielding to the lordship of Christ through _____, as well as praying and being _____.
15. In light of all that we have discussed about Satan's effect on the world system, mankind in general, and the Christian specifically, it is always important to keep in mind that Satan and his demons have a _____ destiny (Matt. 25:41), eternal death in the lake of fire.



Suggested Reading

Chafer, Lewis S. *Satan: His Motives and Methods*. Grand Rapids: Kregel Publications, 1994.

Ice, Thomas and Robert Dean. *Overrun By Demons*. Eugene, OR: Harvest House Publishers, 1990.

Unger, Merrill F. *Biblical Demonology*. Grand Rapids: Kregel Publications, 1994.



Endnotes

¹ Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), p. 294.

² Charles C. Ryrie, *Basic Theology* (Wheaton, IL: Victor Books, 1986), p. 143.

³ Merrill F. Unger, *Demons In The World Today* (Wheaton, IL: Tyndale House Publishers, 1971), pp. 15-16.

⁴ Lewis S. Chafer, *Satan: His Motives and Methods* (Grand Rapids: Kregel Publications, 1994), p. 22.

⁵ Unger, *Ibid.*

⁶ Unger, *Ibid.*, p. 28.

⁷ Lewis S. Chafer, *Systematic Theology*, 8 vols. in 4 (Grand Rapids: Kregel Publications, 1993), 2:330.

⁸ *Ibid.*, 2:189.

⁹ J. Ronald Blue. "James" in *The Bible Knowledge Commentary - NT* eds. John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1983) p. 822.

¹⁰ Thomas Ice and Robert Dean, Jr. *Overrun by Demons* (Eugene, OR: Harvest House Publishers, 1990), p. 119-120.

¹¹ Unger, *Ibid.*, p. 33.

¹² *Ibid.*, p. 34.

¹³ Ice and Dean, *Ibid.*, p. 135-136.

¹⁴ *Ibid.*, p. 136.

¹⁵ R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Galatians, Ephesians and Philippians* (Minneapolis, MN: Augsburg Publishing House, 1937), pp. 656-657.

¹⁶ Enns, *Ibid.*, p. 289.

¹⁷ Ice and Dean, *Ibid.*, p. 139-140.

¹⁸ *Ibid.*

¹⁹ *Ibid.*, 142.

²⁰ Harold W. Hoehner, "Ephesians" in *The Bible Knowledge Commentary - NT*, eds. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1983), p. 643.

²¹ Ice and Dean, *Ibid.*, p. 144.

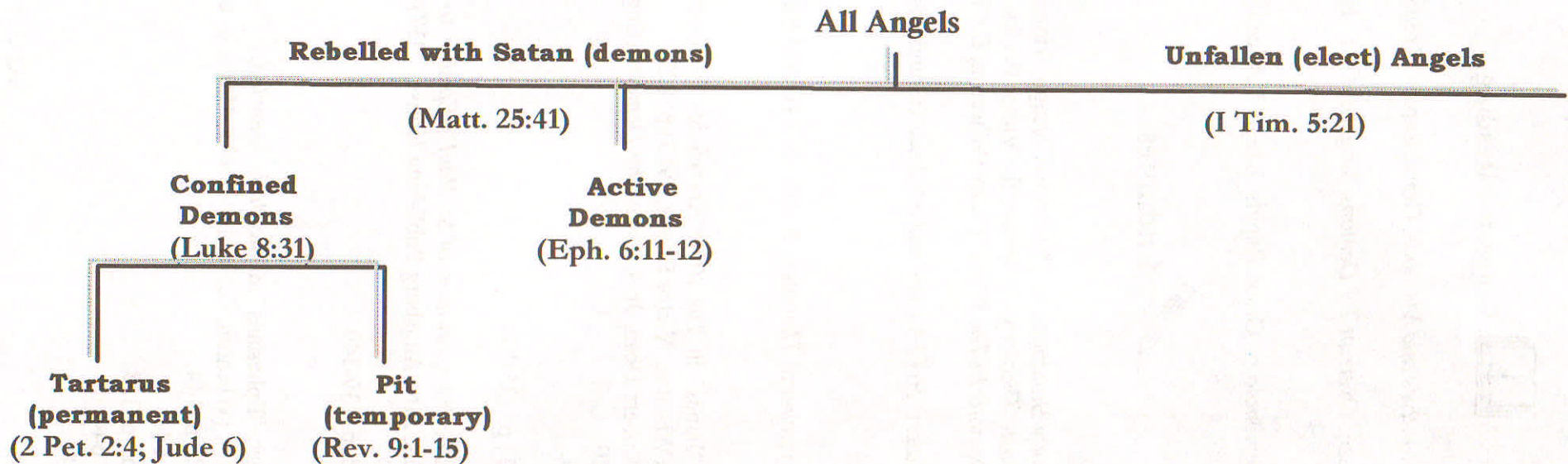
²² Hoehner, *Ibid.*, p. 644.

²³ Ice and Dean, *Ibid.*, p. 138.

²⁴ Hoehner, *Ibid.*, p. 644.

²⁵ Unger, *Ibid.*, p. 34.

CLASSIFICATIONS OF ANGELS[†]



[†] This chart was created through a modification of the chart from Charles C. Ryrie's, *A Survey of Bible Doctrine* (Chicago: Moody Press, 1972), p. 97 and a chart in *Basic Theology* (Wheaton: Victor Books, 1987), 160, by the same author.



Chapter 8

The Christian Life & Future Events

Can We Know The Future?

NOW YOU CAN CONSULT WITH THE PSYCHIC OF THE STARS!!! "LEARN WHAT THE FUTURE HOLDS FOR YOUR ROMANCE, FINANCES, AND CAREER!!!" "THIS IS THE KEY TO WINNING THE LOTTERY!!!" There has probably never been a time in history when more people are seeking ways to know the future. Psychics and seers of all kinds proclaim their mystical abilities to know the future, on television and in magazines and newspapers. Dignitaries and entertainment celebrities have their own personal "advisors" who give them secrets from the "spiritual world." But the question is, "Can we know the future?" For the Bible believing Christian, the answer to this question is yes. We can know the future. Not because someone has some special ability to receive answers to their questions from the "spiritual world," but because God has already revealed to us in His Word the pre-ordained course of history and its ultimate culmination. The sovereign God who created the universe is carrying out His plan to redeem His elect, destroy evil, and bring in everlasting righteousness; and He has recorded how and when He will do this in His revelation to man. But in this day of so much interest in the future, even many Bible believing Christians are saying it is not important for us to study future events. Are they right? Let's start our discussion by asking the question, "Why study future events?"



Why Study Future Events?

Dr. Roy Zuck in his excellent book *Basic Bible Interpretation* states the following about the practical value of studying prophecy:

Though differences of opinion have prevailed for many years on how to interpret the Bible's prophetic statements, the Bible does give a number of reasons for studying its prophetic literature.

Prophecy _____

After assuring the Thessalonian believers that their believing loved ones who had already died would precede the Rapture of the living saints, Paul wrote, "Therefore encourage [*parakalei*] each other with these words" (1 Thess. 4:18). This news provided comfort and encouragement (the Greek word *parakalei* has both shades of meaning).

In the Upper Room Discourse, Jesus introduced His comments about returning to heaven with the words, "Do not let your hearts be troubled" (John 14: 1). No doubt the disciples were calmed when hearing Jesus say He would return to "take you to be



with Me that you may also be where I am" (v. 3; cf. 17:24).

Prophecy _____

Our age is characterized by immorality, violence, insecurity, hatred, and increased disregard for spiritual things. And terrible days are yet to come (2 Tim. 3:1-5). Even so, Christians rest in the fact that God knows and controls the future. For this reason the second coming of Christ is called a "blessed hope" (Titus 2:13), an event that will bring blessing to His own.

Prophecy _____

In the Book of Acts several sermons given by the apostles include God's plans for the future, and as a result a number of people became believers in Christ. Much of Peter's message in 3:12-26 spells out how Jesus fulfilled a number of Old Testament prophecies. "Many who heard the message believed" (4:4). In Athens Paul concluded his message on Mars Hill (Areopagus) by affirming that God "has set a day when He will judge the world with justice by the Man He has appointed" (17:31). As a result of Paul's message a few people believed in Christ (v. 34). [Also], when Paul was under house arrest (28:30), he preached the kingdom of God and taught about the Lord Jesus Christ (v. 31). And in this century many people have come to Christ as a result of hearing sermons on prophetic events.

Prophecy _____

Knowing that the Lord may come at any moment influences believers to lead lives pleasing to the Lord. Immediately after referring to the "blessed hope" Paul referred to the Lord's desire "to purify for Himself a people that are His very own, eager to do what is good" (Titus 2:14). As believers look forward to the new heaven and the new earth, they should "make every effort to be found spotless, blameless and at peace with Him" (2 Peter 3:14). John affirmed that when Christ "appears, we shall be like Him," and then he added, "Everyone who has this hope in Him purifies himself, just as He is pure" (1 John 3:2-3).

Prophecy _____

In view of the brevity of life and the soon return of the Lord, which Paul said would occur "in a flash, in the twinkling of an eye" (I Cor. 15:52), believers should "stand firm," letting nothing move them and always giving themselves "fully to the work of the Lord" (v. 58). Since each believer must "appear before the Judgment Seat of Christ" (2 Cor. 5:10), we should "try to persuade men" to come to Christ for salvation (v. 11). "Christ's love compels us" or motivates us to action (v. 14).

Prophecy _____

Bible prophecy presents many details about what God will do in the future. These facts, given in many parts of the Bible, present a harmonized pattern of God's future program for the church, the world, unbelievers, nations, and Satan [NIV text].¹

Can We Know For Sure?



Massive confusion has occurred over the past several years in the area of prophecy. The confusion caused by many misguided interpreters has caused much disillusionment

among the evangelical community about future events and our ability to be certain about them. But it has not always been this way. In the early to middle part of this century there was a proliferation of Bible and prophecy conferences in the United States. Out of these conferences some of our most solidly evangelical Bible institutes and seminaries were born. During this period much study was done in the area of Biblical prophecy. The result was a general consensus that the next event on the prophetic calendar was the return of the Lord for His Church (**The Rapture**). This event would be followed by seven years of God pouring out His wrath on earth in fulfillment of Daniel's 70th week (Dan. 9:24-27; Rev. 6-19; **The Tribulation**). This would culminate in God's sovereignly leading the Jewish people to recognize their Messiah as He returns at the end of those seven years (Zech. 12; Rom. 11; Rev. 19; **The Second Coming**) and His reign on the throne of David in Jerusalem for a thousand years (Rev. 20; **The Millennial Kingdom**).

This general consensus resulted from Bible scholars taking prophetic passages at face value and interpreting them literally as they did the rest of the Bible text. This is the type of interpretive method we have looked at in *Personal Bible Study (Equipping The Saints - The Basics)* and *Bible Interpretation*. As Dr. Paul Lee Tan states, "The only dependable approach to prophecy... is the _____ method of interpretation. This method assumes that Bible prophecy, written in regular human language, should be interpreted according to the laws governing written communication. It is a trustworthy and God-honoring method of interpretation which takes the Bible at its word."² This approach clears up much of the confusion over God's prophetic program and gives us a clear picture of the overall outline of these events. Let us then look at what will be the next event in God's timeline.



What's The Next Event In God's Prophetic Plan?

In John 13:33, Jesus reveals to his disciples that He will soon go away and that where He is going they cannot immediately follow. This disturbed the disciples greatly and Christ sensed that they were troubled about being apart from Him. Thus, in John 14:1 He starts to tell them about where He will be going and indicates that they "know the way" to where He is going.

"Let not your heart be troubled; believe in God, believe also in Me. In my Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also. And you know the way where I am going." Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?" Jesus said to him, "I am the way, the truth, and the life; no one comes to the Father, but through Me" (John 14:1-6).

Christ told His disciples that His destination was "the Father's house" and Peter indicates in his sermon at Pentecost that Christ "ascended into heaven..." (Acts 2:32-36), thus, the "Father's house" is located in heaven. Many scholars believe Christ, in His reference to "dwelling places," is here referring to the "New Jerusalem"

(Rev. 21:2). Christ indicates that after He prepares their dwelling places, He will return and “receive” them to Himself. He qualifies this in His statement, “... that where I am, there you may be also.” This is the first time that Christ revealed that He would return to get His disciples and take them to _____ . (**The Rapture**).

More information is given on this event in Paul’s first letter to the believers in Thessalonica. In I Thessalonians 4:13, Paul is writing to give them information about the fate of those brethren who had died since he was with them last. His motivation is to comfort them (4:18). He writes in 4:14, that on the basis of our belief in the resurrection of Christ, we should also realize that Christ will return some day and there will be another resurrection. He then gives the series of events that will be involved in this resurrection. First, he makes it clear that those who are alive will not have an advantage over those who have preceded them in death. Christ will descend from heaven (“the Father’s house”) “with a shout, with the voice of the archangel, and with the trumpet of God...” (4:16). Then, the bodies of those who have died before Christ’s return for His Church will be resurrected, and their resurrected (glorified) bodies will unite with their spirits which have been in the presence of Christ since their death (Phil. 1:23; 2 Cor. 5:8). Next, “we who are alive and remain shall be caught up (*harpazo*) together with them in the air, and thus we shall ever be with the Lord” (4:17). The Latin term for the Greek verb *harpazo* is *rapere*, thus this event came to be known as “the _____” of the Church. This event could happen at any time, and in light of this we should be living lives of righteousness as we anticipate this “blessed Hope and glorious appearing of our Great God and Savior Jesus Christ (Tit. 2:13).” The Greek term *harpazo* literally means, “to *snatch*, [or] *seize* i.e. take suddenly and vehemently, or to take away in the sense of [to] 1. *steal*, *carry off*, *drag away*.”³ Just as this would have been a comfort to the original readers of this letter, so it should be a comfort to us when we lose Christian family and friends to death.



What And When Is The Tribulation?

The Time & Events of the Tribulation

Although this period is discussed in several Old Testament passages, the passage that provides the basic framework for this period of time is Daniel 9:24-27. There we read:

“Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place. So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and

on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

In Daniel's concern for _____ nation and _____ (Jerusalem), he poured out his heart to God in intercession. In response, God let him know that He had determined that before He brought "in everlasting righteousness" to the nation, there would be a period of _____ weeks of years or _____ years (see Chart at end of chapter). The first period of time would be "from the decree to restore and rebuild Jerusalem until the Messiah the Prince." This period will be "seven weeks" plus "sixty two weeks" or 483 years. At the end of the sixty-two weeks "the Messiah will be cut off." This occurred when the Messiah (Jesus Christ) was rejected by the leaders of the nation at the Triumphal Entry (Luke 19: 28-40). Although it was not revealed to Daniel, we now know why the last week of years was separate from the previous weeks. This period is the _____ Age when God is using Christ's Church to evangelize the peoples of the world, Jew and Gentile. This Church Age will end in the Rapture, and then the seven years of the Tribulation will start to tick off God's time clock.

Daniel indicates that the seven year period will begin with the signing of a covenant. This covenant will be made between "the many" which contextually refers to the Jewish people (vs. 24 "your people," "your holy city"), and the "he" that signs the covenant refers back to the "prince to come" (vs. 26). This prince is a product of the revived Roman Empire since it was the Roman general Titus and his forces that "destroyed the city and sanctuary" in 70 A. D. Other verses indicate this is the Antichrist, referred to as "the man of lawlessness" (2 Thess. 2:3-4), "the Beast" (Rev. 13:1, 2), "the Antichrist" (1 John 2:18), as well as many other titles (i.e. "the little horn," "the insolent king," etc.). After making the covenant with the Jewish nation, he will break it at the 3 1/2 year mark. Daniel writes, "he will put a stop to sacrifice and grain offering; and on the wings of abominations will come one who makes desolate." Christ referred to this event in Matthew 24:15. It is apparent from this verse that the Antichrist will allow the Jewish people to _____ their temple and resume the Old Testament sacrificial system after signing the covenant with them. At the mid-point of the Tribulation period he will break the covenant, stop the sacrifice, and as Paul reveals in his second letter to the Thessalonians, he will "exalt himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God" (2 Thess. 2:4).

The passage also indicates that at the end of the second 3 1/2 year period the Antichrist will be _____ (Dan. 9:27; Rev. 19:20). The entire seven year period is described in more detail in Revelation 6-19.

What Is The Purpose of the Tribulation?

"God's basic purpose for the Tribulation is that it be a time of judgment, while at the same time holding forth the grace of the gospel, which will precede Christ's 1000-year

reign in Jerusalem from David's throne."⁴ Dr. Arnold Fructenbaum divides God's purpose into three aspects.⁵

- **To make an end of wickedness and wicked ones.**

Isaiah 13: 9—"Behold, the day of the Lord is coming,
Cruel, with fury and burning anger,
To make the land a desolation;
And He will exterminate its sinners from it."

Isaiah 24:19, 20—"The earth is broken asunder,
The earth is split through,
The earth is shaken violently.
The earth reels to and fro like a drunkard,
And it totters like a shack,
For its transgression is heavy upon it,
And it will fall, never to rise again.

The first purpose for the tribulation is seen to be a _____ in history upon the whole world for its sins against God, in a way similar to that of the global flood in Noah's time (Matthew 24:37-39).⁶

- **To bring about a worldwide revival.**

This purpose is given and fulfilled in Revelation 7:1-17: During the first half of the tribulation, God will _____ the world by the means of the 144, 000 Jews and thus fulfill the prophecy found in Matthew 24:14.⁷

- **To break the power of the holy people—Israel.**

Finally, the tribulation will be a time in which God through evil agencies, prepares _____ for conversion and acknowledgment that Jesus Christ is her Messiah, resulting in the second coming of Christ. Fructenbaum notes:

In Daniel 11 and 12, the prophet was given a vision of what conditions will be like for his people (Israel) during the tribulation. Then in Daniel 12:5-7 a question is raised as to how long this period will be allowed to continue.

Daniel 12:5-7—"Then I, Daniel, looked and behold, two others were standing, one on this bank of the river, and the other on that bank of the river. And one said to the man dressed in linen, who was above the waters of the river, 'How long will it be until the end of these wonders?' And I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events will be completed."

This passage provides a third goal of the tribulation. It is to break the power or the stubborn will of the Jewish nation. The tribulation will continue and will not end until this happens. So from this, the third purpose of the tribulation can be deduced: God intends to break the power of the holy people in order to bring about a national regeneration.⁸

The tribulation is referred to by Scripture as a time like the world has never seen. Christ states that it is a time, "...such as has not occurred since the beginning of the world until now, nor shall ever be" (Matt. 24:21; see also Dan. 12:1; Joel 2:2). The world will see unprecedented destruction and a massive out-pouring of evil as the _____ ministry of the Holy Spirit is taken out of the way (2 Thess. 2:6-7).

As we have seen the Church will be raptured before this period. So the natural question is why then should I as a Christian be concerned? Dr. Tommy Ice gives three reasons for studying what the Scripture teaches about the Tribulation:

The tribulation is important for Christians today for several reasons. First, the study of God's Word is always important, and it is to be handled with great care. Regardless of the type of passages studied, whether covenant or chronology, poetry, parable, or prophecy, all are to be diligently studied and applied. "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work" (2 Timothy 3:16, 17). The tribulation is important because Scripture teaches it. ...Second, the tribulation is important because, in a sense, Satan is unmasked and we see his ultimate intentions and purposes. Such an understanding of his plan, if properly applied, can aid the believer today in spiritual warfare. ...For example we note that during the tribulation, Satan uses religion in a false and deceptive way. This stands as a warning for us today. ...Third, the tribulation is important to us because much of what we see today and have seen in the past is a forerunner of that which will come. For example, the current impulse toward globalism should not be surprising for those who are aware of what the Bible teaches is yet ahead. Because our Sovereign God has foreordained such events, we should take comfort from the development of humanity's sinful nature in conjunction with Satan's rebellious plan. Yet both will be brought under the judgment of a righteous and omnipotent God.⁹



Is Christ Returning To Earth Some Day?

In Acts 1:6, just before the ascension of Christ on the Mt. of Olives, Christ's disciples asked Him a very significant question. They asked, "Lord, is it at this time You are restoring the kingdom to Israel?" Christ's answer indicated that it was not their privilege to know when this event would occur. Only the _____ knows because this event was "fixed by His own authority" (Acts 1:7). This was a natural question for these Jews to ask since the prophecies and covenants of the Old Testament spoke of a time when the Messiah would reign in righteousness on the earth on the throne of David in _____ (This will be discussed more in the following chapter - *Systematized Bible Knowledge*). After Christ repeated the Great Commission to them, He begin to ascend into heaven (Acts 1:8-9). Two angels appeared to the

disciples and stated, "This Jesus, who has been taken up from you into heaven, will come in *just the same way* as you have watched Him go into heaven" (Acts 1:11; italics mine). Christ ascended into heaven, visibly, bodily, and from Mount of Olives in Jerusalem and He will return in the same way. This is made clear in passages such as Zechariah 14:4 where we read, "And in that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south." At this time the campaign of _____, which begin in Revelation 16:12-16, will culminate in the final battle and Christ and his holy army will destroy their enemies (Rev. 19:11-21).

This event will follow the Rapture and the seven years of tribulation. It is the return of Christ that will terminate the Tribulation period. At the time of Christ's return, the Antichrist and his forces will be defeated and destroyed. This is described in Revelation 19:11-21. The Antichrist and the false prophet at this time will be thrown into the lake of fire (Rev. 19:20). It is also at this time that Satan will be bound and not allowed to tempt humanity for the period of 1000 years (or a millennium) (Rev. 20:4). This is the period that we refer to as the _____ or the thousand year reign of Christ on earth.

What is the Millennium & the Eternal State?



Dr. Tommy Ice again gives an excellent summary of this period:

The millennium is the biblical doctrine and theological concept of the 1000-year rule of Jesus Christ on earth. The millennial kingdom will be an earthly kingdom in which Christ will reign from Jerusalem and in which all of the specifics of the "land promise" to Abraham (Genesis 12:7) will be fulfilled (Ezekiel 47-48). The fact that the kingdom is an earthly one can be seen from passages such as Isaiah 11 and Zechariah 14:9-21. Other extensive Old Testament passages include: Psalm 2:6-9; Isaiah 65:18-23; Jeremiah 31:12-14, 31-37; Ezekiel 34:25-29; 37:1-6; 40-48; Daniel 2:35; 7:13, 14; Joel 2:21-27; Amos 9:13, 14; Micah 4:1-7; and Zephaniah 3:9-20.

The New Testament also gives significant witness to this coming kingdom as continuity with the Old Testament vision of a future millennial kingdom is maintained. It is the millennial kingdom that Jesus spoke of during the Passover meal before being betrayed and crucified.

And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom" (Matthew 26:27-29; see also Mark 14:25; Luke 22:18).

The most extensive New Testament passage regarding the millennium is Revelation 20, in which John describes a chronological sequence—binding, rebellion, and

judgment of Satan in the millennium. Six times in Revelation 20:2-7, the number 1000 appears, emphasizing the duration of the earthly reign of Christ. Even though Revelation 20 is the only place in the Bible where the specific length of Christ's kingdom is mentioned, the kingdom itself is mentioned and described dozens of times throughout the Bible (for example, Isaiah 60; 62; 65:17-66:24; Jeremiah 31; Ezekiel 40-48; Daniel 2:44, 45; 7:27; 12:1,2; Zechariah 14:8-21).

The future kingdom of God will have two distinct phases, the millennium and the eternal state. However, the overwhelming emphasis of the Bible is upon the 1000-year reign of Christ in His future kingdom known as the millennium. The millennium is a biblical reality that is yet to be realized.

At the end of the millennium there will be a final judgment, known as the "great white throne judgment" of the unbelieving dead who are raised at this time (Revelation 20:11-15). Unbelievers will be cast into the lake of fire and believers will enter the eternal state described in Revelation 21-22.¹⁰

Summary



Since all Scripture is inspired, God Himself, gives us many reasons to study the prophetic passages of the Bible. According to these passages, a study of prophecy comforts, calms, converts, cleanses, compels, and clarifies. Although there is much confusion today over prophetic events, there was a time in the middle of this century when there was a general consensus among most conservative evangelicals on what the Scriptures taught. The general consensus was that the next event on the prophetic calendar would be a return of the Lord for His Church (**The Rapture**), followed by seven years of God pouring out His wrath on earth in fulfillment of Daniel's 70th week (Dan. 9:24-27; **The Tribulation**), which would end in God sovereignly leading the Jewish people to recognize their Messiah as He returns at the end of those seven years (**The Second Coming**) and establishes His reign on the throne of David in Jerusalem for a thousand years (**The Millennial Kingdom**). In light of the fact that Christ will return some day and this world and world system that we see will be burned up, we should be walking in "holy conduct and godliness" (2 Pet. 3:10-13).



Test Your Knowledge

1. God, in His Word, has already revealed to us His _____ course of history. Thus, we can know the future.
2. The Bible lists many practical reasons for studying prophetic events, including the fact that prophecy _____, calms, _____, _____, compels, and clarifies.
3. Interpreting the prophetic passages of the Bible literally shows that the sequence of prophetic events will begin with the _____ of the Church, followed by the _____, then the Second Coming of Christ, followed by the _____.
4. The next prophetic event on God's time-clock is termed (by theologians) the _____ of the Church.
5. The rapture involves Christ returning in the clouds to take the _____ to the Father's House in heaven.
6. In response to Daniel's prayer, God promised _____ weeks of years to the Jewish people or _____ years.
7. The prophetic clock for the Jewish people stopped at 483 years, leaving 7 years on the clock which will tick off following the rapture of the Church. This time is referred to as the _____ period.
8. The three aspects of God's purpose for the tribulation include: (1) to make an end of wickedness and the wicked one, (2) to bring about a _____ revival, (3) to break the power of the _____ people—_____.
9. The angels that appeared to the apostles at Christ's ascension told them He would return in the same way, which means His return will be _____ and _____.
10. Zechariah 12 tells us that Christ will return to the _____ of _____.
11. The 1000-year reign of Christ in Jerusalem is referred to as the _____, or _____.
12. The Millennial Kingdom will be an earthly kingdom in which Christ will reign from Jerusalem and fulfill all the specifics of the "land promise" of the _____ Covenant.
13. The most extensive New Testament passage regarding the millennium is found in _____ chapter _____, although the kingdom itself is described in dozens of places throughout the Bible.



Suggested Reading

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_____. *The Rapture Question*. Grand Rapids: Zondervan Publishing House, 1979.

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Endnotes

¹ Roy B Zuck, *Basic Bible Interpretation* (Wheaton: Victor Books, 1991), pp. 228-30.

² Paul Lee Tan, *The Interpretation of Prophecy* (Rockville, MD: Assurance Publishers, 1974), p. 26.

³ Walter Bauer, *A Greek English-Lexicon of the New Testament and Other Early Christian Literature*, 5th ed., eds. William F. Arndt and F. Wilbur Gingrich, trans. Frederick W. Danker and F. W. Gingrich (Chicago: University of Chicago Press, 1957, 1979), p.109.

⁴ Tommy Ice and Timothy Demy, *The Truth About The Tribulation* (Eugene, OR: Harvest House Publishers, 1996), p. 25.

⁵ Arnold G. Fruchtenbaum, *The Footsteps of the Messiah: A Study of the Sequence of Prophetic Events* (San Antonio, TX: Ariel Press, 1982), pp. 122-126.

⁶ Ice and Demy, *Ibid.*, p. 25.

⁷ Fruchtenbaum, *Ibid.*, p. 123-124.

⁸ *Ibid.*, p. 125.

⁹ Ice and Demy, *Ibid.*, p. 45-46.

¹⁰ *Ibid.*, p. 36-37.

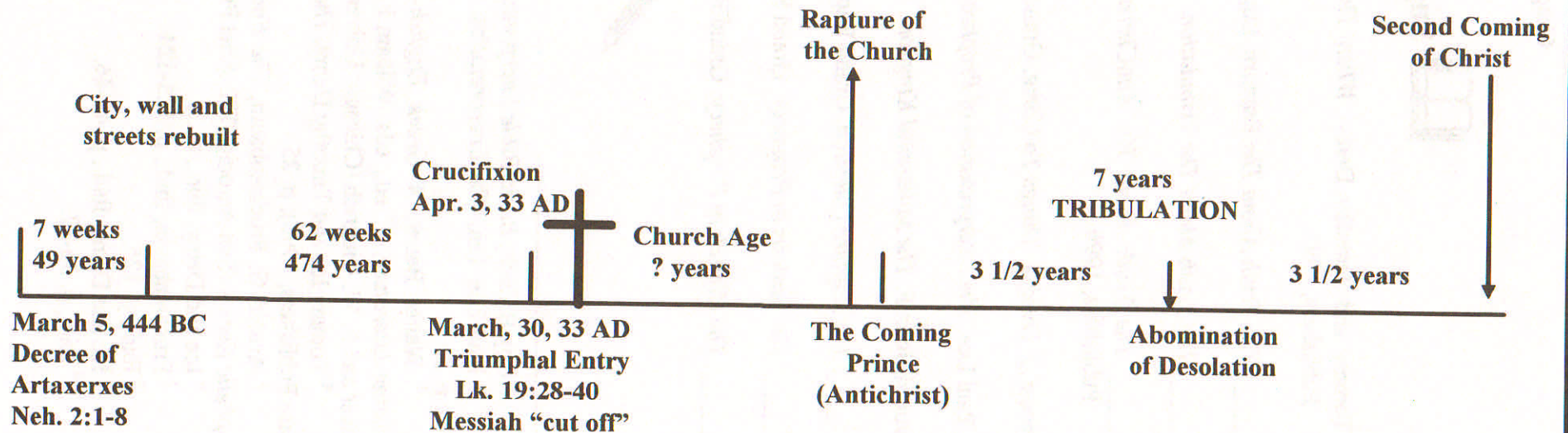
The 70 Weeks of Daniel

(Dan. 9:24-27)

Calculation of 70 weeks

In 444 BC, a decree went out by Artaxerxes that allowed Nehemiah to return to Jerusalem and rebuild the city. So, from 444 BC we count $7 \times 7 = 49$ years later or 395 BC, when the wall, city, and streets were rebuilt. Then we count $7 \times 62 = 434$ years later when Messiah was “cut off” or rejected by Israel as a nation. This was March 30, 33 AD the triumphal entry. Thus, the prophetic time clock for Israel stopped at 483 years (49 years + 434 years = 483 years). This leaves 1 week or seven years left on the prophetic time clock for Daniel’s “people (the Jews)” and “holy city.” In this remaining seven years God will again be dealing with His chosen people, the Jews. This period is what we refer to as The Tribulation.

Diagram of 70 weeks



Rapture and Second Coming Contrasts*

Rapture/Translation

1. Translation of all believers
2. Translated saints go to heaven
3. Earth not judged
4. Imminent, any moment, signless
5. Not in the Old Testament
6. Believers only
7. Before the day of wrath
8. No reference to Satan
9. Christ comes *for* His own
10. He comes in the *air*
11. He claims His bride
12. Only His own see Him
13. Tribulation begins

Second Coming

1. No translation at all
2. Translated saints return to earth.
3. Earth judged and righteousness established
4. Follows definite predicted signs, including tribulation
5. Predicted often in the Old Testament
6. Affects all men
7. Concluding the day of wrath
8. Satan bound
9. Christ comes *with* His own
10. He comes to the *earth*
11. He comes with His bride
12. Every eye shall see Him
13. Millennial kingdom begins

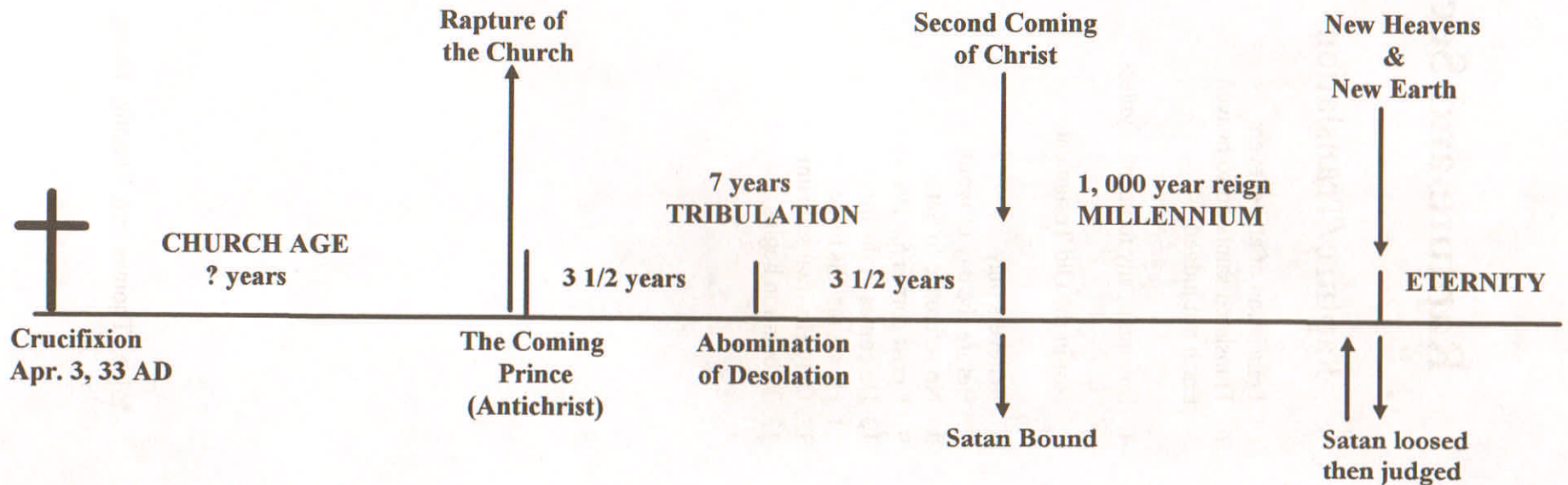
* Ice, Thomas and Timothy Demy, *The Rapture* (Eugene, OR: Harvest House Publishers, 1996), 30.

What Does The Future Hold?

Key Events in the Future

As we have discussed we are now in the period of time called the Church Age. This period of time will end when Christ returns to Rapture His Church (1 Thess. 4:13-18). The Rapture will be followed by the remaining week left on the prophetic time clock for the nation of Israel which the Bible refers to as the Tribulation (Dan. 9:24-27; Rev. 6-19). This period comes to an end when Christ returns to judge the world, bind Satan, and bring in His righteous rule of 1000 years referred to as the Millennial Kingdom (Rev. 20:4). After the 1000 years Satan is loosed and leads a rebellion against Christ's rule (Rev. 20:7-9). He and his cohorts are judged and all are cast into the lake of fire for eternity (Rev. 20: 10). The saved then begin eternity in the New Heavens and New Earth (Rev. 21-22).

Chart of Future Events





Chapter 9

Systematized Bible Knowledge

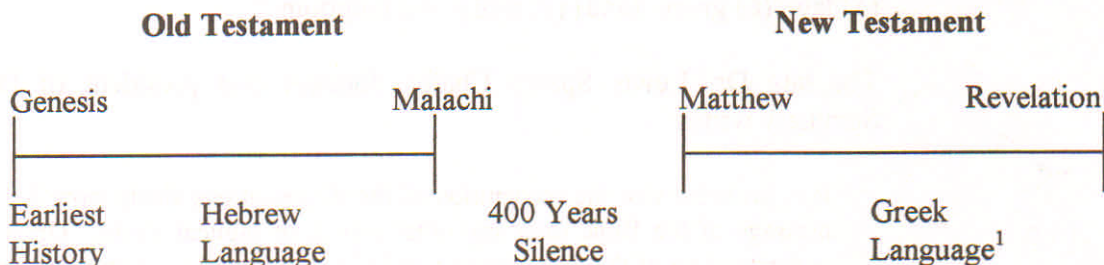
Is The Bible One Book Or Many?

In our next chapter, *Evidences for the Christian Faith*, we will look at the incredible uniqueness of this book we call the Bible, but in this chapter we will look at the continuity of the Bible and learn how the Bible fits together as a whole to make one complete book. This book is the foundation of our Christian faith. As Jesus Christ is the Living Word of God, so the Bible is the written Word of God. This book is the only book with a message that has the potential to change a life for eternity. This is a fact; there is nothing theoretical about it. The annals of history are full of testimonies to this fact. It is not just an historical fact, I know because it also changed my life. It continues to change my life daily as I understand it, and through the power of the Holy Spirit apply it to my life. The message of the Bible brings peace, joy, freedom, and eternal life. We have already discussed Bible interpretation. This is important to note, since we have to clearly understand the Word before we can apply it to our lives. In this chapter we will learn some helpful facts about how the Bible is put together, which will add to our ability to interpret it properly. You see, the Bible is a book of order and structure. Just as God's Creation shows great order and structure (as well as complexity), so His Word shows the same. This chapter will help us to see the overall continuity of God's Word and His covenant program that is being carried out in history.



The Bible Books

Most people know that the Bible is divided into _____ major sections. These are, the Old Testament and the New Testament. These sections could also be called the Old Covenant and the New Covenant (this will be discussed more later). Here is a simple diagram showing these two divisions.



The word "Bible" comes from the Greek word *biblos*. Geisler and Nix write:



The word "Bible" can rightfully claim to be the great-grandson of the Greek word "biblos," which was the name given to the outer coat of a papyrus reed in Egypt during the eleventh century B. C. The plural form of biblos is "biblia," and by the second century A. D. Christians were using this latter word to describe their writings. Biblia gave birth to the Latin word of the same spelling, "biblia," by the same process. The modern English word "Bible" is derived from the Old French, with the Anglicized ending. This word is the product of four stages of transliteration and transmission.²

At this point in your Christian growth, you should memorize the books of the Bible and learn a little about the chronology of the books; in other words, the order in which the books were written and how they fit together. The chart at the end of this chapter breaks down and organizes the books under major headings so they are easier to memorize. Before the next lesson, start to memorize them. It might be easier to memorize the New Testament books first and then those of the Old Testament.

The Chronology of the Books

To understand the message of the Bible properly, it is helpful to understand *chronologically* how the Bible books fit together. Some of the books of the Bible were written approximately 3400 years ago, whereas others were written less than 2000 years ago. God gave certain guidelines that were mandatory in some of the older Bible books that are not still in force for His people today. For this reason, it is important in understanding the Scriptures to be aware of how the books fit together chronologically. As you start to memorize the Bible books, you will also want to start to familiarize yourself with the chronology chart provided at the end of this lesson. Turn there now and scan over it.



What Are Dispensations?

We have already discussed the fact that the Bible is divided into the Old Testament and the New Testament. This alone proves that God chose to relate differently to those in the Old Testament than to those in the New Testament. But if we examine closely, we will see that there are many different time periods. These time periods in which God chose to relate to his people differently are termed "_____." "A dispensation is normally marked off by a new divine appointment and responsibilities with which it begins and by divine judgment with which it ends. Seven dispensations are commonly recognized in Scripture: (1) innocence, (2) conscience, (3) government, (4) promise, (5) law, (6) grace, [and] (7) millennial kingdom."³

The late Dr. Lewis Sperry Chafer, founder and president of Dallas Theological Seminary writes:

It is probable that the recognition of the dispensations sheds more light on the whole message of the Bible than any other aspect of biblical study. Often the first clear understanding of the dispensations and God's revealed purposes in them results in the beginning of useful Bible knowledge and in fostering of a personal interest in the Bible

itself. Man's relation to God is not the same in every age. It has been necessary to bring fallen man into divine testing. This, in part, is God's purpose in the ages, and the result of the testings is in every case an unquestionable demonstration of the utter failure and sinfulness of man. In the end, every mouth will have been stopped because every assumption of the human heart will be revealed as foolish and wicked by centuries of experience.⁴

As Dr. Chafer states, "Man's relation to God is not the same in every age." Thus, it is important for us to understand the different dispensations and understand what God is doing in this dispensation. Dr. Chafer continues:

Since the child of God depends wholly on the instructions contained in the Bible for his direction in life, and since the principles obtaining the various dispensations are so diverse and even at times contradictory, it is important that he recognize those portions of Scripture which directly apply to him if he is to realize the will of God and the glory of God. In considering the whole testimony of the Bible it is almost as important for the believer who would do the will of God to recognize that which does not concern him as it is for him to recognize that which does concern him. It is obvious that, apart from the knowledge of dispensational truth, the believer will not be intelligently adjusted to the present purpose and will of God in the world. Such knowledge alone will save him from assuming the hopeless legality of the dispensation that is past or from undertaking the impossible world transforming program belonging to the dispensation which is to come.⁵

And Dr. Renald Showers writes:

Numerous things in the Bible indicate that God has employed different dispensations or ways of administering His rule throughout history. For example, before the Noahic Flood God did not institute capital punishment for murderers (Gen. 4:9-15), but He did institute it after the flood (Gen. 9:5-6). Between the giving of the Mosaic Law and the death of Christ, God commanded that adulterers in Israel be put to death (Lev. 20:10; Dt. 22:22; Jn. 8:5), but since the death of Christ God does not so command (1 Cor. 6:9-11). While the Mosaic Law was in effect, God required Jews to worship on Saturday (Ex. 20:8-11), but since the death of Christ God does not so require (Rom. 14:4-9; Col. 2:13-17). God's people today do not offer animal sacrifices for sins, but people before Christ's death were required to do so.⁶



The Dispensa- tions of Scripture

Without understanding the seven dispensations of Scripture, great interpretive confusion can occur. Thus, let us look at these dispensations as discerned from Scripture:

1. The Dispensation of _____ (Age of Liberty)

This dispensation began at the point man was created (Gen. 1:26-27) and continued until man fell into sin (Gen. 3:6). Adam and Eve had the responsibilities of "being

fruitful, subduing the earth, having dominion over animals, using vegetables for food, and caring for the Garden of Eden (Gen. 1:28-29; 2:15).⁷ God told them only one thing that they were prohibited to do; that being, to eat from the tree of the knowledge of good and evil (Gen. 2:17). At this time man had what Showers calls an “_____ favorable disposition.”⁸ When this favorable disposition to obey God was put to the test by Satan, man failed by eating from the forbidden tree (Gen. 3:1-6), and this dispensation ended in God’s judgment. The results were that spiritual death came to them and their descendants including subjection to disease, deformity, etc. To the woman came pain in childbirth and a desire to rule over the man. In addition, the ground was cursed which caused the man to have to work much harder to produce food from it. Man lost his intimate fellowship with God, and now feared Him as he gained knowledge of his sin. This dispensation revealed the failure of man, but at the same time gave the promise of a coming redeemer (Gen. 3:15).

2. Dispensation of _____ (Age of Human Determination)

This dispensation began in Genesis 3:7 and extended to Genesis 8:9. The first of the new ruling factors that God used in this dispensation to govern man was the human conscience (note Paul’s indication in Rom. 2:14-15 that the human conscience guided some Gentiles). Man apparently gained this conscience by eating from the tree of the knowledge of good and evil. The second ruling factor that the Scriptures seem to indicate is that of the Holy Spirit. Showers writes, “In Genesis 6:3 God talked about His Holy Spirit striving with man during the days prior to the Noahic Flood. The verb which is translated *strive* means to *rule*. Thus, the Holy Spirit was also a ruling factor during the second dispensation.”⁹

Man failed miserably during this dispensation. Cain refused to bring the proper sacrifice to God and eventually killed Abel. As Chafer notes, “Conscience could convict, but it could not bring victory (John 8:9; Rom. 2:15; 1 Cor. 8:7; 1 Tim. 4:2).”¹⁰ Mankind continued to grow more and more evil and finally God brought judgment through a worldwide flood (Gen. 7:21-24). God again showed His grace by saving Noah and his family in the ark (Gen. 6:8-10; Heb. 11:7).

3. Dispensation of _____ (Covenant of Noah)

This dispensation spanned the section of Scripture from Gen. 8:20 through 11:32. God’s promise to Noah was that He would never again destroy the earth by a flood (Gen. 8:21; 9:11). This was an unconditional covenant (Gen. 8:20-9:17). “Man’s responsibility during the third dispensation was to obey God on the basis of human conscience, restraint by the Holy Spirit, and human government.”¹¹ In fact, government was given the mandate to kill murderers (Gen. 9:5-6). The command to multiply was renewed (Gen. 9:1), and the eating of flesh was now allowed (Gen. 9:4). Again mankind failed. This was evident by Noah’s drunkenness, Ham’s irreverence (Gen. 9:22), and the moral and religious breakdown that resulted in the rebellion of the Tower of Babel (Gen. 11:4). God judged the people by confounding their speech

(Gen. 11:5-7). God's judgment of confounding languages led to the development of separate nations. But again God's grace is evident in His choice of Abraham (Gen. 11:10-12:3) and the preservation of a godly line.

4. The Dispensation of _____ (Covenant With Abraham)

The next dispensation extended from the calling of Abraham in Genesis 12 to the giving of the Mosaic Law in Exodus 18. "The fourth dispensation had four ruling factors which God used to govern Abraham and his descendants: human conscience, the restraint by the Holy Spirit, human government, *plus* divine promise."¹² Abraham and his descendants were called on to trust in God's promises. The promises given to Abraham and his descendants are listed in the following passages: Gen. 12:2-3; 13:14-17; 15; 17:1-22; and 22:16-18. These promises are called the Abrahamic Covenant which we will study later in this chapter.

Showers tells us how Abraham and his sons did in obeying God on the basis of His promises to them:

Abraham and his descendants failed the test of the fourth dispensation. On several occasions they disobeyed God as the result of lapses of faith concerning the fulfillment of His promises. Abraham fathered Ishmael through Hagar. Twice he lied concerning his wife Sarah. Isaac lied concerning Rebekah. Jacob was a great deceiver. The Jews did not return from Egypt to Canaan after the famine of Joseph's time ended. Apparently they forgot that their destiny was related to the land of Canaan rather than to Egypt.¹³

Their failure brought divine judgment, in God allowing them to go into slavery in the land of Egypt and near annihilation. The dispensation ended when the Law was given to Israel on Mt. Sinai. This dispensation applied directly to Abraham and his descendants. The rest of the world continued under human conscience, the restraint by the Holy Spirit, and human government.

5. The Dispensation of _____

This dispensation covers the period from the giving of the Mosaic Law until Christ's death on the Cross. When Christ died on the cross the veil in the Temple was torn in two from top to bottom, indicating that through Christ mankind had the opportunity to have direct access to God aside from the human high priest. This dispensation ran from Exodus 19:1 to Matthew 27:56 (Mark 15:41; Luke 23:49; John 20:30).

"The fifth dispensation had five ruling factors which God used to govern the people of Israel: human conscience, the restraint by the Holy Spirit, human government, promise, *plus* the Mosaic Law."¹⁴ The Mosaic Law was an external method of ruling the people of Israel. It was given from Exodus 20 through the book of Deuteronomy. The 613 laws contained in this revelation gave God's desire for the moral, civil, and ceremonial aspects of Israel's daily life as a nation. The question of whether they would be willing

and able to live by these commandments was quickly shown to be in the negative. The people of Israel continuously broke the Law (Jer. 31:32; Ezek. 16). The ultimate rejection of God's rule came when they rejected their own Messiah and nailed Him to a cross. Throughout this dispensation the people experienced several stages of God's judgment upon them, including the Assyrian and Babylonian captivities. When they rejected their Messiah, God's judgment was to temporarily remove Israel from her place of blessing (Rom. 11). The Jews were scattered to the four corners of the globe and were persecuted mercilessly.

6. The Dispensation of _____

Although the grace of God has been involved in every dispensation of God's program, in a unique way the dispensation that we live in can be called the "Dispensation of Grace." Dr. Renald Showers writes:

... Although the grace of God was functioning throughout Old Testament times, it began to function in some new sense as a result of the ministry of Jesus Christ in His first coming. John indicated this when He wrote, "the law was given by Moses, but grace and truth came by Jesus Christ" (Jn. 1:17). John appeared to be making this new function of grace parallel with the function of the Mosaic Law. The Mosaic Law never functioned as a way of salvation (Gal. 2:16), but it did function as a rule of life (a ruling factor). In light of this, John is saying that grace began to function as a rule of life (a ruling factor) as a result of Christ's ministry in His first coming."¹⁵

This may be a good time to make the point that a "rule of life" is not a "way of salvation." From the beginning of time man has always come to God through faith alone (belief, trust, confidence) (Gen. 15:6). But the "rule of life" have changed throughout the different dispensations. Several passages in the New Testament including Romans 6:14 and Titus 2:11-12 show that grace is the ruling factor that uniquely characterizes this age.

This dispensation spans from the birth of the Church at Pentecost until the Second Coming of Christ, just before He rules in Jerusalem for a thousand years (Acts 2:1 until Rev. 19:21). The ruling factors in this dispensation are: human conscience, the restraint of the Holy Spirit, human government, promise and grace. "As a ruling factor for the believer, grace consists of two things: a confirmed favorable disposition toward God (the law of the heart, Rom. 7:22; 2 Cor. 3:3-11; Heb. 8:8-12) and the indwelling Holy Spirit (1 Cor. 6:19-20).

During this dispensation man is supposed to obey God on the basis of the rules of life just mentioned. As we look at the prophetic word as to how things will be at Christ's return, we see that mankind is failing and will fail to obey God on the basis of the above rules of life. At Christ's return the unsaved will lead an organized revolt against God (Ps. 2:1-3; Rev. 16:12-16; 19:17-21) and organized religion will be apostate (Rev. 17). God's judgment will be manifested in His judging the world by removing the

restraining ministry of the Holy Spirit (2 Thess. 2:7-8), judging the organized apostate religion, and destroying the revolt of the unsaved (Rev. 19:17-21).

7. The Dispensation of the _____ (The Millennium)

This dispensation will begin with the return of Christ (Matt. 24: Rev. 19) to reign on the throne of David in Jerusalem. During this time Christ will rule the world with a rod of iron (Rev. 19:15). The dispensation will end with the release of Satan and the final rebellion of mankind. This dispensation is covered in Revelation 20:1-6, although there are many other passages that give details of this time period including: Ps. 72; Isa. 2:1-5; 9:6-7; 11; Jer. 33:14-17; Dan. 2:44-45; 7:9-14, 18, 27; Hos. 3:4-5; Zech. 14:9; Luke 1:31-33; Rev. 19-20. During this period Satan will be bound and his demonic forces will be inactive (Rev. 1-3, 7). As mentioned earlier, Christ will rule with a rod of iron as the world will be governed theocratically. The temple will be rebuilt in Jerusalem (Ezek. 40-48) and the sacrificial system and priesthood will be revived as a memorial of Christ's redemptive work on the cross. "Apparently the seventh dispensation will have three ruling factors which God will use to govern the world: human conscience, human government, *plus* the theocratic rule of Christ."¹⁶ Man's responsibility will be to obey God on the basis of these rules.

Showers characterizes this age:

Nature will be restored to its prefall condition (Matt. 19:28; Acts 3:19-21; Rom. 8:18-23). The climate and natural elements will be controlled perfectly for the good of man (Isa. 30:23-26; Ezek. 47:1-2; Joel 2:21-26; Zech. 14:8). There will be unprecedented growth and fruitage of trees (Isa. 41:19-20; Ezek. 46:8-11, 29-30; 47:6, 7, 12; Joel 2:21-26). Animals will experience great productivity (Ezek. 36:11; 47:8-10). Food will be abundant (Ps. 72:16; Isa. 20:23-24; Jer. 31:10-14; Ezek. 34:25-30; 36:29-30; Joel 2:21-26; Zech. 8:11-12). All animals will be tame and vegetarian in diet (Isa. 11:6-9; 65:25). Diseases and deformities will be abolished (Isa. 29:18; 33:24; 35:5-6). Human life will experience great longevity (Isa. 65:20-22). War will be abolished (Isa. 2:4; Mic. 4:3). Satan will not be able to instigate any activity on the earth (Rev. 20:1-3). [and] Man will be required to submit to the righteous rule of Messiah.¹⁷

This dispensation will end in failure as Satan is released and leads a rebellion against the King of the world, Jesus Christ (Rev. 20:7-10). Following this final battle, the Great White Throne judgment will occur in which the unsaved will be doomed to eternal punishment in the Lake of Fire (Rev. 20:11-15). The heavens and earth will then be destroyed (2 Pet. 3:8-13) and they will be replaced with a new heaven and a new earth (Rev. 21:1-3). At this point, time will be no more and eternity will begin.



What Are Biblical Covenants?

The Bible discloses that human history is the fulfillment of an eternal purpose of God. God's eternal plan is revealed in Scripture and centers in solemn covenants or promises God has made. At least eight biblical covenants are recorded, and they incorporate the

most important facts relating to God's plan and purpose in the world. Most of these covenants are in the form of a declaration of divine purpose which will certainly be fulfilled.¹⁸

As Dr. Chafer has stated, the biblical covenants reveal God's eternal plan. If we are to properly understand the whole of Scripture, it becomes imperative to know what these covenants are, where they are found in Scripture, and how they relate to us.



What Are The Biblical Covenants?

The First three covenants are found within what some have referred to as the "Dear Sir" of the Bible—Genesis 1-12. They include the Edenic (Gen. 1:26-31; 2:16-17), Adamic (Gen. 3:16-19) and Noahic (Gen. 9:1-18) Covenants (or Contracts). The _____ **Covenant** was a conditional contract between Adam and God. The provisions included, among other things that they did not eat of the tree of good and evil. They failed to uphold their end of the contract and thus plunged the human race into sin. This brought spiritual death from which they had to be redeemed and later brought physical death.

The _____ **Covenant** (Gen. 3:16-19) was an unconditional covenant whereby God declares the results of their violation of the Edenic Contract. It is now man's destiny in life to have to work to produce his food from the land, and he will experience sorrow and ultimately physical death (Gen. 2:15; 3:17-19; Eph. 2:5); and the woman will experience sorrow and pain in childbirth, and desire man (Gen. 3:16). The bright spot is the fact that Satan is cursed (Gen. 3:14; Rom. 16:20; 2 Cor. 11:3, 14; Rev. 12:9), and the Redeemer is promised (Gen. 3:15).

The _____ **Covenant**, found in Genesis 9:1-18, was made with Noah and his sons. The covenant included the institution of human government and granted power to the government to carry out capital punishment (Gen. 9:2). It also allowed for men to eat the flesh of animals instead of only vegetation (Gen. 9:3-4). The prophecy contained in the covenant disclosed that the godly line from which the Messiah would come would be through Shem (Gen. 9:25-27). "Just as the Adamic covenant introduced the dispensation of conscience, so the Noahic covenant introduced the dispensation of human government."¹⁹

The _____ **Covenant**

As Dr. Mal Couch states:

The Bible really begins the unfolding of the central plan in Genesis 12 with the key figure, Abraham. The contract, covenant or agreement God makes with him, forms the backbone of the rest of Scripture. This Abrahamic Contract unrolls or unfolds all the way through Revelation. By understanding this agreement and its basic tenets, we can understand the rest of the Bible—the parts as well as the whole.²⁰

The Contract with Abraham is given first in Genesis 12:1-3 and then expanded in later references (i.e. Gen. 13:14-17; 15:1-7; 17:1-8). The promise involves a land (Gen. 12:7; 13:14-15, 17; 17:8), a seed (Gen. 12:2; 13:16; 15:4-5; 15:18; 17:4-6), and a blessing (Gen. 12:3; 17:2, 6; 18:18). The promise is also everlasting (Gen. 13:15; 17:7-8, 13, 19), unconditional (Gen. 15:9-12; 17-18), and literal. On the literalness of the covenant Peters writes:

The appointment, arrangement, and disposition, or institution of a covenant relation, in whatever light it may be regarded, presupposes two parties; that one who promises or imparts, and the other who will receive or attains. In all earthly transactions, when a promise, agreement, or contract is entered into by which one party gives a promise of value to another, it is universally the custom to explain such a relationship and its promise by the well-known laws of language contained in our grammars or in common usage. It would be regarded absurd and trifling to view them in any other light.²¹

Once Abraham obeyed God's call to the land, no further conditions were placed on the covenant. The fulfillment of the covenant depends solely on the faithfulness of God. This fact was made even clearer when the covenant was ratified in Genesis 15, at the point God "cut" the covenant with Abraham. The "cutting" of the covenant required both parties to pass between the sacrificial animals; but at the critical time, God caused a deep sleep to come over Abraham and only He (represented by the "smoking oven and flaming torch") passed between the animals (Gen. 15:17). This placed the full responsibility for fulfillment of the covenant provisions on _____.

Abraham was truly blessed just as God had promised. As well, a great nation emerged from Abraham (Gen. 12:2) and to that nation God gave the promise of the land of Palestine (Gen. 12:7; 13:5; 15:18-21; 17:7-8). Through Abraham have also come blessings to all nations. In addition to giving us God's Word, it was Abraham's descendent Jesus Christ who died on the cross to atone for the sins of mankind. In relation to the nature of the covenant, Dr. Chafer writes:

The covenant with Abraham, like the Adamic and Noahic covenants, is unconditional. While any particular generation of Israel could enjoy its provisions only if they were obedient and could, for instance, be led off into captivity if they were disobedient, the ultimate purpose of God to bless Israel, to reveal Himself through Israel, to provide redemption through Israel, and to bring Israel into the Promise Land is absolutely certain because it depends upon God's sovereign power and will rather than man's. In spite of Israel's many failures in the Old Testament, God did reveal Himself to them and caused the Scriptures to be written, and ultimately Christ was born, lived and died, and rose again exactly as the Word of God had anticipated. In spite of human failure, the purposes of God are certain of fulfillment.

As we mentioned above, the promises of the Abrahamic covenant involve a _____ (Gen. 12:7; 13:14-15, 17; 17:8), a _____ (Gen. 12:2; 13:16; 15:4-5; 15:18; 17:4-6), and a _____ (Gen. 12:3; 17:2, 6; 18:18). "From each key word, a sub or branch contract develops."²² From the promise of the land develops the _____ Covenant, from the promise of the seed, the _____ Covenant develops, and from the promise of the blessing,

the _____ Covenant develops. (Note: The only other major biblical covenant is the Mosaic. Since it was conditional in nature and has been somewhat discussed in **The Dispensation of the Mosaic Law**, it will not be further discussed here). Let's look at these three sub- or branch covenants.

The Palestinian Covenant

As we noted in the passages where the Abrahamic covenant was mentioned, there was the promise of a land (Gen. 12:1e; 7; 13:14-17; 15:18-21; etc.). And later in Israel's history this specific part of the covenant was elaborated upon and expanded in Deuteronomy 30:1-10. The background of the giving of the covenant is significant. Showers writes:

God established the Palestinian Covenant at the end of Israel's 40 years of wilderness wandering, just short of the time the nation was to invade Canaan (Deut. 29:5-8). The place of its establishment was the land of Moab (Deut. 29:1), east of the Dead Sea, across from the land of Canaan. The parties of the Covenant were God, the new generation of Israelites which was to invade Canaan, and succeeding generations of the nation. In Deuteronomy 29:14-15 Moses said to Israel, "Neither with you only do I make this covenant and this oath, But with him who standeth here with us this day before the Lord our God, and also with him who is not with us this day" [KJV]. As a new generation was about to begin a new chapter in Israel's special covenant relationship with Jehovah. This reminder appears to have been the purpose of the Palestinian Covenant.²³

Although the Covenant has conditional elements, which has caused Israel to be pushed from the land and scattered several times (Jacob and his descendants in Egypt, Assyrian and Babylonian Captivity, the Roman dispersion of AD 70), the promise still stands as a result of this covenant that Israel will be returned to the _____. Ultimately they will live in the promised land in safety and under God's divine blessings and never be scattered again. As Chafer writes:

The Palestinian covenant ... includes Israel's dispersion for unbelief and disobedience (Gen. 15:13; Deut. 28:63-68), times of repentance and restoration (Deut. 30:2), the regathering of Israel (Deut. 30:3; Jer. 23:8; 30:3; 31:8; Ezek. 39:25-29; Amos 9:9-15; Acts 15:14-17), Israel's restoration to the land (Isa. 11:11-12; Jer. 23:3-8; Ezek. 37:21-25; Amos 9:9-15), their spiritual conversion and national restoration (Hos. 2:14-16; Rom. 11:26-27), their ultimate safety and prosperity as a nation (Amos 9:11-15), and divine judgment of their oppressors (Isa. 14:1-2; Joel 3:1-8; Matt. 31-46).

The recent return of the Jews to the land (AD 1948), which was promised in this covenant was significant. Now that the Jews are physically back in the land the stage is set for Christ's return which will result in the spiritual restoration of the Jews (Hos. 2:14-16; Rom. 11:26-27).

The Davidic Covenant

The Davidic Covenant is found in 2 Samuel 7:14-16 and 1 Chronicles 17:3-15. It is an unconditional covenant expanding on the seed promise of the Abrahamic Covenant. The covenant promises “an unending royal lineage, a throne, and a kingdom, all of them forever.”²⁴

According to 2 Samuel 7:14-16 God told David, “... your house and your kingdom shall endure before Me forever; your throne shall be established forever.” Chafer writes:

As the Abrahamic covenant guaranteed to Israel an everlasting entity as a nation (Jer. 31:36) and an everlasting possession of the land (Gen. 13:15; 1 Chron. 16:15-18; Ps. 105:9-11), so the Davidic covenant guarantees to them an everlasting throne (2 Sam. 7:16; Ps. 89:36), an everlasting King (Jer. 33:21), and an everlasting kingdom (Dan. 7:14). From the day that the covenant was made and confirmed by Jehovah’s oath (Acts 2:30) to the birth of Christ, David did not lack for a son to sit on his throne (Jer. 33:21); and Christ the eternal Son of God and Son of David, being the rightful heir to the throne and the One who will yet sit on the throne (Luke 1:31-33), completes the fulfillment of this promise to David that a son would sit on his throne forever.²⁵

The present reign of Christ on His throne in heaven does not fulfill this covenant since the promise concerned David’s son reigning on on *his* throne which is on earth, not in heaven. When Christ returns in power and glory He will take his place on the throne of _____ in Jerusalem and reign there during the millennial kingdom (Matt. 25:31).

The New Covenant

The promise of blessing given in the Abrahamic Covenant is expanded in the New Covenant. As mentioned before, our Bible is separated into the Old Testament and the New Testament. The word *testament* is the old English word for covenant. Thus, in modern English we could refer to them as the Old Covenant (Mosaic Covenant) and the New Covenant which is ratified through the shedding of Christ’s blood on the cross (Matt. 26:26-28; I Cor. 12:24-26).

The New Covenant is given in Jeremiah 31:31-33 and is stated as being made “with the house of Israel and with the house of Judah” (vs. 31). In this New Covenant God states, “I will put my law within them, and on their heart I will write it; and I will be their God, and they shall be my people” (vs. 33). In light of the above verses, along with other passages that deal with the covenant, we see that it includes among others things:

First, He promised regeneration ... [Jer. 31:33; 32:39-40; Ezek. 36:26]. ... Second God promised forgiveness of sin (Jer. 31:34; Ezek. 36:25). Third, He pledged the indwelling of the Holy Spirit (Ezek. 36:27). Fourth, He guaranteed a universal knowledge of Jehovah among the people of Israel (Jer. 31:34). The context of this fourth promise indicated that God was referring to the personal experiential knowledge of Himself (the kind of knowledge which comes through a genuine salvation

experience), not just a head knowledge of His existence. Fifth, God promises that Israel would obey Him and have a right attitude toward Him forever (Jer. 32:39-40; Ezek. 36:27; 37:23-24). Sixth, God promised many national blessings to the people of Israel.²⁶

The fact that there are no conditions given shows the _____ nature of the covenant. In addition, God explicitly states in Ezek. 36:21-23 that Israel would not deserve it but He would bring it to pass Himself. God states:

But I had concern for my holy name which the house of Israel had profaned among the nations where they went. Therefore, say to the House of Israel, Thus says the Lord God, "It is not for your sake, O house of Israel that I am about to act, but for My holy name, which you have profaned among the nations where you went. And I will vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. Then the nations will know that I am the Lord," declares the Lord God, "when I prove Myself holy among you in their sight."

God also declared this covenant to be _____, so once it was established its promises would be fulfilled since the fulfillment depended solely on God's faithfulness (Isa. 61:8-9; Jer. 32:40; Ezek. 16:60; 37:26).

Each time we observe the ordinance of the Lord's Supper or Communion, we celebrate this New Covenant and the ratifying of it through the shed blood of Christ (1 Cor. 11:23-26). In looking at the provisions of the New Covenant, it is clear that we enjoy many of these benefits as a result of our salvation experience (i. e. regeneration [Tit. 3:5], forgiveness of sin [Eph. 1:7; 4:32; Col. 1:14; 1 Jn. 2:12], indwelling of the Holy Spirit [1 Cor. 6:19], and the new nature [Rom. 7:22; 2 Cor. 3:3; 2 Pet. 1:4]). So the natural question is, "If the covenant was made with the nation of Israel, how do we benefit from its provisions?"

If we look at the blessings of the New Covenant, we note that some are material and national in nature (i.e. promises relating to the land [Ezek. 34:25-29; 36:29-38; 37:26-28]), whereas others are purely spiritual (i.e. regeneration [Jer. 31:33; 32:39-40; Ezek. 36:26], forgiveness of sin [Jer. 31:34; Ezek. 36:25], etc.). Although the Church is partaking of the _____ blessings of the covenant (Eph. 1:3), it is the nation of Israel who will receive the _____ and _____ promises. The connection that the Church has to the New Covenant is explained in Galatians 3:13-14. Remembering that the New Covenant is a sub- or branch covenant of the Abrahamic's "blessing" promise, we see that it is through our relationship with Christ that we receive these spiritual benefits. Paul states:

Christ redeemed us [the Jews] from the curse of the Law, having become a curse for us—for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"—in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

In Romans, Paul uses the analogy of an olive tree and states, "... some of the branches (the unbelieving Jews) were broken off, and you, being a wild olive (the believing Gentiles) were grafted in among them (the believing Jews) and became partakers with them of the rich root

of the Olive tree... [the promises made to the fathers, or the Abrahamic Covenant; c.f. Rom. 11:28-29]" (Rom. 11:17). Thus, through Christ we partake of the New Covenant between God and Israel.

Summary



Although the Bible is made up of 66 individual books and divided into the Old and New Testaments, it is really *one* book. The Old Testament gains its name from the Mosaic or Old Covenant as opposed to the New Covenant (or New Testament) ratified by Christ's death. Salvation always has and always will be by grace, yet God's relationship to man has not always been the same in every age. In fact, if we examine the Scriptures closely, we will see that there are many of these ages or different time periods. These time periods in which God chose to relate to His people in different ways are termed "dispensations." "A dispensation is normally marked off by a new divine appointment and responsibilities with which it begins and by divine judgment with which it ends. Seven dispensations are commonly recognized in Scripture: (1) innocence, (2) conscience, (3) government, (4) promise, (5) law, (6) grace, [and the] (7) millennial kingdom." We also see that the Bible discloses that human history is the fulfillment of an eternal purpose of God. God's eternal plan is revealed in Scripture and centers in solemn covenants or promises God has made. "At least eight biblical covenants are recorded, and they incorporate the most important facts relating to God's plan and purpose in the world. Most of these covenants are in the form of a declaration of divine purpose which will certainly be fulfilled." These biblical covenants include the Edenic, Adamic, Noahic, Abrahamic, Mosaic, Palestinian, Davidic, and New Covenants.



Test Your Knowledge

1. The Old Testament was predominantly written in _____ whereas the New Testament was written in the _____ language.
2. The oldest books of the Bible were written approximately _____ years ago whereas the New Testament books were written less than _____ years ago.
3. The time periods that are distinguishable in the Bible in which God relates to people in different ways are termed _____.
4. The seven dispensations recognized in Scripture include innocence, _____, government, _____, law, grace, and _____.
5. "Man's responsibility during the third dispensation [Human government] was to obey God on the basis of human _____, restraint of the _____, and human government."
6. The ruling factors during the age of grace include human conscience, the restraint of the Holy Spirit, human government, _____ and _____.
7. The Dispensation of the Millennial Kingdom will end in failure as _____ is released and leads a rebellion against Jesus Christ.
8. The _____ reveal God's eternal plan.
9. The conditional covenants include the _____ covenant and the Mosaic covenant.
10. The unconditional covenants include the Adamic, Noahic, _____, Palestinian, _____ and New Covenants.
11. The Abrahamic Covenant includes the promise of a land, a _____, and a blessing.
12. The covenant that elaborated on and expanded the land promise of the Abrahamic covenant is the _____ covenant.
13. The covenant that elaborates on and expands the seed promise of the Abrahamic covenant is the _____ covenant.
14. The covenant that elaborates on and expands the blessing promise of the Abrahamic covenant, and of which we as believers are partakers, is the _____ covenant.



Suggested Reading

Chafer, Lewis Sperry. *Major Bible Themes*. rev. John F. Walvoord. Grand Rapids: Dunham Publishing Co., 1959.

Couch, Malcom O. *Walk Through The Bible - Workbook*. Ft. Worth, TX: Seminary Publishers, n. d.

Showers, Renald. *There Really Is A Difference*. Bellmawr, NJ: The Friends of Israel Gospel Ministry, Inc., 1990.

Walvoord, John F. *The Millennial Kingdom*. Grand Rapids: Zondervan Publishing House,



Endnotes

¹ Malcom O. Couch, *Walk Through The Bible - Workbook* (Ft. Worth, TX: Seminary Publishers, n. d.), p. 1.

² Norman L. Geisler and William E. Nix, *A General Introduction to the Bible* (Chicago: Moody Press, 1968), p. 17.

³ *Ibid.*, p. 128.

⁴ Lewis Sperry Chafer, *Major Bible Themes*, rev. John F. Walvoord (Grand Rapids: Zondervan Publishing House, 1974), p. 126.

⁵ *Ibid.*, pp. 127-128.

⁶ Renald E. Showers, *There Really is a Difference* (Bellmawr, NJ: The Friends of Israel Gospel Ministry, Inc., 1990), p. 32.

⁷ Chafer, *Ibid.*, p. 129.

⁸ Showers, *Ibid.*, p. 33.

⁹ *Ibid.*, p. 36.

¹⁰ Chafer, *Ibid.* p. 129.

¹¹ Showers. *Ibid.*, 39.

¹² *Ibid.*, p. 40.

¹³ *Ibid.*, p. 41.

¹⁴ Showers, *Ibid.*, p. 42.

¹⁵ *Ibid.*, p. 43.

¹⁶ *Ibid.*, p. 47.

¹⁷ *Ibid.*, p. 48.

¹⁸ Chafer, p. 139.

¹⁹ *Ibid.*, p. 143.

²⁰ Couch, *Ibid.*, p. 52.

The Books of the Bible

Old Testament

New Testament

Law (Pentateuch)

1. Genesis
2. Exodus
3. Leviticus
4. Numbers
5. Deuteronomy

Poetry

18. Job
19. Psalms
20. Proverbs
21. Ecclesiastes
22. Song of Solomon

History

6. Joshua
7. Judges
8. Ruth
9. 1 Samuel
10. 2 Samuel
11. 1 Kings
12. 2 Kings
13. 1 Chronicles
14. 2 Chronicles
15. Ezra
16. Nehemiah
17. Esther

Prophecy

Major

23. Isaiah
24. Jeremiah
25. Lamentations
26. Ezekiel
27. Daniel

Minor

28. Hosea
29. Joel
30. Amos
31. Obadiah
32. Jonah
33. Micah
34. Nahum
35. Habakkuk
36. Zephaniah
37. Haggai
38. Zechariah
39. Malachi

Historical

Biographical

1. Matthew
2. Mark
3. Luke
4. John

Church History

5. Acts

Pauline Letters

Letters to Churches

6. Romans
7. 1 Corinthians
8. 2 Corinthians
9. Galatians
10. Ephesians
11. Philippians
12. Colossians
13. 1 Thessalonians
14. 2 Thessalonians

Letters to Pastors

15. 1 Timothy
16. 2 Timothy
17. Titus

Personal Letter

18. Philemon

General Letters

Jewish Letters

19. Hebrews
20. James
21. 1 Peter
22. 2 Peter
23. Jude

General Letters

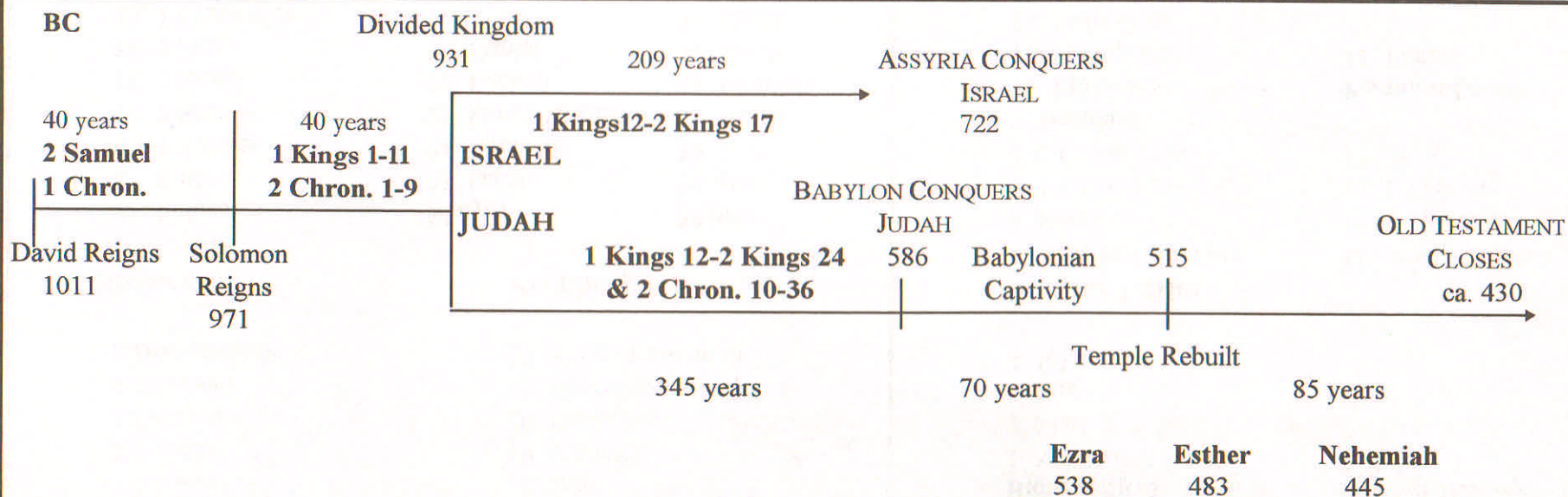
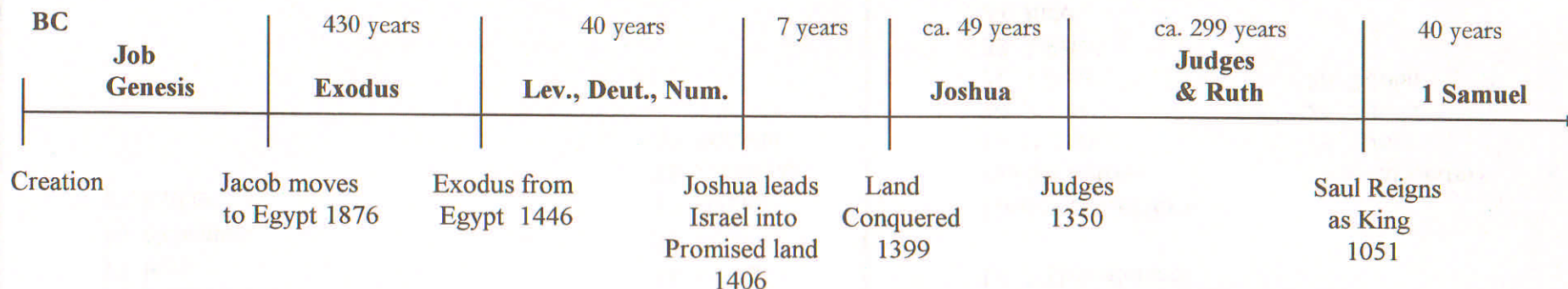
24. 1 John
25. 2 John
26. 3 John

Prophecy

27. Revelation

Chronology of Old Testament Bible Books

OLD TESTAMENT



PRE-EXILIC PROPHETS	Isaiah - 739	Obadiah - 841	EXILIC PROPHETS	Ezekiel - 593	POST-EXILIC PROPHETS	Zechariah - 520	POETIC BOOKS
	Jeremiah - 627	Jonah - 784		Daniel - 605		Haggai - 520	
	Lamentations - 574	Hosea - 755				Malachi - 435	Psalms - 1410-430
	Micah - 733	Joel - 825					Proverbs - 931
	Nahum - 606	Amos - 767					Ecclesiastes - 935
	Habakkuk - 650	Zephaniah - 636					Song of Solomon - 971

A Dispensational View of History

The Seven Dispensations

**ETERNITY
PAST**

TIME
BEGINS

THE CREATION



INNOCENCE
Genesis 1:26-3:24

THE FALL



CONSCIENCE
Genesis 4:1-8:19

THE FLOOD



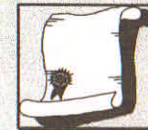
HUMAN GOVERNMENT
Gen. 8:20-11:32

ABRAHAM

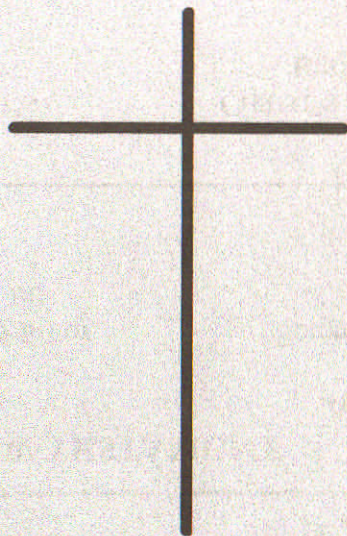


PROMISE
Genesis 12-Ex. 18

MT. SINAI



LAW
Ex. 19-Matt. 27:56

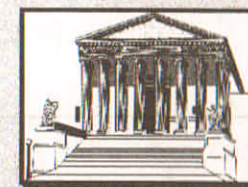


THE CROSS



GRACE
Act 2:1-
Revelation 19

THE SECOND COMING



KINGDOM
Rev. 20



TIME
ENDS

**ETERNITY
FUTURE**

The Biblical Covenants

The Edenic Covenant

1. Genesis 1:26-31; 2:16-17
2. Conditional

Adamic Covenant

1. Genesis 3:16-19
2. Unconditional

Noahic Covenant

1. Genesis 9:1-18
2. Unconditional

Abrahamic Contract

Blessing
Seed
Land

Mosaic Contract (LAW) Conditional
Intermediate Disciplinary Period (Gal. 3:24)

Church Age

Call of Abraham
Genesis 12

Palestinian Contract
Deut. 30
Unconditional

Davidic Contract
2 Sam. 7
Unconditional

New Contract
Jer. 31
Unconditional

Israel Side-tracked

ACTS 2

Rapture of Church

Return of Christ

Millennial Reign

Eternity Starts

Abrahamic Covenant Fulfilled
Palestinian Contract "in the LAND"
Davidic Contract "MESSIAH REIGNING"
New Contract "A NEW HEART"

7 YEAR TRIBULATION

1,000 YEAR REIGN OF CHRIST

ISRAEL RESTORED



Chapter 10

Evidences for the Christian Faith

You Mean You Believe That?

Have you ever thought about God?" Mark asked as Anthony set his lunch tray on the table and took a seat opposite him. Anthony's expression told Mark that it was going to be an unpleasant lunch hour. "You're not on a religious trip, are you?" Anthony sneered. "No, I just wondered if you ever thought about God." The dining room was filling up quickly and others were sitting near them. Mark wished he hadn't asked the question. "Why should I think about God?" Anthony retorted. Louder than necessary, Mark thought. "When has He ever spared a thought about me?" Two girls looked in their direction. Mark felt his face start to turn red. Why had he tried to witness to Anthony? He had known he would fail. Anthony had picked up his fork, but hadn't eaten anything yet. He was waiting in mocking expectancy for Mark's reply. Mark swallowed and answered, "He died on the cross for your sins, for one thing." The giggles and muffled laughter from the two girls and two men at their table reached Mark's ears almost before he had finished his sentence. Anthony took advantage of being in the majority. "That's a joke! Jesus may have been a good man, but he was certainly misguided. Look where it got him—a cross. His crazy disciples cooked up that story of his dying for sins so they could justify having followed him." Before Mark could respond, Anthony continued. "Mark, how could you believe in a god? I'm really disappointed in you. I really didn't expect that you would throw out your logic for an old wives' tale. How can a thinking person believe in religion?" Mark knew he was lost, but now his pride was wounded, so he said defensively, "I've read the Bible." One of the young men at the other end of the table applauded loud enough for all in the dining room to hear, "Bravo!" Anthony shook his head and replied, "You don't take the Bible seriously, do you? The Bible is completely unscientific and out-of-date. The only people who use the Bible are either very naïve or they use the Bible to prey on the ignorance and superstitions of others." Mark opened his mouth to reply, but as he glanced around, he saw all eyes on him, as if the entire student body were waiting, breathlessly, for him to stick his foot into his mouth again. He could see sheer delight on a number of faces, as they watched him squirm in his seat. And then a bell rang, and the spell was broken. Anthony left without his usual "see you later," and many others looked pointedly in Mark's direction and sniggered as they left the dining room. Mark felt that his best option would be to change his identity and leave the country.¹

So, is Anthony right? Was Jesus misguided? Did His disciples "cook up the resurrection" story to justify their following Him? Does it take "throwing out our logic" to believe in God and put our faith in His Son? Is the Bible "out-of-date and unscientific?" Are we Christians that believe in the Bible "naïve and preying on the ignorance and superstition of others?" Actually, these are all excellent questions. As we answer them in this lesson, we will see that far from destroying the faith that we hold, they will actually show how logical the Christian faith is and how much it is based on



clear and undeniable facts. In fact, the Christian faith is the most logical belief system (world view) that exists when all facts are taken into account!



The Bible Is Unique

Are The Scriptures Reliable?

To look at the uniqueness of the Bible we will draw heavily from the excellent quotes in Josh McDowell's book *Evidence That Demands A Verdict - Vol. I*, a book that should be on the shelf of every Christian's library. We begin by quoting Professor M. Montiero-Williams, former Boden professor of Sanskrit, who spent 42 years studying Eastern books and said in comparing them with the Bible:

Pile them, if you will, on the left side of your study table; but place your own Holy Bible on the right side—all by itself, all alone—and with a wide gap between them. For, ... there is a _____ between it and the so-called sacred books of the East which severs the one from the other utterly, hopelessly, and forever ... a veritable gulf which cannot be bridged over by any science of religious thought."²

Imagine if you were the general editor of a book and your goal was to produce a book that had great continuity and a common theme and purpose. To meet this goal you would probably want to gather men with similar backgrounds, education, and certainly men with the same culture and language. In fact, humanly speaking, these criteria would be almost essential to meet your goal of continuity, theme, and purpose. Yet as we examine the Bible we are confronted with the fact that it was written:

- Over a period of _____ years.
- Over 60 generations.
- By 40 plus authors with backgrounds varying from a political leader to a fisherman, from a king to a cupbearer.
- Over three continents.
- In three languages.
- Including hundreds of controversial subjects.

One would expect the Bible to be full of contradictory opinions and show little if any continuity, yet in continuity, theme, and purpose it is incredibly _____. These facts are amazing. The only answer to such overwhelming facts is that a sovereign God was superintending its writing. F. F. Bruce concludes that:

The Bible, at first sight, appears to be a collection of literature - mainly Jewish. If we inquire into the circumstances under which the various Biblical documents were written, we find that they were written at intervals over a space of nearly 1400 years. The writers wrote in various lands, from Italy in the west to Mesopotamia and possibly Persia in the east. The writers themselves were a heterogeneous number of

people, not only separated from each other by hundreds of years and hundreds of miles, but belong to the most diverse walks of life. ... For all that, the Bible is not simply an anthology; there is unity which binds the whole together. An anthology is compiled by an anthologist, but no anthologist compiled the Bible."³

In other words, the only way to have such unity is to have one person draw together writings that agree. This makes the fact that the Bible has such incredible unity almost mind-boggling. "Biblical authors spoke on hundreds of _____ subjects with harmony and continuity from Genesis to Revelation. There is one unfolding story: 'God's redemption of man.'"⁴



Is the Biblical Text Reliable?

It is Confirmed by Manuscript Evidence

The Bible is the foundation of the Christian faith. If the Bible is not accurate in what it presents, the whole of our faith is in question. Thus, let us look at just a little of the evidence for the reliability of the Bible. Josh McDowell in his book *More Than a Carpenter* cites military historian C. Sanders as listing three tests that are applied to any piece of historical literature to test its accuracy and reliability. They include: **the bibliographical test, the internal evidence test, and the external evidence test.**

The **bibliographical test** examines the textual transmission by which a document reached us. The most important factors in this examination are the number of manuscripts and the time between the original autographs (original documents) and the first copies that we have in our possession. In examining the New Testament we have over _____ full or partial copies of the New Testament documents. That is in contrast to Homer's classic of *The Iliad*, of which there exist only 643 manuscripts, about which no one would question the accuracy. As far as the closeness between the time the originals were penned and the time that our existing manuscripts were copied, the New Testament has impressive evidence. "By the twentieth century, ... archaeological discoveries had confirmed the [the] accuracy of the papyri manuscripts (the John Ryland manuscript, AD 130; the Chester Beatty Papyri, AD 155; and the Bodmer Papyri II, AD 200) bridged the gap between the time of Christ and existing manuscripts from a later date."⁵ In other words, the time between the writing of the last book of the New Testament (AD 95) and the first manuscript fragments is only _____-95 years! J. Harold Greenlee writes in his *Introduction to New Testament Textual Criticism*:

In the case of the N. T., however, two of the most important mss. were written within 300 years after the N. T. books were completed, and some virtually complete N. T. books as well as extensive fragmentary mss. of many parts of the N. T. date back to _____ century from the original writings.⁶

The reliability of the Old Testament text is just as amazing, if not more amazing, considering the longer time it has been in existence. One example of the accuracy involves an examination of the names of kings, foreign as well as Jewish, in the Old Testament. Robert Dick Wilson observes:

In 144 cases of transliteration from Egyptian, Assyrian, Babylonian and Moabite into Hebrew and in 40 cases of the opposite, or 184 in all, the evidence shows that for 2300 to 3900 years the text of the proper names in the Hebrew Bible has been transmitted with the most minute accuracy. That the original scribes should have written them with such close conformity to correct philological principles is a wonderful proof of their thorough care and scholarship; further, that the Hebrew text should have been transmitted by copyists through so many centuries is a phenomenon unequalled in the history of literature. ... There are about forty of these kings living from 2000 BC to 400 BC. Each appears in chronological order ... with reference to the kings of the same country and with respect to the kings of other countries ... no stronger evidence for the substantial accuracy of the Old Testament records could possibly be imagined, than this collection of kings. Mathematically, it is one chance in _____, 000, 000, 000, 000, 000, 000, 000 that this accuracy is mere circumstance.⁷

In 1947, a Bedouin shepherd found in a cave along the Dead Sea what have now become known as the Dead Sea Scrolls. Among the manuscripts was a copy of the book of Isaiah. This manuscript dated around BC 100 and thus was 1000 years older than any existing manuscript in existence at that time (900 AD). After examination of the Isaiah text the accuracy of transmission from this text to those in existence from 900 AD is next to miraculous. Geisler and Nix write:

Of the 166 words in Isaiah 53, there are only seventeen letters in question. Ten of these letters are simply a matter of spelling, which does not affect the sense. Four more letters are minor stylistic changes, such as conjunctions. The remaining three letters comprise the word 'light,' which is added in verse 11, and does not affect the meaning greatly. Furthermore, this word is supported by the LXX and IQ Is. Thus, in one chapter of 166 words, there is only one word (three letters) in question after a thousand years of transmission—and this word does not significantly change the meaning of the passage.⁸

Gleason Archer states that the Isaiah copies of the Qumran community “proved to be word for word identical with the standard Hebrew Bible in more than _____ of the text. The 5% of variation consisted chiefly of obvious slips of the pen and variations in spelling.”⁹ The proof that our Old Testament text is reliable is overwhelming.



As far as the **internal evidence test**, Aristotle stated that the benefit of the doubt is always given to the document. Therefore, “one must listen to the claims of the document under analysis, and not assume fraud or error unless the author disqualified himself by contradictions or known factual inaccuracies.”¹⁰ Keeping this in mind as we examine the text of Scripture, we find that it is in every area historically reliable. A

matter of extreme importance in accessing the historical accuracy of a document is the closeness in time of the writers to the accounts they are recording. The New Testament accounts of the life of Christ were written down by _____ or by those who received what they wrote from eyewitness (Luke 1:1-3; 2 Peter 1:16; 1 John 1:3; John 19:35; Luke 3:1, etc.). F. F. Bruce writes,

And it was not only friendly witnesses that the early preachers had to reckon with; there were others less well disposed who were also conversant with the main facts of the ministry and death of Jesus. The disciples could not afford to risk inaccuracies (not to speak of willful manipulation of the facts) which would at once be exposed by those who would be only too glad to do so. On the contrary, one of the strong points in the original apostolic preaching is that confident appeal to the knowledge of the hearers; they not only said, "We are witness of these things," but also, "As you yourselves also know" (Acts 2:22). Had there been any tendency to depart from the facts in any material respect, the possible presence of hostile witnesses in the audience would have served as a further corrective.¹¹



By **external evidence** we mean sources which are apart from the literature under analysis and give supporting evidence to its accuracy, reliability, and authenticity. Historically speaking, two of the Apostle John's friends, Papias (A. D. 130) and Polycarp confirm that John's accounts are true. But probably the greatest confirmation of the accuracy of Scripture is the discoveries of the archaeologists. McDowell writes:

Sir William Ramsay is regarded as one of the greatest archaeologists ever to have lived. He was a student of the German historical school that taught that the Book of Acts was a product of the mid-second century A. D. and not the first century as it purports to be. ... [After extensive research of Asia Minor and considering the writings of Luke], ...he observed the meticulous accuracy of the historical details, and gradually his attitude began to change. He was forced to conclude that "Luke is an historian of the _____ rank... this author should be placed along with the very _____ historians."¹²

Ramsay's conclusion was that the book of Acts was written mid-first century. Dr. Nelson Glueck, the most outstanding Jewish scholar of this century, writes the following about the archaeological confirmation of Scripture:

It may be stated categorically that no archaeological discovery has ever controverted a _____ reference. Scores of archaeological findings have been made which confirm in clear outline or in exact detail historical statements in the Bible. And by the same token, proper evaluation of Biblical descriptions has often led to amazing discoveries. They form tesserae in the vast mosaic of the Bible's almost incredibly correct historical memory.¹³

Amazingly enough, the more the archaeologists dig, the more proof we have for the reliability of our Bible!



**Was Jesus
Who He
Said He
Was?**

The Witness of Christ Himself

As we have seen in our study of the deity of Christ (see Chapter 4), Jesus Christ claimed to be God (i.e. John. 8:56-59). Jesus never claimed to be just another prophet or a good moral man, He claimed to be God Himself. C. S. Lewis, professor at Cambridge University and once an agnostic wrote:

I am trying here to prevent anyone saying the really foolish thing that people often say about Him: "I'm ready to accept Jesus as a great moral teacher, but I don't accept His claim to be God." That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with a man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is the Son of God: or else a madman or something worse.

You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come up with any patronising nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.¹⁴

As we have seen in *Chapter 4 - The Deity of Christ*, Jesus Christ claimed to be God. And, as C. S. Lewis and many other scholars have concluded, the only options in considering who Jesus was are: (1) He was a liar, (2) He was a lunatic, or (3) He was the Lord God _____! No other options exist. We have already looked at the fact that the Bible has a large weight of evidence pointing to its accuracy and historical reliability, now let us look as some other strong historical evidence. Such as, the testimony of the lives of his apostles.



The Witnesses of His Apostles

The Apostles were men hand-picked by Jesus Himself to be His witnesses to all that He had taught them. They spent three years becoming intimately acquainted with Him. But when Jesus was arrested in the Garden of Gethsemane, all these men "left Him and fled" (Mark 14:50). Peter denied three times that He even knew Jesus (Mark 14:66-72), and after the crucifixion all the apostles went into hiding and were fearful (John 20:19). These same men all eventually gave their lives for proclaiming this same Jesus Christ as the _____ Lord. In fact, most died cruel deaths for that which they proclaimed about Christ. Their fates were as follows:

2. His announcement by a messenger (Isa. 40:3; Matt. 3:1-2)
3. His entrance into Jerusalem on a colt (Zech. 9:9; Luke 19:35)
4. He would be betrayed by a friend (Ps. 41:9; Matt. 26:47-48)
5. His hands and feet would be pierced (Ps. 22:16; Luke 23:33)
6. He would be wounded by His enemies (Isa. 53:5; Matt. 27:26)
7. His betrayal for thirty pieces of silver (Zech. 11:12; Matt. 26:15)
8. He would be spit upon and beaten (Isa. 50:6; Matt. 26:67)
9. His betrayal money would be thrown in to the Temple and then given to buy a potter's field (Zech. 11:13; Matt. 27:5-7)
10. He would be silent before His accusers (Isa. 53:7; Matt. 27:12-15)
11. He would be crucified with thieves (Isa. 53:12; Matt. 27:38)
12. People would gamble for His garments (Ps. 22:18; John 19:23-24)
13. His side would be pierced (Zech. 12:10; John 19:34)
14. None of His bones would be broken (Ps. 34:20; John 19:33)
15. His body would not decay (Ps. 16:10; Acts 2:31)
16. His burial in a rich man's tomb (Isa. 53:9; Matt. 27:57-60)
17. The darkness covering the earth (Amos 8:9; Matt. 27:45)¹⁵

Many of these prophecies were made some 750 years before the birth of Christ, yet they are amazingly accurate. One author estimates that the combined probability *against* these 17 predictions being fulfilled by chance in the life of Jesus Christ is 1 chance in 480 billion x 1 billion x 1 _____ or 480, 000,000,000,000,000,000,000,000,000,000,000. Only someone who approached a study of the Bible with a presupposition that it is not true would deny that this verifies its divine origin, and even that person will be challenged to the depths of his soul with these facts.



A Transformed Life

One of the greatest evidences of the truthfulness and validity of the Christian faith is that of a _____ life. We have just discussed how the lives of the apostles of Christ were transformed from being a fearful band to a group of men who, for the most part, lost their lives for the sake of the gospel. But what about since the first century, is the message of the Word of God still changing lives? If the Bible is truly God's Word, and if Jesus Christ is truly God's son, then similar transformations should have been taking place throughout history. And they have. We will look at only three examples, but volumes could be filled with stories of how God has reached down and touched the minds and hearts of men and women through the ages and called them to be His children.

Sir William Ramsey

Sir William Mitchell Ramsey, in 1881, was a young man of sterling integrity, unimpeachable character, culture, and high education. He had a sincere desire to know the truth. He had been educated in an atmosphere of doubt, which early brought him to the conviction that the Bible was fraudulent.

He had spent years deliberately preparing himself for the announced task of heading an exploration expedition into Asia Minor and Palestine, the home of the Bible, where he would "dig up the evidence" that the Book was the product of ambitious monks, and not the book from heaven it claimed to be. He regarded the weakest spot in the whole New Testament to be the story of Paul's travels. These had never been thoroughly investigated by one on the spot. So he announced his plan to take the book of Acts as a guide, and by trying to make the same journeys Paul made over the same routes that Paul followed, thus prove that the apostle could never have made them as described.

. . . Equipped as no other man had been, he went to the home of the Bible. Here he spent fifteen years literally "digging for the evidence." Then in 1896 he published a large volume on "St. Paul the Traveler and the Roman Citizen."

The book caused a furor of dismay among the skeptics of the world. Its attitude was utterly unexpected, because it was contrary to the announced intention of the author years before. The chagrin and confusion of Bible opponents was complete. But their chagrin and confusion increased, as for twenty years more, book after book from the same author came from the press, each filled with additional evidence of the exact, minute truthfulness of the whole New Testament as tested by the spade on the spot. The evidence was so overwhelming that many infidels announced their repudiation of their former unbelief and accepted Christianity. And these books have stood the test of time, not one having been refuted, nor have I found even any attempt to refute them."¹⁶

Frank Morison

Frank Morison was an English journalist who set out to prove that the story of Christ's resurrection was nothing but a myth. However, his probings led him to the point where he placed his faith in the risen Christ. Morison went on to write a book on his findings titled, *Who Moved the Stone?*

"I wanted to take this Last Phase of the life of Jesus, with all its quick and pulsating drama, its sharp, clear-cut background of antiquity, and its tremendous psychological and human interest-to strip it of its overgrowth of primitive beliefs and dogmatic suppositions, and to see this supremely great Person as He really was."

"I need not say [nor] ... describe here how, fully ten years later, the opportunity came to study the life of Christ as I had long wanted to study it, to investigate the origins of its literature, to sift some of the evidence at first hand, and to form my own judgment on the problem which it presents. I will only say that it affected a revolution in my thought. Things emerged from that old-world story which previously I should have thought impossible. Slowly but very definitely the conviction grew that the drama of those unforgettable weeks of human history was stranger and deeper than it seemed. It was the strangeness of many notable things in the story which first arrested and held my interest. It was only later that the irresistible logic of their meaning came into view."¹⁷

C. S. Lewis

C. S. Lewis, British author and teacher noted for his wit, imagination and clarity of expression, was a skeptic until he was converted in 1931. The following excerpts from *The Letters of C. S. Lewis* tell his story.

From a letter of C. S. Lewis to his father, March 31, 1928:

"There is a religious revival going on among our undergraduates . . . run by a Dr. Buchman. He gets a number of young men together (some reports say women too, but I believe not) and they confess their sins to one another. Jolly, ain't it? But what can you do? If you try to suppress it you only make martyrs."

To Owen Barfield, undated, 1930:

"Terrible things are happening to me. The 'Spirit' or 'Real I' is showing an alarming tendency to become much more personal and is taking the offensive-, and behaving just like God. You'd better come on Monday at the latest or I may have entered a monastery."

His brother tells of Lewis' decision:

"I well remember that day in 1931 when we made a visit to Whipsnade Zoo. . . . it was during that outing that he made his decision to rejoin the Church. This seemed to me no sudden plunge into a new life, but rather a slow steady convalescence from a deep-seated spiritual illness of long standing . . ."

To Owen Barfield, undated, 1933:

"Since I have begun to pray, I find my extreme view of personality changing. My own empirical self is becoming more important, and this is exactly the opposite of self love. You don't teach a seed how to grow into treehood by throwing it into the fire; and it has to become a good seed before it's worth burying . . ."

Before he died in 1963, Lewis authored a number of Christian books including *Miracles*, *The Problem of Pain*, and *Mere Christianity*.

In *Mere Christianity* he makes this statement:

"A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic-on a level with the man who says he is a poached egg-or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us."¹⁸



A Final Note On Evidences For The Christian Faith

This chapter has simply scratched the surface on the tremendous evidence for the Christian faith. Many times, as we saw in our introduction, Christians are pictured as people of superstition and intellectually inept, but there is overwhelming evidence for the fact that the Word of God is absolute truth and all that it teaches is trustworthy. As the above biographical testimonies show, many open and honest people who examine the evidence see it as overwhelming and receive Christ as Savior. Since the amount of material we can present in this chapter is limited, we encourage you to purchase some of the excellent books listed below for further study. This will help you to respond with intelligence and compassion to such uninformed critics as Anthony, whom we met in our introduction. Peter writes, "... but sanctify Christ as Lord in your hearts, always being ready to make a defense [*apologian* from which we derive our English word "apologetics"] to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence" (1 Pet. 3:15).



Summary

The Bible is unique in that although it was written over a period of 1400 years, by 40 plus authors from various backgrounds, on three continents, in three languages, and covers hundreds of controversial subjects, it shows incredible uniformity in continuity, theme, and purpose.

The biblical text is proven to be reliable on the basis of such evidence as the abundant manuscript evidence and its historical reliability. In fact, Nelson Glueck the most outstanding Jewish scholar of this century, writes the following about the archaeological confirmation of Scripture, "It may be stated categorically that no archaeological discovery has ever controverted a Biblical reference."

In considering who Jesus Christ claimed to be, there exists only three valid options. Either he was a liar, a lunatic, or the Lord God Himself. One of the strongest evidences that argue for the later is that Jesus rose from the grave. The evidence for this includes the dramatic transformation of His followers. These men spent three years becoming intimately acquainted with Jesus. But when Jesus was arrested in the Garden of Gethsemane, all these men "left Him and fled" (Mark 14:50). Peter denied three times that He even knew Jesus (Mark 14:66-72). And after the crucifixion they were all in hiding and fearful (John 20:19). These same men all eventually gave their lives for proclaiming this same Jesus Christ as the risen Lord. In fact, most died cruel deaths for that which they proclaimed about Christ. Also, Christ fulfilled over 300 Old Testament prophecies, many in intimate detail.

One of the greatest evidences of the Christian faith continues to be transformed lives. Scholarly men such as Sir William Ramsey, Frank Morison, and C. S. Lewis looked critically at the evidence for the Christian faith, and humbly accepted the truth that the Bible is reliable and Christ was who He said He was, the Lord God Himself!



Test Your Knowledge

1. According to Professor M. Montiero-Williams, who spent 42 years studying Eastern sacred books, “there is a veritable _____ which cannot be bridged” between the reliability, and depth of thought of these books and the Bible.
2. The Bible was written over a period of about _____ years.
3. Although one would think that the Bible would present a great diversity of opinion based on the number of authors and backgrounds of those authors, the Bible is incredibly _____ in continuity, theme, and purpose.
4. There exists _____ full and partial copies of the New Testament documents.
5. The time between the writing of the last book of the Bible and the first manuscript fragment we possess (the John Ryland manuscript) is a mere _____ years.
6. “Some virtually complete N. T. books as well as extensive fragmentary manuscripts of many parts of the N. T. date back to _____ century from the original writings.”
7. The mathematical possibility of the 40 kings appearing in the Old Testament who lived from 2000 BC to 400 BC appearing in chronological order in relation to kings of the same country as well as in respect to other countries is one chance in _____, 000, 000, 000, 000, 000, 000, 000.
8. It may be stated categorically that no archaeological discovery has ever controverted a _____ reference.
9. In considering who Jesus Christ claimed to be, there exist only three valid options. Either He was a _____, a lunatic, or the Lord God _____.
10. The evidence for the resurrection includes the dramatic transformation of His followers who went from being a scared bunch of ex-followers to being men willing to lay down their lives as the result of their knowledge of the _____ of Christ.
11. The Old Testament contains almost _____ - references to the Messiah that were fulfilled in Jesus!!
12. One of the greatest evidences of the Christian faith continues to be _____ lives.



Suggested Reading

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Endnotes

¹ Floyd Schneider, *Friendship Evangelism* (Eastbourne, England: Monarch Publications Ltd., 1989), p. 9-10.

² Josh McDowell, *Evidence That Demands A Verdict*, Vol. I (San Bernardino, CA: Campus Crusade for Christ International, 1972), p. 18.

³ *Ibid.*, p. 19.

⁴ *Ibid.*

⁵ Josh McDowell, *More Than A Carpenter* (Wheaton, IL: Tyndale House Publishers, Inc., 1977), p. 42.

⁶ J. Harold Greenlee, *Introduction to New Testament Textual Criticism* (Grand Rapids: William B. Eerdmans Publishing Co., 1964), p. 16.

⁷ McDowell, *Evidence...*, p. 58, quoting Robert Dick Wilson, *A Scientific Investigation of the Old Testament* (Chicago: Moody Press, 1959), pp. 70-71.

⁸ Norman L. Geisler and William E. Nix. *A General Introduction to the Bible* (Chicago: Moody Press, 1968), p. 263.

⁹ Gleason Archer, *A Survey of the Old Testament* (Chicago: Moody Press, 1964), p. 19.

¹⁰ John Warwick Montgomery, *History and Christianity* (Downers Grove, IL: Inter-Varsity Press, 1971), p. 29.

¹¹ F. F. Bruce, *The New Testament Documents: Are They Reliable?* (Downers Grove, IL: Inter-Varsity Press, 1964), pp. 16, 33.

¹² Cited by McDowell, *More Than A Carpenter*, p. 43-44.

¹³ Cited by Grant R. Jeffery, *The Signature of God*. (Toronto, Ontario: Frontier Research Publications, Inc., 1996), p. 70.

¹⁴ Cited by Josh McDowell, *More Than A Carpenter*, p. 25-26.

¹⁵ Jeffery, *Ibid.*, pp. 172-181.

¹⁶ Cited by Josh McDowell, *Evidence That Demands A Verdict*, Vol. 1, p. 365-366.

¹⁷ Cited by McDowell, *Ibid.*, p. 366.

¹⁸ Cited by McDowell, *Ibid.*, p. 367.



Chapter 11

The Biblical Family Roles

Who Defines the Family?

What is a family? What is a man? What is a woman? And, are there differences in the sexes? If there are differences, are there reasons for those differences? In the day that we live in there is much said about the “traditional family.” But as we observe the way the family is defined (i.e. one man uniting with one woman), we need to consider this question, “Is this idea of the family defined by “tradition”? (i.e. the way culture has dictated it), or is it God’s design? With the increasing divorce rate, the rise of “homosexual marriages,” and the increasing prevalence of the satanically inspired feminist movement in our culture, there is an all out war on the biblical family. Our godless culture is, and will continue in its redefining of the institution of the family. That is why it is so important for us to understand what God has to say on the matter of His original design and purpose for the family. We will first look at God’s overall design for the family from the creation account. Then, in the chapters that follow, we will look at what God’s Word has to say about the roles of the man, husband and father, the woman, wife and mother, and also the child. Quite frankly, Satan knows that if he can destroy God’s design for the family, he can destroy the society and neutralize the church. This is clear from the fact that when he initiated his first attack on mankind it was to destroy God’s design for the family. With this fact in mind, it is imperative that as Christians we understand the God-given design for the family as well as our roles in the biblical family.



Does the Bible Teach the Equality of the Sexes?

The only way to understand God’s design for the family and thus, biblical manhood and womanhood is to take a look at some key passages in Genesis 1-3. It is here that God defines biblical _____ and _____. This is our foundation for evaluating the cultural understanding with which we are constantly bombarded. Although we will not deal extensively with details for the sex roles (which will be dealt with in later chapters), what we will do is define God’s basic design for the family. This will show clearly that God intended distinct and separate sex roles which complement each other in the family unit.



Raymond C. Ortlund, Jr. defines biblically the terms “male-female equality” and also “male-headship.” He defines “male-female equality” in the following way: “*Man and woman are equal in the sense that they bear God’s image equally*”¹ The other important term that we will use is “male-headship.” Ortlund defines “male-headship” like this: “*In the partnership of two spiritually equal human beings, man and woman, the man bears the _____ responsibility to lead the partnership in a God-glorifying direction.*”² Ortlund also gives us a helpful distinction between

“male-headship” and “male-domination.” He writes, “The model of headship is our Lord, the Head of the church, who gave Himself for us. The antithesis to male headship is male domination. By male domination I mean the assertion of the man’s will over the woman’s will, heedless of her spiritual equality, her rights, and her value.”²³ Now that we have defined some terms, let us look at what God’s Word says about “male-female equality” and “male-headship”.

We will first look at Genesis 1:26-28:

²⁶ Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”²⁷ And God created man in His own image, in the image of God He created him; male and female He created them.²⁸ And God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.”

This is the first record we have of God creating mankind. It is quite an incredible passage that indicates several important things about mankind in general, and about male-female equality. First, we should note that both Adam and Eve (their names as we find out later) were made in the image of God. Although not all theologians agree on what this means, it is probable that it means that of all God’s creatures, it is only mankind who shares with God (communicable attributes) life, personality, truth, wisdom, love, holiness, and justice. Thus, only man can logically reason, feel emotion, and have a spiritual relationship with God Himself. Moses states here that mankind was created in God’s image. He also states that mankind was created with dual sexuality. We exist as male and female. Two _____ sexes! Earlier, Moses had stated “let *them* rule,” showing they were both to be involved in the _____ process. In verse 28 Moses records mankind’s responsibilities. So, what do we observe from all of this?

- 1. They are both equal image-bearers of God.**
- 2. They are both called on to be fruitful and multiply, fill the earth, and subdue it.**
- 3. They are both called on to rule over the rest of God’s creation.**



In Genesis 1-3 we see full equality as far as bearing the image of God is concerned and carrying out the command to rule over the rest of God’s creation by being fruitful and increasing the population of the world with godly progeny.

Now, the question is this, “In the context of this passage that clearly teaches the spiritual equality of the sexes, is there any hint of male-headship?” Let me suggest that there is. Ortlund writes:

Did God Give The Man Headship?

How may we understand the logic of God's decision to describe the human race as "man"? Let me suggest that it makes sense against the backdrop of male-headship. Moses does not explicitly teach male headship in chapter 1; but, for that matter, neither does he explicitly teach male-female equality. We see neither the words "male-female equality" nor "male headship" here or anywhere in Genesis 1-3. What Moses does provide is a series of more or less obvious hints as to his doctrine of manhood and womanhood. The burden of Genesis 1:26-28 is male-female equality. That seems obvious—wonderfully obvious. But God's naming of the race "_____ " whispers male headship, which Moses will bring forward boldly in chapter two.

God did *not* name the human race "woman." If "woman" had been the more appropriate and illuminating designation, no doubt God would have used it. He does not even devise a neutral term like "persons." He called us "man," which anticipates the male headship brought out clearly in chapter two, just as "male and female" in verse 27 foreshadows marriage in chapter two. Male headship may be personally repugnant to feminists, but it does have the virtue of explaining the sacred text.⁴

Since we have stated that male headship is set forth boldly in Genesis 2:18-25, let us look at this passage to see how it establishes clearly this doctrine that is hinted at in our previous passage:

¹⁸ Then the Lord God said, "It is not good for the man to be alone; I will make him a helper suitable for him."¹⁹ And out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name.²⁰ And the man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.²¹ So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs, and closed up the flesh at that place.²² And the Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man.²³ And the man said,

*"This is now bone of my bones,
And flesh of my flesh;
She shall be called Woman,
Because she was taken out of Man."*

²⁴ For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh.²⁵ And the man and his wife were both naked and were not ashamed.

As we saw in Genesis 1:26-28, male and female bear the image of God equally, but what we see in the passage above is that in addition to the equality, there is also a clear difference in _____. For He made man the head and woman the helper. Again Ortlund states:

[Male headship is defined as follows] ... In the partnership of two spiritually equal human beings, man and woman, the man bears the primary responsibility to lead the partnership in a God-glorifying direction. ... That is, God calls the man, with the counsel and help of the woman, to see that the male-female partnership serves the purposes of God, not the sinful urges of either member of the partnership.⁵

Genesis 2:18-25 amplifies the creation of mankind set forth in Genesis 1:26-28. In the context leading up to our present passage we see that God created man first (Gen. 2:7) and placed him in the garden (Gen. 2:15) to cultivate it and keep it. In addition to the requirements to cultivate and keep the garden, there was a prohibition; that being, to not eat from the tree of knowledge of good and evil (Gen. 2:17). If the man did, he would die (both spiritually and, as a result, eventually physically). Although Adam existed in a garden of paradise, there was one problem that God pointed out: "it is not good for the man to be alone." God first asked Adam to name the animals. He carefully named the animals, giving them a name that reflected something about their particular nature. In this exercise he began to realize that none of them shared his nature. Now that Adam realized the fact that he was alone, as far as an equal in nature, God carried through with His promise of Gen. 2:18 when He stated, "I will make a _____ suitable for him." The Hebrew term translated "helper" (Heb. 'ēzer) means, "a helper," "help," "support."⁶ This woman would be "suitable for him" in the sense that only she, of all the creatures, shared a common nature with Adam.

Verse 21 tells us what happens next, "*So the Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man. "This is now bone of my bones and flesh of my flesh; She shall be called Woman (Heb. Ishshah), Because she was taken out of Man (Heb. Ish)."* The first recorded words of mankind follow and there is incredible beauty in them. What a beautiful expression of love the creation of the woman was to the first man Adam. Adam must have carefully observed the woman just as he had all the other creatures that God had created. He must have marveled at her beauty and been overwhelmed when he realized that this new creature was his _____. This creature truly met his need for companionship. This new creature could meet his inner longing. Moses goes on to explain that this is why throughout history man and woman have paired off and created homes. Moses writes, "For this cause..." For what cause? For the cause that woman was taken out of man. "For this cause a man shall leave his father and mother, and shall cleave to his wife; and they shall become one flesh." The institution of marriage is not a result of tradition, it is a part of God's _____. Moses shows here that the attraction between a man and a woman, eventually leading to marriage, is caused by the fact that the woman was taken from the man in the original creation. Thus, the re-union of what was originally one flesh is God's natural design. The fact that they were naked and not ashamed shows the perfection of the original creation. They perfectly _____ each other.

Let us talk about the implications of what we have seen and especially of the phrase "a helper suitable for him" (Gen. 2:18, 20). The fact that she alone was suitable for him shows equality. She was the only creature that shared his nature. Only she could provide the man companionship on an equal level. At the same time she is called his "helper."

The man was not created to help the woman, but the reverse. Doesn't this striking fact suggest that mankind and womankind are distinct and non-reversible? Doesn't this make sense if we allow that, while the man and the woman are to love each other as equals, they are not to love each other *in the same way*? The man is to love his wife by accepting the primary responsibility for making their partnership a platform displaying God's glory, and the woman is to love her husband by supporting him in the godly undertaking [*italics his*].⁷

Kassain writes:

Adam recognized the unity between himself and the female. However, he also recognized his God-given responsibility and authority by naming her. (Adam's act of naming the woman occurs again in Genesis 3:20 when he gives her the name "Eve" — mother of all living.) If the woman and man were meant to have identical roles, God would have named the woman, just as He had named the man. In giving Adam the responsibility to name the woman, a hierarchical relationship between Adam and the woman is established from the very outset. This in no way belittles the woman or assigns her a lesser role. It simply reflects the differences between the _____ that God had assigned for each. Adam was to be the leader in the relationship and the woman was to be the helpmate. These assigned roles blended together and coexisted alongside perfect oneness and unity.⁸

Summary

1. They are both equal image-bearers of God.
2. Man's headship in the relationship is clear.
3. Woman is created as man's equal in nature but functionally different.
4. Their roles blended together and coexisted in perfect oneness and unity —a perfect complementary relationship.



What Happened To God's Perfect Design?

The natural questions at this point are, "If God's design for the family was so perfect, what happened that altered that perfect complementary relationship?" and "Why is there so much turmoil in the family today?" To understand this we need only to turn in the Bible to the next chapter in Genesis, Chapter 3. It is here that we read of the fall of mankind into sin and its tragic results on the family.

The fall of mankind into sin occurred when the serpent, which we find out later is Satan (Rev. 20:2), came to Eve to tempt her. Satan succeeds in his attempt through half truths and planting doubts. He is especially effective in creating in Eve's mind an unjust view of God. He gets her to question God by asking questions to create doubt in her mind. He first questions whether God lets them eat from the garden (Gen. 3:1). Eve clarifies that they can eat from the trees, but not from the tree in the middle of the garden (the forbidden tree) (Gen. 3:2-3). Interestingly enough, Eve misquotes God, adding that He had forbidden them even to "touch it" or they would die. Then Satan directly questions God's character in stating that he is lying about the

of the “Fall” and live out the pre-fall design for marriage. The apostle Paul deals with the key to a successful marriage in a discussion in his epistle to the Ephesians. In Ephesians 5:15-21, he deals with how the Christian can walk, “not as unwise men, but as wise” as he lives life in this sinful world (5:15). The key to a wise life that expresses itself in God-honoring speech toward others (5:19a), internal joy (5:19b), a grateful heart to God the Father (5:20), and mutual submission between believers (5:21), is “to be filled (controlled) with the Spirit” (See *The Spirit-filled Life in Equipping The Saints - The Basics*). Only when each partner has submitted himself/herself to the _____ of the Spirit of God and is subject to His will (5:17) can there be a return to the pre-fall harmony and the carrying out of the complementary sex roles according to God’s original design. As R. Kent Hughes writes:

Marriage ideally produces two people who are as much the same person as two people can be! Christians in marriage have the *same* Lord, the *same* family, the *same* children, the *same* future, and the *same* ultimate destiny—an astounding unity.¹³



What Are the Roles of the Husband, Wife & Child?

In the following chapters we will look at what the Bible has to say about the biblical roles of the husband, wife, and child. But to close our discussion in this chapter, let us make some summary statements about the biblical roles we will expand on in the coming chapters. From what we have studied so far, we can see that the role of the man is to bear the primary responsibility to _____ the marriage in a God-glorifying direction, the wife is to _____ and follow that direction, and the child is to _____ the parents which God has sovereignly given him by obedient and respectful behavior.



Summary

In God’s creation of mankind, the man and woman are equal image bearers of God. There is an equality in the fact that man and woman share the same nature and have the unique ability to think rationally, experience emotion, and have a spiritual relationship with their Creator. It is also clear that woman is just as gifted and talented as man and equal in every way in relation to God, especially in the regenerate state (Gal. 3:28). Thus, man and woman are equal in *essence*.

At the same time, we see from these passages and others, that functionally God has created man and woman to fulfill different roles in carrying out His design for marriage. Man is to lovingly lead in the partnership of marriage in a God-glorifying direction, and the woman is to help in that process. It is a complementary relationship.



Test Your Knowledge

1. Divorce, _____, and the increasing prevalence of the satanically inspired _____ movement are factors in our culture that are causing the decay of the biblical family.
2. "Man and woman are _____ in the sense that they bear God's image equally."
3. "In the partnership of two spiritually _____ human beings, man and woman, the _____ bears the primary responsibility to lead the partnership in a God-glorifying direction."
4. In the Genesis account of creation, God charged both the man and woman to _____ the rest of creation.
5. In Genesis 1:26-28, the fact the God did not call the human race "woman" but called it "man" hints at the male _____ that is set forth boldly in Genesis 2:18-25.
6. That God created man first, created woman from man, and created woman for a _____ (not slave) for carrying out godly undertakings, clearly indicates male headship.
7. In God's original design for the family, the male and female roles blended together and co-existed in perfect oneness and unity—a perfect _____ relationship.
8. The turmoil and confusion over _____ roles and the resulting problems caused in the _____ and society can all be traced back to the Fall in Genesis 3.
9. The result of the Fall on the woman was that she would have _____ in childbirth and that she would have a deep _____ or yearning to meet her needs through a relationship with a man yet that man, would sinfully dominate her.
10. The woman's reaction to the man's sinful domination has been to rebel, thus the _____ movements down through history.
11. The curse on the man came because he _____ to the woman and allowed her to assume the headship of the family, and this led him to eat of the forbidden fruit.
12. Adam's disobedience resulted in the insubordination of the _____ as well as plunging the human race into _____.
13. As a result of the Fall, marriage always involves two _____ sinful individuals attempting to live together, yet being driven by their own _____ natures.
14. The Christian's hope for a marriage of mutual submission, where the partners carry out their God-given sex roles in a complementary nature, is in each partner being _____ or _____ with God's Spirit.



Suggested Reading

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- Piper, John and Wayne Grudem. *Recovering Biblical Manhood & Womanhood*. Wheaton, IL: Crossway Books, 1991. (Highly Recommended).
- Ryrie, Charles C. *The Role of Woman In The Church*. Chicago: Moody Press, 1958.



Endnotes

¹ Raymond C. Ortlund, Jr., "Male-Female Equality and Male Headship" in *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism*, eds. John Piper and Wayne Grudem (Wheaton, IL: Crossway Books, 1991), p. 95.

² Ibid.

³ Ibid.

⁴ Ibid., p. 98.

⁵ Ibid., p. 99.

⁶ Carl Schultz, "ēzer" in *Theological Wordbook of the Old Testament*, 2 Vols, eds. R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, (Chicago: Moody Press, 1980), Vol. 2, p. 661.

⁷ Ibid., p. 101-102.

⁸ Mary A. Kassian, *Women, Creation and the Fall* (Wheaton, IL: Crossway Books, 1990), pp. 18-19.

⁹ H. C. Leupold, *Exposition of Genesis*, 2 Vols (Grand Rapids: Baker Book House, 1949 reprint), Vol. 1, p. 172.

¹⁰ Robert D. Culver, "māshal" in *Theological Wordbook of the Old Testament*, 2 Vols, eds. R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke (Chicago: Moody Press, 1980), Vol. 1, p. 534.

¹¹ Leupold, Ibid., p. 175.

¹² Kassian, Ibid., p. 28.

¹³ R. Kent Hughes, *Disciplines of a Godly Man* (Wheaton, IL: Crossway Books, 1991), p. 36.



Chapter 12

The Role of the Man, Husband & Father

What is our Standard for Manhood?

I remember my dad getting up at five o'clock in the morning, loading up his carpenter's tools, and heading out to work. His return would usually occur around 5:30 to 6:30 p. m. when he would hug and kiss my mother, eat a home cooked meal that she had prepared, and soon head to bed only to have the same routine the next weekday. On the weekends my father was an avid hunter and fisherman. My three brothers and I benefited greatly by the time that he spent with us. He took care to teach each of us the essentials of hunting and fishing and gradually allowed us to take more and more responsibility for carrying out the hobby on our own, under his guidance, of course. His pattern was the same with gardening, working on cars, carpentry, etc. As I grew up and entered high school, I got a summer job to have some spending money during the school year. I would get up early in the morning, work hard all day at my construction job, return home to eat, and then retire for the evening, the same pattern I had seen in my father during the formative years of my life. Now that I have a son, I have found myself teaching him how to do things in the same way my father taught me. I will do the task for him first, then *with* him along with verbal instruction, then slowly trust him with more responsibility as he "gets it." What is my point? My point is that I got much of my understanding of manhood and fathering from the pattern that my father lived out before me. By God's grace I had an excellent model, but many young men and women today do not have that privilege. Much of the breakdown of the family is the result of a poor father figure or no father figure at all. Taking into account this fact, combined with the culture's "redefining" of masculinity (i.e. what it means to be a man, father, and husband), it is little wonder that the family is falling apart and with it our society. That is why it is important for us to look to the biblical definition of the man, husband and father. This will help us to reestablish the divine pattern, which if followed, will restore hope to future generations.



What Should Be The Character of A Christian Man?

Before dealing with the specific roles and responsibilities of the biblical man in the family, the society, and in the Church, we will first look at what should _____ the Christian man who is walking in obedience to Jesus Christ (Spirit-filled). In Paul's first letter to Timothy, he gives a list of qualifications for the elders of the church (I Tim. 3:1-7), and he also gives a similar list to Titus (Tit. 1:5-9). Several of these qualifications deal specifically with leadership, but others deal with _____ that any Christian man who is striving to make Christ the Lord of his life should possess. They form a good check list for what God desires of us as men of God. We will start with 1 Timothy chapter three. Paul writes to Timothy:

It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, uncontentious, free from the love of money. He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?); ... And he must have a good reputation with those outside the church, so that he may not fall into reproach and the snare of the devil (1 Tim. 3:1-5, 7).

1. **"Above reproach"** (also Titus 1:7). The Greek word means "not able to be taken hold of," 'irreproachable.' It is not only that the man has a good report among the people but that he is deserving of it. The word implies not only that the man is of good report, but that he is deservedly so."¹ The other character qualifications that are listed are simply amplifications of this qualification. The overarching idea in Christian character is to be _____!
- a. *"The husband of one wife"* (also Titus 1:6). There have been many different interpretations of what Paul meant by this phrase. Some have said that this means that the elder must be married and as a result, single men cannot be elders. This seems unlikely since Paul himself was single and encouraged those who could remain single to do so (1 Cor. 7:1, 7-8, 25-34). It would also mean that those who lost their wives to death would have to step down as elders. Understanding that the overarching idea here is to be "above reproach," we see that this was certainly not Paul's meaning, since never having been married does not keep a man from being above reproach, nor does losing one's wife to death. The Greek phrase here can be literally translated "one-woman man."² Paul simply means here that those that are married should be solely _____ to their wives. Whether married or single, the Christian man is not to be "flirtatious." Lenski writes, "the sense is that he have nothing to do with any other woman. He must be a man who cannot be taken hold of on the score of sexual promiscuity or laxity."³
- b. *"Temperate"* (also Titus 1:8). The Greek word here means "sober," "sober-minded," or "clearheaded." The word originally meant abstinence from alcohol, but here it has a wider, metaphorical sense.⁴ The Christian man should strive to _____ think through his actions, using God's Word as his guide.
- c. *"Prudent"* (also Titus 1:8). The Greek word here means "to be self-controlled" or "thoughtful." Self-control is one of the greatest evidences of a spirit-controlled Christian.
- d. *"Respectable"* The Greek word means "orderly" or "honorable." Lock says the term, "implies well-ordered demeanor, but also the orderly fulfillment of all duties and the ordering of the _____ from which these spring."⁵

- e. *"Hospitable"* (also Titus 1:8). The word means that he has an open house to those in need, whether they be in the congregation, or those traveling to minister in his church or in other cities.
- f. *"Able to teach"* (also Titus 1:9). This is the only difference in the qualifications between those for elder and deacon. The Greek word means _____ in teaching.⁶ Paul repeats this qualification in II Timothy 2:24 and Titus 1:9. In the Titus passage he says that the elder should, "be able both to exhort in sound doctrine and to refute those who contradict" (Tit. 1:9). Although this qualification indicates that the elder should be especially gifted in teaching, the fact that the Christian man, especially the father, should be knowledgeable about the Word of God and capable of imparting that truth to his children is made clear by a passage such as Deuteronomy 6:4-10. Also, the fact that the instruction in Proverbs is from the father to the son would lend support to this. The father should have a regular time of study in the Bible. This will enable him to have a close walk with Christ and also to impart the truth to his wife and children.
- g. *"Not addicted to wine"* (also Titus 1:7). Robertson states that this word means, "one who sits long at his wine."⁷ The elder is not to be a drunkard, or one who drinks to excess. Most men should choose to abstain completely from alcohol since they are examples to their wives and children and certainly do not want to cause them to stumble in this area. Paul is clear that the man who is addicted to alcohol is disqualified from holding a spiritual office because it indicates his lack of self-control (See also Prov. 20:1; 23:29-35).
- h. *"Not pugnacious"* (Titus 1:7). And the elder is certainly not to be a brawler. Literally, the word means "to be a giver of blows" or "given to violence."⁸
- i. *"But gentle, uncontentious"* (Titus 1:8). He is to be just the opposite of a drunkard and a brawler, that is, kindly, forbearing, and not a fighter.
- j. *"Free from the love of money"* (also Titus 1:7). This does not mean that the elder has to live in poverty. It simply means that his greatest desire in life is to _____ God, not make a lot of money. Paul tells Timothy later that, "the love of money is the root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang" (I Tim. 6:10). The primary desire in the heart of the elder, as well as every Christian man, should be to honor God through leading his flock (family). If he has a love for money, leading the flock or the family is obviously not his primary goal.
- k. *"Know how to manage his own household"* (also Titus 1:6-7). Those elders who are married have this additional qualification. The home of a man will, in a sense, be a _____ for whether a man is suited to be in the position of elder. Husbands who "love their wives just as Christ also loved the church and gave Himself up for her" (Eph. 5:25), know what it takes to show self-sacrificial love and concern for another person! Men who are investing time in their children to show love and to build godly character

into them, will have little trouble showing that same love and concern for the “flock of God.” In fact, Paul also touches on this theme in his letter to Titus where he says that the elders must have “children who believe” (Titus 1:6). Those who struggle with managing their homes probably still have lessons to learn about this task. If they are placed into church leadership, their families will _____ further, and so will the flock. This type of care takes maintenance time. A man must invest time and loving concern in his relationships with his wife and children.

1. In Titus 1:5-9 Paul gives a list of qualifications to Titus. The only qualifications listed in Timothy that are not found in Titus are “*respectable*,” “*gentle*,” and “*uncontentious*.” Four additional qualifications are given in Titus. They are: “*not self-willed*,” which means to be obstinate in one's own opinion, arrogant, and refusing to listen to others;⁹ “*not quick-tempered*,” which would cause him to be pugnacious; “*loving what is good*,” which means his life is devoted to all that is best; and “*just*” and “*devout*,” which mean his life is characterized by _____ and a deep commitment to his faith.

These character qualities which place the Christian man “above reproach” are things we should all strive to be—whether single or married—through the power of God’s Spirit that indwells us! One last note. We have all blown it in some of these areas in the past. I mean really blown it. We need to be encouraged by the fact that God is the God of the “second chance.” We need simply to confess our failures, turn from our sin, and pray for God’s strength to improve these areas (1 John 1:9).



What Is The Role Of The Man In Society?

The Christian man should be _____ the way in society by his godly example. He is called on to be the salt and light of the world, just as the above character qualities indicate (Matt. 5:16; Eph. 5:8). He is to be the model employee or employer (Eph. 6:5-9; Col. 3:22-25; I Tim. 6:1-2; Tit. 2:9-10), carrying out his task each day “as unto the Lord” (Eph. 6:9). He is to remain sexually pure by fleeing immorality in thought and deed (I Thess. 4:1-8), even making a _____ with his eyes to guard against sinful thoughts (Job 31:1). He is to be in subjection to the human government by obeying the laws, paying his taxes, praying for his leaders, and being involved in the voting process (Matt. 22:21; Rom. 13:1-7; 1 Tim. 2:1-3). The Christian man should be actively sharing his faith in word and deed (Matt. 28:18-20) and allowing the Holy Spirit to produce His fruit in his life (Gal. 5:22-23). His goal in life should be to _____ God and enjoy Him always!

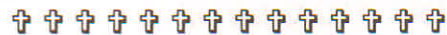


What is the Role of the Man in the Family?

The Man As Husband

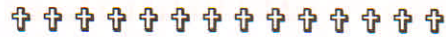
The role of the man as Husband is covered in several passages in Scripture. In the previous chapter, we saw that from the beginning God designed the family in such a way that the man exercises headship in leading the family in a God-honoring direction and the woman was created as the helper in that endeavor. In the New Testament, there are several passages in Paul's letters in which he addresses the question that we have posed in the margin. The most detailed of these passages is found in Ephesians 5:18-6:4. It is this passage that we will use as a basis for our discussion, and yet we will be also be referring to the parallel passages found elsewhere in the New Testament (Col.3:18-21; 1 Peter 3:1-6; 1 Cor. 11:3-12; Titus 2:3-5).

As has been previously stated, the exciting part for a Christian is that God has provided a solution for our fallen state. This solution helps the husband and wife to overcome the sinful effects of the Fall and to live out the pre-Fall design for marriage. The apostle Paul deals with the key to a successful marriage in this passage in Ephesians. In 5:15-21, he deals with how the Christian can walk, "not as unwise men, but as wise" as he lives in this sinful world (5:15). Being filled (controlled) by the Spirit is the key to a wise life that expresses itself in God-honoring speech toward others (5:19a), internal joy (5:19b), a grateful heart to God the Father (5:20), and mutual submission between believers (5:21).¹⁰ (See *The Spirit-filled Life in Equipping The Saints - The Basics*). Only when each partner has submitted himself/herself to the control of the Spirit of God and is subject to His will (5:17) can there be a return to the pre-fall harmony and the carrying out of the complementary sex roles according to God's original design.



Leaving and Cleaving

The first step for the Spirit-filled man to have a successful marriage is given in Genesis 2:24, which states, "For this cause a man shall *leave* his father and mother, and shall *cleave* to his wife; and they shall become *one flesh*" (also Eph. 5:31). When this leaving and cleaving does not occur, it spells disaster for the marriage! Keil and Delitzsch write, "By the leaving of father and mother, which applies to the woman as well as the man, the conjugal union is shown to be a spiritual oneness, a vital _____ of heart as well as of body, in which it finds its consummation"¹¹ and Leupold writes, "'Becoming one flesh' involves the complete _____ of one personality with the other in a community of interests and pursuits, a union consummated in intercourse."¹²



Loving As Christ Loved

Paul, in his discussion of the role of the man in marriage (Ephesians 5), again states the divine design that we saw in Genesis 1-3; that being, wives are to be subject to their husbands (vs. 22), and husbands are to bear the responsibility of headship in the marriage (vs. 23). Again, headship is defined as, "*In the partnership of two spiritually equal human beings, man and woman, the man bears the primary responsibility to lead the partnership in a God-glorifying direction.*"¹³ Then Paul summarizes the role of the husband in marriage in one simple phrase: "Husbands, _____ your wives...". John MacArthur, Jr. writes:

The word Paul uses here for "love" is *agapao*, the strongest, most intimate, most far-reaching, and most qualitative term for love. Yes, there is to be authority in a marriage. Yes, there is one who is the head and one who follows. But verse 25 does not say, "Husbands, *rule* your wives," or "Husbands, *subject* your wives," or "Husbands *command* your wives." No! Paul says, "Husbands *love* your wives."¹⁴

The way that the husband is to love his wife is the same way that Christ loved the Church (vs. 25), by giving Himself for her. The love of a husband for his wife is to be a self-sacrificial love. Note that Christ's love was this way, not when His bride was the "obedient Christian woman," but "God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8; See also Rom. 8:35-39 as a description of God's committed love!). Even in our gross sin, Christ made a choice to love us. The choice was not based on emotion, it was based on the fact that He wanted to do the will of the Father. Husbands are to love in the same way! Our love must ultimately be based on the desire to _____ the Father, not on the worthiness of our wives. MacArthur writes:

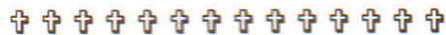
Even though sacrificial love is undeserved, it reaches to the greatest lengths, as exemplified in Christ. It says, "You may not deserve anything, but I give you everything. I would even die for you!" And Paul is saying that is the attitude a husband is to have toward his wife. He must come to the place where he can say to her "I love you, commit myself to you, and give you everything I have. I will even die for you!" That's the issue. And such love is not resignation, but the expression of an eager, joyful heart. ... [He continues] ... Husbands, you will never really know how to love until you've sacrificed yourself, crucified yourself, and died to yourself. Paul says true love "does not seek its own" (1 Cor. 13:5). As long as a man is looking for what can be personally gained from marriage he will never know what it is to love his wife as Christ loved the church, and he can never experience the richness of self-giving and its amazing dividends.¹⁵

This command alone should make Christian divorce almost non-existent. MacArthur continues by giving us three practical and scriptural ways to express that love:

Consideration. First Peter 3:7 says: “You husbands likewise, live with your wives in an understanding way.” To love her demands sensitivity, understanding, and consideration. Women often complain about their husbands, “He never understands how I feel.” Lack of consideration often builds a wall in a marriage. Peter tells us to tear it down. He says, in essence, “Be sensitive, be understanding, feel what she feels.”

Chivalry. Peter continues in verse 7: “As with a weaker vessel, since she is a woman.” In other words, men need to remember that physically they are stronger than women. Do you practice courtesy and thoughtfulness, such as opening the car door for your wife? Or are you fifteen feet out the driveway while she still has one foot hanging out the door? Remember, your wife is the weaker vessel.

Communion. Peter reminds us at the end of the seventh verse: “Grant her honor as a fellow-heir of the grace of life, so that your prayers may not be hindered.” This phrase “the grace of life” means marriage is like the hot fudge on a hot fudge sundae. Marriage is the topping, the best part of life. And since you’ve inherited marriage, fulfill it together, will you? Commune together, talk together, share together. I thank the Lord for my wife. She’s my best friend, my closest confidant. We commune together. And there is a key spiritual thought here too—“so that your prayers may not be hindered.” A wrong marriage relation closes the windows of heaven.¹⁶



A Love That Sanctifies

Paul continues with his description of Christ’s love for the church, which a husband’s love for his wife should parallel. He writes, “that He [Christ] might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless” (5:26-27). True love always seeks to _____. As husbands, in accordance with Christ’s example, our lives and the leadership we provide for our wives should always be seeking to _____ and purify her, and we should do nothing that would lead her into sin. “If a man really loves his wife he seeks that which keeps her feet clean from the dust of the world, doing everything in his power to maintain her holiness, her virtue, and her purity.”¹⁷ R. Kent Hughes gives us some challenging self-examination questions in his comments on this passage. He writes:

This brings up some hard questions: Is my wife more like Christ because she is married to me? Or is she like Christ in spite of me? Has she shrunk from His likeness because of me? Do I sanctify her or hold her back? Is she a better woman because of me? Is she a better friend? A better mother? Men, our call is clear: sanctifying love.¹⁸

It is the husband that is responsible for the teaching of the Word to his wife, since it is the Word of God which cleanses. He must verbally teach her as well as being an example of a godly life. “A wife is a man’s _____ priority in ministry.”¹⁹



A Love That Nourishes And Cherishes

Paul continues, “So, husbands ought also to love their own wives as their own bodies. He who loves his wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the Church, because we are members of His body” (Eph. 5:28-30). How many times do we have food, clothing, or shelter needs in which we do not care for ourselves in those areas. We naturally do all we can to care and make provision for our needs. This is not stimulated by emotion, it is stimulated by our inner drive to meet our needs. This is Paul’s point. We don’t love our wives and care for them because we feel a deep, moving, emotional love for them, although we may many times; we love and care for them because they have needs and we have made a decision of the _____ to meet those needs. We love them *as* our own bodies since we have become _____ body (5:31; the Hebrew word translated “cleave” in Genesis 2:24 literally means “to glue something together.”) As men we are to provide for, protect, and preserve our wives and families! In these areas the buck stops with us.

The Greek word translated “nourishes” here is *ektripho*. It is used many times in relation to the nurturing and raising of children. The word translated “cherish” means “to warm with body heat.” These are the responsibilities of the husband. The husband should provide for the _____ needs of the family—food, clothing, shelter, as well as a home that provides a safe, warm, _____ environment. MacArthur writes:

“Remember Genesis 3? The woman was cursed in childbearing and submission, activities involving the home. The man was cursed in having to work hard to provide for his family. From the very beginning it was assumed the woman would be at home with the children, meeting the needs there, and the man would be giving warmth and security to her. This is God’s design—the husband provides security for his wife as Christ provides for His church.²⁰

Christ provides nourishment and cherishes us (the Church) because we are His body (Eph. 5:30); in the same way we nourish and cherish our wives because they are our bodies. They became so when we married and cleaved (were “glued”) to them. The fact that our love is to follow the model of the love that Christ has for His Church shows that God has a very _____ view of women.

The Implications of Headship on Decision-Making

This brings us to the question of responsibilities and processes for decision-making. The delicate balance that must be maintained is that of the husband’s leadership in a situation in which, two equal image-bearers of God are involved. The husband must honor his wife (1 Peter 3:7, “grant her honor as a fellow-heir of the grace of life, so that your prayers may not be hindered,” *NASB*) and respect her views, opinions,

feelings, and contributions about the issue at hand, and he must do so in a way that takes into account both his and her strengths and weaknesses (1 Peter 3:8, “husbands ... be considerate as you live with your wives, and treat them with respect as the weaker partner”). He must not give over the leadership to the woman as Adam did to Eve, for then to him also the rebuke given to Adam will apply (“Because you have listened to the voice of your wife,” Genesis 3:17, *NASB*). Neither should he act rashly and harshly as Nabal did, not seeking the sensible and wise advice that his wife could and would have given him (cf. 1 Samuel 25:2-26:38). After all, the wife is given to the husband to be his chief “helper” (Genesis 2:18). The husband and wife should seek to come to a mutually satisfactory decision after discussion and through prayer and seeking the principles of God's Word, and they should do so under the leadership and guidance of the husband, who should initiate this process. In a world of sin in which both husband and wife are beset by the limitations sin brings to our understanding and to the evaluative and decision-making process, there will be times when a consensus may not be reached. In this situation, it is the husband's responsibility to exercise his leadership role and make the decision. The wife needs to submit to that decision (unless the decision is clearly and intrinsically evil [cf. 1 Samuel 25:14; Acts 5:29]).²¹

The Man As Father

In Deuteronomy 6:4-9, after Moses' recap of the ten commandments given to him on Mt. Sinai, he gives them some very important words on instruction to their sons and passing on a godly heritage to each successive generation. He writes:

“Hear, O Israel! The Lord is our God, the Lord is one! “And you shall love the Lord your God with all your heart and with all your soul and with all your might. “And these words, which I am commanding you today, shall be on your heart; and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. “And you shall bind them as a sign on your hand and they shall be as frontals on your forehead. “And you shall write them on the doorposts of your house and on your gates.

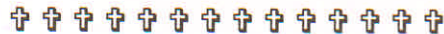
Wow!!! What a privilege and blessing it is to raise children! And God has made it clear through the Psalmist that children are His gift to us. The Psalmist writes:

*Behold, children are a gift of the Lord;
The fruit of the womb is a reward.
Like arrows in the hand of a warrior,
So are the children of one's youth.
How blessed is the man whose quiver is full of them;
They shall not be ashamed,
When they speak with their enemies in the gate (Ps. 127:3-5).*

But the above passage from Deuteronomy shows how awesome is the task of raising children. Moses indicates that the way to rear godly progeny is to be a _____

parent. Notice he tells the men of Israel that they must first have a _____ for God (Deut. 6:5), and in addition, the commandments must be “on your heart.” The Hebrew word for heart (*leb*) refers to “...the seat of the emotions.”²² Moses’ point is that we must have such a passion for God and His Word that it affects us not only mentally but emotionally. We should be energized with a _____ for God that affects every area of our lives and produces godly behavior. This type of “heart” produces the godly character that we discussed earlier from 1 Timothy 3. As Moses points out, we must live and model the godly lives that we want our children to exhibit (Deut. 6:7-9).

In Ephesians 6:4, Paul gives us parenting in a nutshell. He states, “And, fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord.” The first thing we should note is that the instruction is addressed to fathers. This should be no surprise since we have seen that the headship of the male is clearly taught from the beginning of creation. At the same time the term here (*pateres*) probably indicates this is the responsibility of both parents (i.e. it is used that way in Hebrews 11:23). But what are those responsibilities?



Do Not Embitter Your Child

Before stating the positive commands associated with the parenting task, Paul states the negative command. “...do not provoke your children to anger...” Here the Greek word for “provoke” means, “to anger, to make angry, to bring one along to a _____ - _____ anger.”²³ MacArthur suggests nine ways that we as parents can embitter our children. They include:

- 1) Over-protection—Smother your children, fence them in, never trust them, and always question whether they are really telling you the truth. Never give them an opportunity to develop independence.
- 2) Favoritism—Comments like, “Why can’t you get good grades like your sister” or “I never have to tell your *brother* twice to do anything” can destroy a child.
- 3) Pushing for achievement—Many parents pressure their children to excel in school, sports, or other activities, and it causes them to become bitter.
- 4) Discouragement—You can provoke a child to anger by discouraging him, always withholding your approval and only telling him what is wrong with him.
- 5) Failure to sacrifice—Make your child feel like they are an intrusion on your life, and that will provoke them to anger.
- 6) Failure to allow for childishness—Some parents make sure that if the children do anything that is not mature and intellectual, they are put down for it. ...Don’t condemn them for being children
- 7) Neglect—You cannot neglect your children and win. Be there and be available to share their lives with them. You can’t afford the price of being too busy for your children!

- 8) Withdrawing love—Never use your love as punishment, or even as a threat. “Daddy won’t love you if you do that!” Is that how God deals with us? Of course not!
- 9) Cruel words and punishment—Be careful, those are fragile little lives you’re dealing with. ...you can destroy the heart of a child by your verbal barrage.²⁴



Discipline and Instruct In Godliness

Paul now gives the positive commands associated with the task of parenting. He states, “... bring them up in the discipline and instruction of the Lord.” The word translated “discipline” here is the Greek word *paideia* which we discussed in our chapter *God’s Discipline (Equipping The Saints - The Basics)*. There, we learned that it “was used in the Greek world to denote the _____ and handling of a minor child, and included such aspects as direction, teaching, and chastisement.” God’s example in Hebrews 12 is a good one to follow since He is the perfect father. It reveals that God so loves us that He is committed to training us through godly counsel as well as chastisement when we stray from that freeing counsel. _____ should be a part of the overall training process of our children, and this is made clear from a multitude of verses (Deut. 21:18; Prov. 13:24; 19:18; 23:13; 26:17, etc.). At the same time our motivation must always be love as seen in our Heavenly Father’s dealings with us (Heb. 12:6).

The word translated “instruction” is the Greek *nouthesia* which is almost synonymous with “discipline,” but seems to put more stress on the _____ side of the disciplinary process. “It refers to the training by word—by the word of encouragement, when this is sufficient, but also that of remonstrance, of reproof, of blame, where these may be required.”²⁵ One of the greatest tools for parenting is to develop the habit of continually giving words of encouragement to your children.

Solomon wrote, “Train up a child in the way he should go, and when he is old he will not depart from it.” A good paraphrase might read, “Adapt the training of your child so that it is in keeping with his God-given _____ and _____; when he comes to maturity, he will not depart from the training he has received.”²⁶ As this paraphrase indicates, God has “bent” your child in a certain way. He has given specific gifts, talents, and interests in keeping with His purpose for your child. As parents we must invest the time in our children to recognize their God-given characteristics and tendencies, and in the context of godly instruction _____ and help them develop those characteristics and tendencies! This means time spent with our children must be “quality” (carefully observing), and quantity (observing over time). Godly children do not just happen, they come through an investment of time, energy, and much prayer!



What Is The Role Of The Man In The Church?

Much misunderstanding about the roles of men and women in the church has resulted from ignoring the fact that the body of believers, (the church), is viewed as a family. Poythress writes:

The Bible teaches us to call God "our Father" (Matthew 6:9). We who are redeemed by Jesus Christ are children of God (Galatians 4:1-7). These two Biblical affirmations are among many in which the Bible employs an analogy between a human family and the church. By means of this family analogy God makes some of His most precious promises to us concerning His present love, our future inheritance, and our intimate fellowship with Him (for example, Romans 8:12-17; Hebrews 12:5-11; Revelation 21:7).

The practical implications of these "family teachings" are so deep and so many-sided that we can never fully fathom them. Let us here concentrate only on one strand of implications, those for our conduct toward one another within the Christian community. The Bible invites us to use these family teachings to draw some particular inferences about the respective roles of men and women within the church. In brief, the argument runs as follows: just as husbands and fathers ought to exercise godly leadership in their human families, so wise, mature men ought to be appointed as fatherly leaders in the church (1 Timothy 3:1-7). A particularly important role also belongs to more mature women (1 Timothy 5:9-16; Titus 2:3-5). Like wise mothers of the church, they are to train their spiritual daughters by example and word. But just as in the case of marriage (Ephesians 5:22-33), the respective functions of men and women are not reversible in all respects. Men-and not women-are called on to exercise the decisive fatherly leadership as elders.²⁷

"According to Paul, the fundamental principles regarding the structures of the human family are to be applied to the church as God's household (1 Timothy 3:15)."²⁸ This is made clear throughout Paul's first letter to Timothy. As Poythress points out, Paul refers to Timothy as his "son." In addition, we are to relate to older men as fathers, younger men as brothers, older women as mothers, and younger women as sisters (1 Tim. 5:1-2). We should also care for widows, if they lack immediate family, since they are in the Christian family (1 Tim. 5:5, 16).²⁹ Paul writes in 1 Timothy 14-15:

I am writing these things to you, hoping to come to you before long; but in case I am delayed, I write so that you may know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of truth.

We now understand why Paul gave the requirement of "manages his household well" for the _____ of the church. The same management skills required in the home are those required in the church, "the household of faith." For that reason, it is not surprising that the headship/leadership roles in the church are restricted to _____, just as in the home. Therefore, when looking at the qualifications for the pastor-teacher-elder of the church, it is not surprising that he only speaks of men aspiring to that position (1 Tim. 3:1). In fact, Paul has just dealt with the fact that women are

forbidden in the church assembly “to teach or exercise authority over a man” (1 Tim. 2:12). Her attitude and actions should exhibit her submission to her husband (1 Cor. 11:2-16). But, as in the family, the male leadership of the church should be reminded that the women of the church are _____ imager-bearers of God. In addition, women, like men, have been given spiritual gifts (1 Cor. 12:7-11) and are called to use them to minister to the body (1 Pet. 4:10).

Peter instructs the younger men to “be subject to your elder; and all of you [elders and younger men], clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE” (1 Pet. 5:5). The men who are not among the leadership should be actively involved in the church, exhibiting spiritual leadership for their wives and children. This is especially important for the sons to _____ as a pattern they can follow of godly male headship. As for men in leadership positions, we have already looked at the high qualification that Paul sets forth for them (1 Tim. 3:1-7; the deacons qualifications follow in verses 8-13).

The biblical pattern for this leadership is a group of men referred to as elders, who meet the criteria established in 1 Timothy 3:1-7, and the corresponding list in Titus, chapter one. The responsibilities of the **elders** are:

- 1) Financial oversight (Acts 11:28-30).
- 2) Establishing and defending the doctrinal statement (Acts 15; I Tim. 1:3-5; 3:2; Titus 1:9).
- 3) Exercising spiritual oversight (Acts 20:28; I Tim. 1:3-5; Eph. 4:11-16; Titus 1:9).
- 4) Teaching the Word [includes counseling with the Word] (Acts 6:1-4; Eph. 4:12; I Tim. 4:11, 13; 5:7, 17; 6:2, 17-18; 2 Tim. 2:2; 4:1-2).
- 5) Prayer for the flock (Acts 6:4; Rom. 1:9-10; Phil. 1:9; Col. 1:9-13; I Thess. 1:2-5).
- 6) Church discipline (I Tim. 5:19-22; Matt. 18:15-20).
- 7) Ministry/prayer for the sick (James 5:13-18).
- 8) Discipleship/mentoring of young men for future leadership (II Tim. 2:2).
- 9) Appointing other elders (Tit. 1:5; Acts 14:23).

In addition, the biblical pattern includes a group of men called **deacons**. The term *deacon* (Gr. *diakonos*) literally means, “servant,” or “helper.”³⁰ This office probably developed from the benevolent needs in the early church, as described in Acts chapter six. While examining the New Testament for the function of the deacon, we realize that there are not any passages that delineate the range of responsibilities the deacon carried out in the early church. In comparing the lists of qualifications for elders and deacons, both lists of qualifications are similar, but one qualification is distinctly absent from the list for deacons, that being the ability to _____. As a result, we can say that they probably did any task in the church that would have taken the elders away from their tasks of teaching and preaching the Word of God. This would include taking care of the widows who were in need, as did the group in Acts 6 (Acts 6:1-2; I Tim. 5:3-16). A deacons task might also

have included some type of ministry to orphans, since James tells us, "This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress" (James 1:27). In our day, the oversight of the church building and grounds would probably fit into the responsibilities of the deacons. The specific functions of the deacon are not given, probably because they are to take care of needs as they arise, and their jobs may include many things. Thus, the function of the deacons is as broad as their name implies. They are "servants" and serve in many ways. They were to perform _____ service that might burden the elders and thus take time away from their primary task of ministering the Word of God.



Summary

The Christian man who is walking in obedience to Jesus Christ (Spirit-filled) should be exhibiting a character that is above reproach. This means that he is not flirtatious, is temperate, is prudent, respectable, hospitable, able to teach, not addicted to wine, not pugnacious (not quick-tempered) but gentle, uncontentious, free from the love of money, not self-willed, loving what is good, just, and devout. Such a godly character will be a light and a witness to the world wherever God calls him. Thus, in society he will be a model employee carrying out his task each day "as unto the Lord" (Eph. 6:9). He will also be sexually pure (Job 31:1; I Thess. 4:1-8), in subjection to the government (Rom. 13:1-7), sharing faith in word and deed (Matt. 28:18-20), and allowing the Holy Spirit to produce His fruit in his life (Gal. 5:22-23).

As a husband, the man is called on to exercise headship by leading the family in a God-honoring direction. The first steps for the Spirit-filled man in having a successful marriage are *leaving* and *cleaving* (Gen. 2:24). The husband is to love his wife as Christ loved the Church (Eph. 5:24). This can only occur when the husband has self-sacrificial love toward his wife (5:25). Three practical ways to express such love are through *consideration* (1 Pet. 3:7a), *chivalry* (3:7b), and *communion* (3:7c). The husband's love is also to be a love that sanctifies (Eph. 5:26-27). This means that he does everything he can to keep his wife's feet clean from the dust of the world, doing everything in his power to maintain [and urge] her [to] holiness, her virtue, and her purity. The husband is called on to nourish and cherish his wife. This means he should provide for her material needs as well as provide a home with a safe, warm, emotionally healthy environment. In decision-making the husband is to lead the way, seeking the godly counsel of his wife and working toward a mutually satisfactory decision. If a consensus cannot be reached, he must occasionally make the final decision, since it is he who is ultimately responsible before God as the head of the home.

As a father, the man must lead a godly life in order to raise godly children (Deut. 6:4-9). The man must have a passion for God in order to exhibit holy behavior (6:5). Fathers are not to embitter their children (Eph. 6:4a). Embittering one's children occurs when one is over-protective, shows favorites, pushes them for achievement, does not sacrifice for them, expects adult behavior from them when they are children,

generally neglects them, withdraws one's love from them, and punishes them with cruel words. The father is commanded to discipline and instruct his children in godliness (Eph. 6:4b). He is not only to give godly instruction, but also to hold them to that freeing counsel through balanced chastisement. The phrase "in the way they should go" implies that God has given them certain characteristics and tendencies (Prov. 22:6). These are things of which a father must be aware so he can encourage and develop them in his children. This takes "carefully observing" and "observing over time."

In the church as in the home, it is the man who should lead the way spiritually. Men are to fill the positions of elder and deacon (1 Tim. 3).



Test Your Knowledge

1. The Christian man should be a man that is above _____ in relation to his character.
2. Being above reproach means, among other things, that he is solely devoted to his wife which means he is not _____.
3. The Christian man should remain sexually pure by fleeing immorality in _____ and deed (1 Thess. 4:1-8).
4. The Christian man should be actively sharing his faith in _____ and _____ (Matt. 28:18-20) and allowing the Holy Spirit to produce His _____ in his life (Gal. 5:22-23).
5. The first steps for the Spirit-filled man in having a successful marriage are leaving and _____ (Gen. 2:24).
6. Three practical ways to express _____ - _____ love are through consideration (1 Pet. 3:7a), chivalry (3:7b), and _____ (3:7c).
7. The husband's love is also to be a love that _____ (Eph. 5:26-27), which means that he does everything he can to keep his wife's feet clean from the dust of the world, doing everything in his power to maintain [and urge] her [to] _____, her virtue, and her purity.
8. The husband should provide for her _____ needs as well as provide a home with a safe, warm, _____ healthy environment.
9. Fathers are not to embitter their children (Eph. 6:4a). Embittering one's children occurs when one is over-_____, shows favoritism, pushes them for achievement, does not _____ for them, expects adult behavior from them when they are children, generally neglects them, _____ one's love from them, and punishes them with _____ words.
10. The phrase "in the way they should go" implies that God has given our children certain characteristics and tendencies (Prov. 22:6) of which a father must be aware so he can _____ and develop them in his children. This takes _____ observing and observing over _____.
11. The spiritual leadership of the church is the same as in the home, it is the man who is called to fill the position of _____ and deacon.
12. In light of this (#11 above), the man should be reminded that the woman is an _____ image-bearer of God as well as a spiritually gifted member (I Cor. 12:7-11), who is called to use her spiritual gifts to _____ to the body. Thus the difference is one of _____, not essence.



Suggested Reading

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Endnotes

¹ Fritz Rienecker, *Linguistic Key to the Greek New Testament* (Grand Rapids: Zondervan Publishing House, 1976, 1980), p. 622, quoting G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (Edinburgh: T & T Clark, 1936); James Hope Moulton and George Milligan, *The Vocabulary of the Greek New Testament* (London: Hodder & Stoughton, 1952); and Friedrich Priesigke, *Wörterbuch der griechischen Papyrus-surkunden* (Heidelberg-Berlin, 1924-31).

² See Ed Glasscock's excellent article on this phrase in *Bibliotheca Sacra* (July-September 1983).

³ R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon* (Minneapolis, MN: Augsburg Publishing House, 1961), p. 580.

⁴ Fritz Rienecker, *Linguistic Key to the Greek New Testament* (Grand Rapids: Zondervan Publishing House, 1976, 1980), p. 622, quoting G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (Edinburgh: T & T Clark, 1936); James Hope Moulton and George Milligan, *The*

Vocabulary of the Greek New Testament (London: Hodder & Stoughton, 1952); and Friedrich Priesigke, *Wörterbuch der griechischen Papyrus-surkunden* (Heidelberg-Berlin, 1924-31).

⁵ Fritz Rienecker, *Linguistic Key to the Greek New Testament* (Grand Rapids: Zondervan Publishing House, 1976, 1980), p. 622, quoting Walter Lock. *A Critical and Exegetical Commentary on the Pastoral Epistles. The International Critical Commentary* (Edinburgh: T. & T. Clark, 1966).

⁶ Fritz Rienecker, *Linguistic Key to the Greek New Testament* (Grand Rapids: Zondervan Publishing House, 1976, 1980), p. 622, quoting Walter Lock. *A Critical and Exegetical Commentary on the Pastoral Epistles. The International Critical Commentary* (Edinburgh: T. & T. Clark, 1966).

⁷ A. T. Robertson, *Word Pictures in the New Testament*, 5 Vols (Nashville: Broadman Press, 1931), Vol. 4, p. 572.

⁸ Rienecker, *Ibid.*, quoting J. N. D. Kelly, *A Commentary on the Pastoral Epistles* (London: Adam and Charles Black, 1972).

⁹ Rienecker, *Ibid.*, quoting J. N. D. Kelly, *A Commentary on the Pastoral Epistles* (London: Adam and Charles Black, 1972).

¹⁰ Some have found it hard to reconcile Paul's statement of mutual submission mentioned in vs. 21 being followed by his discussion of the submission of wives to husbands in vss. 22-23. They find it contradictory. George W. Knight III gives a helpful explanation of Paul's thoughts here in his article "Husbands and Wives as Analogues of Christ and the Church" in *Recovering Biblical Manhood & Womanhood*. eds. John Piper and Wayne Grudem (Wheaton, IL: Crossway Books, 1991), p. 167. He writes, "the relationship of verse 21 to verses 22-23 is that verse 21 states a general and comprehensive principle before Paul moves to the specific roles of husbands and wives, parents and children, and masters and slaves, so that the specific is considered in the light of the general. ... Paul reminds all in the congregation of their need for mutual submission in the Body of Christ before writing of the specific duties each has in his particular situation. This seems to do ... justice to the reciprocal pronoun used, "one another" (*allelon*). Furthermore, it is in line with the contextual understanding found elsewhere in Paul and Peter where a similar exhortation is given (Philippians 2:3, "let each of you regard one another ..." [NASB]; 1 Peter 5:5, "all of you clothe yourselves with humility toward one another" [NASB]).

¹¹ C.F. Keil and F. Delitzsch, *Commentary on the Old Testament*, 10 Vols (Peabody, MA: Hendrickson Publishers, 1989), Vol 1, pp.90-91.

¹² H. C. Leupold, *Exposition of Genesis*, 2 Vols. (Grand Rapids: Baker Book House, 1949), Vol. 1, p.137.

¹³ Raymond C. Ortlund, Jr., "Male-Female Equality and Male Headship" in *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism*, eds. John Piper and Wayne Grudem (Wheaton, IL: Crossway Books, 1991), p. 95.

¹⁴ John F. MacArthur, Jr., *The Family* (Chicago: Moody Bible Institute, 1982), pp. 57-58.

¹⁵ *Ibid.*, p. 64-65.

¹⁶ *Ibid.*, p. 59.

¹⁷ *Ibid.*, p. 66.

¹⁸ R. Kent Hughes, *Disciplines of a Godly Man* (Wheaton, IL: Crossway Books, 1991), p. 40.

¹⁹ MacArthur, *Ibid.*, p. 66.

²⁰ Ibid., p. 68.

²¹ George W. Knight III, "The Family And The Church: How Should Biblical Manhood and Womanhood Work Out In Practice" in *Recovering Biblical Manhood & Womanhood*. eds. John Piper and Wayne Grudem (Wheaton, IL: Crossway Books, 1991) p. 349.

²² W. E. Vine, Merrill F. Unger, and William White, Jr., *Vine's Expository Dictionary of Biblical Words* (Nashville, TN: Thomas Nelson Publishers, 1984), p. 109.

²³ Rienecker, Ibid., quoting Gerhard Kittel and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament*, 10 Vols., trans. G. W. Bromiley (Grand Rapids: Eerdmans Publishing Co., 1973).

²⁴ MacArthur, Ibid., p. 100-102

²⁵ Rienecker, Ibid., quoting R. C. Trench, eds., *Synonyms of the New Testament* (Grand Rapids: Eerdmans Publishing Co., 1953).

²⁶ Charles R. Swindoll, *You and Your Child* (Nashville, TN: Thomas Nelson Publishing, Inc., 1977), 27.

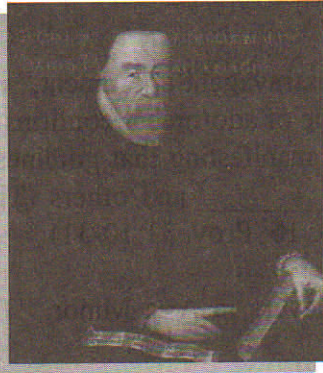
²⁷ Vern Sheridan Poythress, "The Church as Family: Why Male Leadership in the Family Requires Male Leadership in the Church" in *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism*, eds. John Piper and Wayne Grudem (Wheaton, IL: Crossway Books, 1991), p. 233.

²⁸ Ibid., p. 239.

²⁹ Ibid., 235.

³⁰ Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2nd ed., rev. F. W. Gingrich and Frederick Danker, trans. William F. Arndt and F. Wilbur Gingrich (Chicago: University of Chicago Press, 1957, 1979), p. 184.

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Chapter 13

The Role of the Woman, Wife & Mother

What Is Our Standard for Womanhood?

In the previous chapter, I related how I remember my dad getting up at five o'clock in the morning, loading up his carpenter's tools, and heading out to work. What I did not mention is that my mother was also up at that time fixing him breakfast and a sack lunch for work. An hour later, she was up again cooking breakfast for five hungry kids and making sure they were presentable when the family car left the driveway to take us to school. When we had all reached our rooms, my mother was putting on her apron to take part in cooking hundreds of meals in the school lunch room. Then, after a full day's work, she would load us all up in the car and head home. When she arrived home she retreated to the kitchen to prepare supper for herself, my father, and all five kids. Finally, after washing a load or two of clothes, helping some of us with our homework, and doing a little housecleaning, she would retire, only to rise the next morning at 4:30 to 5:00 am to start the routine all over! With my dad, I benefited greatly from the things he taught me about working on cars, hunting, fishing, etc.; with my mom, I benefited most of all from her constant self-sacrificial example. I have yet to see a more self-sacrificing woman in my lifetime. Through my mom's example I learned what it meant to regard others as more important than myself (Phil. 2:3).

As we stated earlier, we live in a day when fewer and fewer children are growing up with a biblical model for motherhood. This affects their ability to select a mate as well as to understand what God's desires are for a Christian mother. For this reason it is important that in the church we look at what the Bible has to say about the Christian woman, wife, and mother. And may God grant their tribe to increase to raise up a godly generation to praise and serve Him.



What Should Be The Character Of A Christian Woman?

In our last chapter we discussed the role of the man, husband and father and we began that discussion by dealing with what the Bible has to say about the Christian man's character. We will now do the same for the Christian woman. Our discussion begins in Paul's first letter to Timothy (3:9-10). In the church at Ephesus, there was a problem with some of the women coming to public worship dressed extravagantly and adorned with costly jewelry. Their manner of dress was not only distracting to others but it betrayed their attitudes as they approached worship. Their _____ was either one of pride in displaying their wealth, or one of sexual enticement. Either motivation was wrong! Paul says that the proper apparel for a Christian woman making a claim to

_____ is modest and discreet. If there is to be “extravagant adornment,” it should come in the area of good works (1 Tim. 2:10). This type of adornment confirms that the character of the woman making a claim to godliness is manifesting that godliness in her everyday life through her care and concern for her _____ and others (Titus 2:5; Col. 3:18, 20; Eph. 5:22-23; 6:1-4; 1 Tim. 2:10; 5:4, 10, 16; Prov. 31:10-31).

We find a similar passage in Peter’s letter to the believers in Asia Minor. There he writes:

And let not your adornment be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God (1 Pet. 3:3-4).

Apparently the churches of northern Asia Minor (1 Pet. 1:1) were experiencing the same problem as the church in Ephesus, their southern Asia Minor counterpart. Many of the women were more concerned with what was external than they were with what was internal. Peter points out their concern should be more for the adornment of the “hidden person of the heart.” This adornment should be “a _____ and quiet spirit.” This type of spirit is not only “imperishable” but it is also “_____ in the sight of God.” The Greek word translated “gentle” (*praus*) “... refers to the humble and gentle attitude which expresses itself in patient submissiveness.”¹ Robertson points out, “[Christ] calls himself “meek [*praus*] and lowly” (Matt. 11:29) and Moses is also called meek. It is the gentleness of strength, not mere effeminacy.”² Lenski writes:

“Meek and quiet” go together, the doubling intensifies the virtue. This meekness is always quiet; loudness, intemperate, irate speech and action are foreign to it. A steady, balanced strength keeps it on an even keel. Such a Christian wife is a treasure for any husband. When a heathen husband sees that by conversion his wife is changed from vanity, love display, and other feminine vices to the true beauty of a new spirit, he must surely be drawn to a religion that is able to produce such wonders of grace. ... God regards such virtue and conduct as *poluteles*, as valuable indeed. In order to produce this inner, spiritual excellence and beauty in every wife and woman He sends us His Word and Spirit.³

Such a spirit is “precious” in the sight of God. This word (*poluteles*) means “very valuable” or “very costly,” and is used in Mark 14:3 of the pure nard contained in the alabaster vial which the woman used to anoint Christ’s head at the home of Simon the leper. As Peter points out, this adorning is the result of Christian women ultimately putting their hope in _____, not in their husbands (3:5). When the husband is unworthy, the Christian woman strives to maintain this godly character because ultimately her desire is to please God.

John MacAurthur writes:

The Scriptures exhort women to adorn themselves in godliness, with a gentle and quiet

spirit. That does not mean that wives are just to vegetate or never offer an opinion. It does mean that they understand that God expects them to be humble and still. That is the beauty and strength of a woman. And her opinions, her confrontations, her teaching offered to her husband rises from such beauty and strength.⁴

A woman who through a Spirit-filled life maintains such God-ordained _____ is invaluable to the Christian family and the Church of Jesus Christ. It is such a woman of whom Solomon states:

*An excellent wife, who can find?
For her worth is far above jewels.
The heart of her husband trusts in her,
And he will have no lack of gain.*

*Her children rise up and bless her;
Her husband also, and he praises her, saying:
"Many daughters have done nobly,
But you excel them all."
Charm is deceitful and beauty is vain,
But a woman who fears the Lord, she shall be praised.
Give her the product of her hands,
And let her works praise her in the gates (Prov. 31:10-11,28-31).*



What Is The Role Of The Woman In Society?

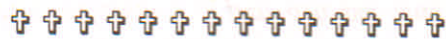
The Christian woman should be leading the way in society by her godly example. Like the man, she is called on to be the salt and light of the world (Matt. 5:13-16). She does this by the exhibition of her godly character that we have just discussed. As Solomon writes, "her works [shall] praise her in the gates" (Prov. 31:31). In other words, the community in which she lives will praise her for her valuable contribution. She is to remain sexually pure by fleeing immorality in thought and deed (I Thess. 4:1-8). She is to be in subjection to the human government by obeying the laws, paying her taxes, praying for her leaders, and being involved in the voting process (Matt. 22:21; Rom. 13:1-7; 1 Tim. 2:1-3). In addition, the Christian woman should be actively sharing her faith in word and deed (Matt. 28:18-20), and allowing the Holy Spirit to produce His _____ in her life (Gal. 5:22-23).



What Is The Role Of The Woman In The Family?

The God-given role of the woman in marriage has been much maligned in our secular society. The lies of the satanically controlled culture have been voiced so often and so loud, that even the Christian community has been massively influenced by them. But what does the Bible say about the role of the women in the family? Some of this was discussed in a previous chapter-*The Biblical Family Roles*. There we saw that accord-

ing to God's creation design the man and woman are: (1) both equal image-bearers of God; (2) both called on to be fruitful and multiply, fill the earth, and subdue it; and (3) both are called on to rule over the rest of God's creation. But we also noted that: (1) man's _____ is clear; (2) woman is created as man's equal in nature but functionally different; and (3) their roles blend together and co-exist in perfect oneness and unity—a perfect _____ relationship. The wife's greatest contribution to society is to support her husband (Gen. 2:18, 20) through maintaining the home (Prov. 31:10-31), and this especially through nurturing and rearing godly children (Gen. 3:16; Prov. 31:28; 1 Tim. 2:15; 5:14; Titus 2:4-5). In fact, it is for this role that God specially designed the woman. God's original design for the woman was that she be a suitable helper for the man (Gen. 2:18, 20). She was not to be the "head" but the "helper." Thus, when the man allowed the woman to usurp his headship in the garden, part of the curse that came upon her involved the _____ aspect for which God created her, that being the bearing of children (3:16) (i. e. An increase in the pain associated with childbirth).



The Woman As Wife

In our last chapter we dealt extensively with the role of the husband and father from Ephesians chapter five. We will now return to that passage to see what it teaches about the wife and mother. In this passage there are two instructions given to the wife. Paul writes:

Wives, be subject to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church... and let the wife see to it that she respect her husband (Eph. 5:22-23, 33).

Here the wife is called on to be _____ to her husband. The verb "to be subject" is not found here in the Greek text but is implied from its use in verse 21. This is confirmed from the many parallel passages (Col. 3:18; 1 Pet. 3:1; Titus 2:5; I Cor. 11:3; 14:34), and the creation order and design (Gen. 1:26-28; Gen. 2-3). The verb here, as well as in the parallel passages, is in a form indicating that the wife is to place herself under the husband's headship. Rienecker defines the word as, "to line one's self up under, [or] to submit." He writes:

[The word was] used in a military sense of soldiers submitting to their superior or slaves submitting to their masters. The word has primarily the idea of giving up one's own right or will, i.e., "to subordinate one's self."⁵

We need to remember that submission here is a term related to _____. Paul gives us an excellent illustration of this in his discussion of how headship should be exhibited in the assembly in 1 Corinthians 11. In 1 Corinthians 11:3 Paul states, "But I want you to understand that Christ is the *head* of every man, and the man is the *head* of a woman, and God is the *head* of Christ." Here Paul makes it clear that submission and headship are _____ distinctions and are not distinctions in _____. Although the Bible

is clear that Jesus Christ is fully God (See *Chapter 4-The Deity of Christ*), it is also just as clear that there are functional distinctions within the Godhead. As the Son of God, Jesus Christ free-willingly submitted His will to the Father to come to earth and die on the cross for mankind. This is most clearly seen in His prayer in the Garden of Gethsemane when He stated, "My Father, if it is possible, let this cup pass from Me; yet not my will, but as Thou wilt" (Matt. 26:39). This example by Paul clearly shows, as the rest of the Bible confirms that, the issue of male headship and female submission has nothing to do with inferiority and superiority but is an issue relating to the functional design with which God created male and female. MacArthur writes:

Now here is the point: the same kind of structure [that is in the Godhead] is necessary in marriage. The partners' spiritual natures are the same, their positions before God are equal, but in order for the family to function in harmony, the woman, with no loss of dignity, takes the place of submission to the headship of her husband. Her tenderness and gentleness, given by God are to come alongside to support the strength of the man. The issue is not superiority or inferiority. Mutual submission in marriage blends without confusion or contradiction with the concepts of headship and authority. As she submits to follow, so he submits to lead her. Both authority and submission are preserved, which is essential for proper function in marriage.⁶

As in all other institutions, in the institution of marriage there must be a _____ structure for things to function properly. We see the same thing in the government, business, and even sports teams. Someone has to ultimately be in charge and someone has to follow that leadership. In the _____ marriage, the leadership structure is Christ—man—woman (1 Cor. 11:3).

A final note: Ephesians 5:24 states that the wives are to submit to the husband "in everything." Like every passage in the Bible, this one needs to be interpreted in light of overall teaching of Scripture. If a husband tells his wife to do something that _____ God's Word, then the principle that Peter stated in Acts 5:29 applies. He states, "We must obey God rather than man."

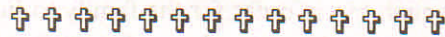
Returning to Ephesians 5:33, Paul writes, "And let the wife _____ her husband." The word translated "respect" means "to reverence," "to show respect." This does not imply that the wife should be afraid of the husband. This "fear" [KJV] or "respect" refers to a reverence for her husband's God-ordained leadership role. Kassian writes:

Respecting one's husband is similar in meaning to fearing him. To show respect for one's husband is to honor and esteem him, to show consideration or regard for him. Again, this is a response to the position God has placed him in. Respect is due, even though husbands may not *always* deserve it. The Christian wife gives respect out of obedience to God.

Failure to fear and respect one's husband _____ his ability and/or desire to lead. A woman fails here when she belittles her husband's ideas, nags him, mocks him, reminds him of his inadequacies and past failures, or criticizes him. A wife who sarcastically tears down her husband in front of others (even in fun), and who constantly resents her husband and draws attention to his faults, does not know how to

obey this Biblical directive. An attitude of fear and respect leads to words and practical actions of courtesy and thoughtfulness. A woman who fears and respects her husband will always treat him as someone special.⁷

Finally, the wife is called on to _____ her husband. Although this is never given as a direct command, it is implied in Titus 2:4 where Paul instructs the older women to "...encourage the young women to love their husbands..." The word translated "love husbands" is *philandrous*, literally "husband lovers." The fact that the older women are to teach and encourage this implies that they have learned "in deed" how to show and communicate their love in the family unit and now they are to pass that wisdom on to the younger women.



The Woman As Mother

As we stated above, a Christian wife's greatest contribution to society is to _____ her husband (Gen. 2:18, 20) through _____ the home (Prov. 31:10-31), and this, especially through nurturing and rearing godly children (Gen. 3:16; Prov. 31:28; 1 Tim. 2:15; 5:14; Titus 2:4-5). In fact, it is for this that God specially designed the woman. God's original design for the woman was that she be a suitable helper for the man (Gen. 2:18, 20). She was not to be the "head" but the "helper." Thus, when the man allowed the woman to usurp his headship in the garden, part of the curse that came on her involved the biological aspect for which God created her, that being the bearing of children (3:16) (i. e. An increase in the pain associated with childbirth).

In Paul's instructions to Timothy regarding public worship in 1 Timothy 2-3, he prohibits women from teaching or exercising authority over men during the worship service (2:11-12). Paul then gives two reasons for this prohibition. In I Corinthians 14:34-35, Paul pointed out that his theology was drawn from the _____ account ("...just as the Law also says..."). The Law here refers to the first five books of the Hebrew Bible, Genesis through Deuteronomy. It is here, in the creation account of Genesis, that Paul draws his theology on male headship which he is applying in this passage. Here he expands on that reasoning. His first reason is the creation _____. "It was Adam that was first created, and then Eve" (2:13). This is a text we will discuss later. A literal rendering of 2:14 is as follows: "And Adam was not deceived ("misled"), but the woman having been completely deceived, has come to be in transgression and remained there." This is Paul's second reason for a woman not teaching and exercising authority in the local church. Although many commentators avert making a judgment on Paul's thinking regarding this second reason, the only conclusion that can be drawn is that the woman, because of the way she was created for her role, is more easily _____.

Paul then mentions the positive role that the woman holds in the Christian community. He states, "Saved, however, she shall be through childrearing, if they continue in faith

and love and sanctity together with self-restraint.” This is a difficult verse, but taking into account the immediate context of presenting woman in the negative light of her being “completely deceived,” Paul is now pointing out the positive aspect of her staying within her God-given role, that of child-rearing and nurturing. Lenski writes:

“Childbearing” includes the rearing of the children, which means Christian rearing to every Christian woman. Paul has in mind what we read in his other letter: the Christian family and home, the mother surrounded by her children, happy in these outlets for her love and affection, in this enrichment for herself and for them, Eph. 6:1, etc.; Col. 3:20. “By way of childbearing” speaks of the highest ideal of Christian (and even secular) womanhood. Nothing shall erase or even dim that for us. Yet the subject is “the woman,” which includes also women of all ages, also girls who die before maturity, and women who may never marry, and those who are married but remain childless. God’s providence in individual lives in no way destroys his creative purposes.⁸

A good paraphrase might be, “But women’s role in society is preserved through the bearing and rearing of children, if they continue in faith and love and sanctity with self-restraint.” Paul’s point is that the godly woman, instead of usurping the authority of the man, should be exercising her _____ - _____ role.

This role is affirmed in several passages that we have already lightly touched upon. One such passage is Titus 2:4-5 which reads:

... that they may encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored.

Here the older women are encouraged to teach the younger women and to encourage them, along with many other things, to be “workers at home.” This Greek noun literally means “working at home or domestic[work]” and the verb form means “to fulfill one’s household duties.”⁹ Again the emphasis is that the woman’s primary responsibilities lie within the home. She is to _____ her husband, _____ her children, and she is to carry out these responsibilities at _____. The phrase “be workers at home” should not only emphasize that she is to be at home, but also that she is to *work* at home. She is not to be lazy filling her hours with TV and neglecting the care and instruction of her children. Additional passages, such as 1 Timothy 5:10, 14 and Proverbs 31 give added support to the scriptural teaching that the primary responsibility of _____ the home is assigned to the woman.

Finally, lest the husband think this means that he bears little or no responsibility in the managing of the home, we need only to look at passages such as 1 Timothy 3:4-5, and 12 to see that is not a biblical concept. Since the man is the head of the home, he has tremendous responsibilities, as we discussed in the last chapter. In fact, it is the husband who bears the primary responsibility in a child’s _____ and _____ (Eph. 6:4; Prov. 3:12; 15:5; Col. 3:21; 1 Tim. 3:4, 12; Heb. 12:9). It takes a husband and wife

who are Spirit-filled and working together to manage a home, and to produce godly offspring who will influence the next generation for Christ.



The Biblical Prohibitions

What Is The Role Of The Woman In The Church?

There are several passages in the New Testament that deal with the role of the woman in the Church. We will begin our discussion by returning to the passage in 1 Timothy 2:10-15 that we have previously discussed, since this passage most clearly states the prohibition that is placed on women in public worship. Let's briefly restate what we have seen thus far.

In Paul's instructions to Timothy regarding public worship in 1 Timothy 2-3 (cf. 3:14), he prohibits women from _____ *or exercising* _____ *over men* during the worship service (2:11-12). Remember, Paul has just dealt with the proper adornment of a Christian woman making a claim to godliness. Here he further notes that her inner attitude should manifest itself through "quietly receive[ing] instruction with entire submissiveness" (2:12; cf. 1 Cor. 14:33b-35). But what does Paul mean by the term *teach* here? Moo writes:

The word *teach* and its cognate nouns *teaching* (*didaskalia*) and *teacher* (*didaskalos*) are used in the New Testament mainly to denote the careful transmission of the tradition concerning Jesus Christ and the authoritative proclamation of God's will to believers in light of the tradition (see especially 1 Tim. 4:11 "Command and teach these things," 2 Tim. 2:2; Acts 2:42; Rom. 12:7). While the word can be used more broadly to describe the general ministry of edification that takes place in various ways (e. g., through teaching, singing, praying, reading of Scripture [Colossians]), the activity usually designated by *teach* is plainly restricted to certain individuals who have the gift of teaching (see I Cor. 12:28-30; Eph. 4:11). This makes it clear that not all Christians are engaged in doctrinal instruction. As Paul's own life draws to a close, and in response to the false teaching, Paul is deeply concerned to insure that sound, healthful teaching be maintained in the churches. One of Timothy's main tasks is to teach (1 Tim. 4:11-16; 2 Tim. 4:2) and to prepare others to carry on this vital ministry (2 Tim. 2:2). While perhaps not restricted to the elder-overseer, "teaching" in this sense was an important activity of these people (see 1 Tim. 3:2; 5:17; Titus 1:9).¹⁰

So, Paul in this instance was prohibiting women from any position or situation where she would be giving authoritative doctrinal instruction or exercising authority over a group in which there were men present.

Paul gives two reasons for his prohibition. Notice carefully that Paul's theology has nothing to do with culture. His first reason is the _____ order. The Greek text reads, "For Adam first was created, then Eve" (2:13). The emphasis is on the creation order, showing that God's creation order indicates functional distinction. Adam was created first and placed in the headship position. Thus, in the church men are to lead.

A literal rendering of the following verse reads, "And Adam was not deceived ("misled"), but the woman having been completely deceived, has come to be in transgression and remained there" (2:14). This is Paul's second reason for a woman not to teach and exercise authority over men in the local church. Although many commentators avert making a judgment on Paul's intention behind this second reason, the only conclusion that can be drawn is that the woman, because of the way she was created for her role, is more easily deceived. Her emotional sensitivity and nurturing nature is a _____ for her role as mother and wife, but could be a _____ in doctrinal discernment. As we can see from this passage, the reasoning has nothing to do with culture but is tied into the creation account. This makes the principle of women not teaching or exercising authority over men trans-cultural and fully applicable for today.

Another passage that deals with the issue of the women's role in the church is 1 Corinthians 11:2-16. We have already mentioned this passage as being where Paul stated the theological principle (vs. 2) that the order of headship in the church is Christ-man-woman. The context again is the public worship service (1 Cor. 11:2; 16). Paul indicates that if a woman prays or prophecies (prophecy here is probably referring to foretelling; i.e. 12:10; Luke 2:36; Act 21:9, which later ceased with the completion of the canon of Scripture; 13:8-13) she is to have her head covered, the culturally accepted practice to show _____ to her husband. Although space does not allow for a full explanation of the passage, we do want to note that Paul gives several reasons for this sign of subordination in the assembly which include: the divine order (vv. 3-6); and creation (vv. 7-9). This is the same reasoning as given in Paul's first letter to Timothy. Thus, women who show the proper subordination to the male leadership in the assembly should be allowed to pray in the public worship.

In I Corinthians 14:34-35 Paul points out that his theology of the woman's submission is drawn from the creation account. There he states:

... as in all the churches of the saints. Let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the Law also says. And if they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.

Paul points out here that his prohibition against women speaking in the church assembly is based on the Law. The "Law" here is not the Mosaic Law but the first five books of the Hebrew Bible, the Torah (Genesis -Deuteronomy; specifically Gen. 2:20b-24). It is here, in the creation account of Genesis that Paul draws his theology on male headship which he is applying in this passage. Paul's prohibition is against women being involved in the oral discussion of the meaning and application of the prophecies received in the worship service. Paul makes it clear that the woman is certainly allowed to be _____, but if she has a question about what is being discussed, she should ask her husband. He, being the spiritual head, is _____ for gaining an understanding of the Scripture and making sure his wife (as well as his children) are

spiritually nourished (Eph. 5:26). This maintains the submission and headship in the family called for in the Scripture. This passage (as well as others we have discussed) does not prevent a woman from giving her testimony, offering the Scripture reading, making announcements, leading songs, or even offering a public prayer since none of these violate Paul's prohibition.

The Biblical Latitude

Although it is obvious that the Scriptures put prohibitions on women in the church as far as some positions, there is tremendous latitude for women's ministry in the local church, including areas of teaching. But as H. Wayne House writes, "Women who teach, whether in conformation to the Scriptures or otherwise, are under the same divine scrutiny and ultimate accountability as are men" [James 3:1].¹¹ The spiritual _____ of a woman in a leadership position such as children's church director, Sunday school teacher, etc. should be as high as those for the men, since in these positions they need to exhibit responsibility as well as teach through word and deed. They need to be an example of mature Christian womanhood for those whom they teach. It is for this reason that House suggests that candidates for these positions should be measured by the qualifications given in 1 Timothy 3:1-13 and 2 Timothy 2:21-26.

In light of the prohibition of 1 Timothy 2 and the other passages we have looked at, it is probably best to lay down some _____ for when boys become "men." This is very pertinent to the Sunday school in the local church. Ideally, at the age of 12-14 boys are reaching puberty and becoming young men. Since the best way to become a godly man is to pattern your life after a godly man, it is preferable at this age for young men to start to receive most of their spiritual instruction from godly, mature men. Some may argue for an earlier age, and if this is possible it, is preferable. If several ages of classes have to be combined because of a lack of committed, qualified men, then so be it. We need to remember that there are hundreds and thousands of boys who will be coming to our Sunday school programs who have no example of what a godly man should be; it is important that they are able to see godly manhood modeled in the spiritual training which they receive through Sunday school.

The question arises, "What are other areas in which women can serve in the local church?" The possibilities are numerous. Here is a moderate list of some areas where women can exercise their spiritual gifts.

- 1) Teaching women (small groups, large groups, conferences).
- 2) Teaching children (boys until puberty).
- 3) Writing.
- 4) Authoring Bible study materials (especially for women and children).
- 5) Personal evangelism and discipleship (especially among women).
- 6) Visitation to the sick.
- 7) Counseling women and children.
- 8) Children's church director.

- 9) Children's ministry director.
- 10) Church Secretary
- 11) Church Treasurer
- 12) Assisting Deacons in Benevolence Ministry.
- 13) Youth Co-Director (she and her husband working as a team).
- 14) In the area of mission all of the above would apply.

This is only a partial listing. In each church or missions situation the elders should examine the job profile in light of the biblical injunction and be convicted that the principle of women not "teaching or exercising authority over a man" is not being violated.



Summary

As we have seen, the Bible has much to say about God's desire for the Christian woman. The Christian woman should be striving, with God's help, to develop a Christ-like character. Her life should be characterized by good works (1 Tim. 2:10), and a meek and quiet spirit, since this is precious in the sight of God (1 Pet. 3-4). This does not mean that the Christian wife is to be a whipping post or a door-mat. She is to be a "helper" to her husband. This means that when she expresses her opinions, when she confronts, and when she teaches her husband, it rises from the beauty and strength of a woman with a meek and quiet spirit, who has her faith firmly placed in God.

The Christian woman should be leading the way in society by her godly example. Like the man, she is called on to be the salt and light of the world (Matt. 5:13-16). She does this by the exhibition of her godly character. As Solomon writes, "her works [shall] praise her in the gates (Prov. 31:31). In other words, the community in which she lives will praise her for her valuable contribution. A Christian wife's greatest contribution to society is to support her husband (Gen. 2:18-20) through maintaining the home (Prov. 10-31), and this especially through nurturing and rearing godly children (Gen. 3:16; Prov. 31:28; 1 Tim. 2:15; 5:14; Titus 2:4-5). Her goal in life should be to glorify God and enjoy Him always.

She is to be in submission to her husband and understand that he is her God ordained head, just as Christ is the head of the man (1 Cor. 11:3). She is also called on to show her husband respect and to love him (Eph. 5:33; Titus 2:4). As the mother of the Christian home, the woman is called on to support her husband (Gen. 2:18, 20) through maintaining the home (Prov. 10-31), and this, especially through nurturing and rearing godly children (Gen. 3:16; Prov. 31:28; 1 Tim. 2:15; 5:14; Titus 2:4-5). In fact, it is for this role that God specially designed the woman. God's original design for the woman was that she be a suitable helper for the man (Gen. 2:18, 20). Passages such as 1 Timothy 2:15, Titus 2:4-5, I Timothy 5:10, 14 and Proverbs 31 show that the primary responsibility of the Christian mother is the management of the home.

Finally, though the Bible does prohibit women from teaching or exercising authority over men in the church, there are an overwhelming number of ministries open to the

godly women of the church. These may include, Teaching woman (small groups, large groups, conferences), teaching children (boys until puberty), writing, authoring Bible study materials (especially for women and children), discipling women, visitation to the sick, counseling women and children, children's church director, children's ministry, etc.



Test Your Knowledge

1. Paul wrote to Timothy that the woman making a claim to godliness should adorn herself with _____ (1 Tim. 2:10).
2. The woman adorning herself with a _____ and _____ spirit can be assured from Scripture that such is precious in the sight of God (1 Pet. 3:3-4).
3. When the husband is unworthy of the wife's submission, and the exhibition of a gentle and quiet spirit, the godly woman strives to maintain this godly character because she is ultimately striving to please _____ (1 Peter 3:5; "who hoped in God").
4. Like the man, the woman is called on to be the salt and _____ of the world (Matt. 5:13-16) through her godly behavior and proclamation of the gospel.
5. Ephesians 5:22-23 calls on the wife to place _____ in submission or under the _____ of her husband (cf. Col. 3:18; 1 Pet. 3:1; Titus 2:5; 1 Cor. 11:3; 14:34; Gen. 1:26-28; Gen. 2-3).
6. In the biblical marriage, the leadership structure is Christ—_____—_____ (1 Cor. 11:3).
7. Failure to fear or respect one's husband undermines his _____ and/or _____ to lead.
8. The Christian wife's greatest contribution to society is to support her husband (Gen. 2:18, 20) through maintaining the _____ (Prov. 31:10-31), and this, especially through _____ and _____ godly children (Gen. 3:16; Prov. 31:28; 1 Tim. 2:15; 5:14; Titus 2:4-5).
9. Although it is the woman's primary responsibility to _____ the home, the man is primarily responsible for the _____ and _____ of the children (Eph. 6:4; Prov. 3:12; 15:5; Co. 3:21; 1 Tim. 3:4, 12; Heb. 12:9).
10. The woman is prohibited from ever _____ or exercising authority over a man in the church (1 Tim. 2:11-12).
11. Paul's first reason for this prohibition is not cultural but the _____ order, and the second is because the woman is generally more easily _____ (1 Tim. 2:13-14).
12. List at least 5 areas where the woman can exercise her spiritual giftedness in the local body.
 - a. _____.
 - b. _____.
 - c. _____.
 - d. _____.
 - e. _____.



Suggested Reading

The Reading List is the same as that of the previous chapter *Role of Man, Husband, & Father*.

Additional Marriage Enrichment Resources

Wheat, Ed. and Gloria Okes Perkins. *Love Life for Every Married Couple*. Grand Rapids: Zondervan Publishing House, 1980.

Wheat, Ed. *Intended For Pleasure*. Grand Rapids: Fleming H. Revell, 1977.



Endnotes

¹ Fritz Rienecker, *Linguistic Key to the Greek New Testament*, ed. Cleon Rogers (Grand Rapids: Zondervan Publishing House, 1976, 1980), p. 756.

² A. T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1930), Vol. 1, p. 41.

³ R. C. H. Lenski, *The Interpretation of I and II Epistles of Peter, the three Epistles of John, and the Epistle of Jude* (Minneapolis, MN: Augsburg Publishing House, 1966), p. 132-33.

⁴ John F. MacArthur, Jr. *The Family* (Chicago: Moody Press, 1982), p. 30.

⁵ Rienecker, *Ibid.*, 538, quoting A. T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1930); Gerhard Kittel and Gerhard Friedrich eds. *Theological Dictionary of the New Testament*, 9 vols. (Grand Rapids: Eerdmans Publishing Co., 1973); and Marcus Barth, *The Anchor Bible: Ephesians*, 2 vols. (Garden City, NY: Doubleday, 1974).

⁶ MacArthur, *Ibid.*, p. 18-19.

⁷ Mary A. Kassian, *Women, Creation and the Fall* (Westchester, IL: Crossway Books, 1990), p. 74.

⁸ R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon* (Minneapolis, MN: Augsburg Publishing House, 1966), p. 573.

⁹ Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2nd ed., rev. F. W. Gingrich and Frederick Danker, trans. William F. Arndt and F. Wilbur Gingrich (Chicago: The University of Chicago Press, 1979), p. 561.

¹⁰ Douglas Moo, "What Does It Mean Not To Teach or Have Authority Over Men?" in *Recovering Biblical Manhood And Womanhood*, eds. John Piper and Wayne Grudem, (Wheaton: IL: Crossway Books, 1991), p. 185.

¹¹ H. Wayne House, *The Role of Women in Ministry Today*, (Nashville: Thomas Nelson Publishers, 1990) p. 148.



Chapter 14

The Role of the Child

What, Me A Sinner, But I'm Only A Child?

In *Chapter 11* of *Equipping The Saints - The Basics*, I related the story of my disobedience toward my earthly father that eventually led to some needed chastisement. Let me again relate that story to illustrate a point. “When I was around ten years old my dad came home from work one day with a large roll of linoleum flooring. He is a carpenter and many times he would bring home things from work that had been taken out of houses and buildings he was remodeling. The flooring was destined for our kitchen floor and so he took great care unloading it and laying it on the front porch. If you have ever seen the old thin type of linoleum flooring you know that sometimes it can break if you are not careful. After placing it gingerly on the porch he told all of us children not to touch it and entered the house. For some reason it looked to me like it would be awfully fun to run along the top of the roll and so I started to contemplate it in my mind. I had just finished my rebellious run when the front door opened behind me. You guessed it, my dad had been watching us play out the window and had seen everything. He ‘invited’ me into the bathroom for a brief talk and a firm ‘spanking.’ I had been openly rebellious against my father’s rule and the result was swift retribution.”¹ So, did I execute such an openly rebellious act against my father’s express command because I was a “bad” kid? Or, was I born “good” and the act was a result of the negative influences of my environment? And, did my father chastise me because of some out-dated “traditional” standard of right and wrong, or does God’s eternal Word call me to account for such actions? And, if so, what is my responsibility as a child before God and what are my parents’ responsibilities toward me. In this chapter we will try to answer these questions as well as others.



Is A Child A Sinner?

What does the Bible have to say about the spiritual standing of a child at birth? This is an important question considering that secular psychologists tell us that the child is born with a “clean slate” and his environment will primarily determine whether he grows up as a productive member of society or as a criminal. If a child is born a “clean slate” their reasoning might be true, but if they are beginning with a faulty understanding of the child’s nature, then their theory collapses. Since our world is so saturated with anti-biblical thinking (even Christians are “buying into” such philosophy), it is important for us to see what the Bible says about the nature of a child as he or she begins life.

In *Chapter 1* of *Equipping The Saints - The Basics*, we discussed the fact that we are _____ . In Paul’s letter to the Roman believers we saw that he pointed out the fact that:



...There is none righteous, not even one; There is none who understands, There is _____ who seeks for God; All have turned aside, together they have become useless; There is _____ who does good, There is not even one. Their throat is an open grave, With their tongues they keep deceiving, The poison of asps is under their lips; Whose mouth is full of cursing and bitterness; Their feet are swift to shed blood, Destruction and misery are in their paths, And the path of peace have they not known. There is no _____ of God before their eyes (Rom. 3:10-18).

In addition, he told them in 5:12, "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because *all* sinned." Paul tells us that as a result of Adam's sin in the garden, all of mankind was plunged into sin. In fact, if this were not the case it would _____ the need for the cross of Christ. And yes, this also means children. As the late J. Vernon McGee was fond of saying, "Babies are cute but they are just little _____." David stated it this way, "Behold, I was brought forth in *iniquity*, And in *sin* my mother conceived me." David understood that he was born in sin, and that when he sinned he was following his sin nature.

With this in mind, we understand that children are born with a natural _____ or propensity to sin. They do not have to be taught to disobey their parents or to selfishly cling to toys and not share; they do this naturally. They will only learn to obey and share if taught. As God is involved in the process of disciplining and instructing us, parents are called on to discipline and instruct their children so that they will learn to control their natural sinful tendencies (Heb. 12:1-13; Eph. 5:4).



Are There Any Commands Directly To Children?

_____ Your Parents

We return now to our familiar passage of Ephesians 5:19-6:4 and turn our attention to the 3 verses in chapter 6 we have not yet examined. They read as follows:

Children, obey your parents in the Lord, for this is right. Honor your father and mother (which is the first commandment with a promise), that it may be well with you, and that you may live long on the earth (Eph. 6:1-3).

In our passage, the term used for child (*tekna*) is a broad term used to refer to any offspring. In addition, the Greek word translated "obey" means "to follow," or "to be subject to."² The term is a compound noun *hupakouō*, from *hupo*, meaning "under" and *akouō* meaning "to hear." So the child is to get under the parents' authority by _____ and heeding their instructions. The parent-child relationship is, in a sense, the foundational relationship (on the human level) to a healthy society. If a child has been trained to have a reverence and respect for his parents, that child will have little problem having a reverence and respect for the authority of his teachers, policemen, government leaders, sergeants, etc. On the spiritual level, that child will grow up with a reverence and respect for God and His Word. On the other hand, the child that is

not trained and disciplined to obey his parents will have a difficult time respecting the authority of anyone. This should not be surprising since every child is born into this world in rebellion toward God and must be (regenerated and) _____ to think and act otherwise.

How serious is God about this command for the child to obey his parents, and how important is it to the functioning of society? This is revealed very boldly in the Old Testament. Listen to the punishment God required for those who made a decision to not heed this command.

And he who strikes his father or his mother shall surely be put to death (Ex. 21:15).

And he who curses his father or his mother shall surely be put to death (Ex. 21:17).

If there is anyone who curses his father or his mother, he shall surely be put to death; he has cursed his father or his mother, his bloodguiltiness is upon him (Lev. 20:9; cf. Prov. 20:20).

“Cursed is he who dishonors his father or mother.” And all the people shall say, “Amen” (Deut. 27:16).

If any man has a stubborn and rebellious son who will not obey his father or his mother, and when they chastise him, he will not even listen to them, then his father and mother shall seize him, and bring him out to the elders of his city at the gateway of his home town. And they shall say to the elders of his city, “This son of ours is stubborn and rebellious, he will not obey us, he is a glutton and a drunkard.” Then all the men of his city shall stone him to death; so you shall remove the evil from your midst, and all Israel shall hear of it and fear (Deuteronomy 21:18-21)

This last command may sound extreme, but it brings out very clearly the fact that a child who grows up rebellious to parents will be a _____ to society. Although these commands were part of the Law and are not in force today, they still echo the fact that the child who does not learn obedience to, and respect for the authority of his parents will become an adult with a rebellious nature. Since a child is born in sin, he must be _____ to obey. Several Proverbs sum up the responsibility of the parents as well as stating the positive and negative results of neglecting diligent application of proper training and _____. God’s Word states:

He who spares his rod hates his son, But he who loves him disciplines him diligently (Pro. 13:24).

Discipline your son while there is hope, And do not desire his death (Proverbs 19:18).

Do not hold back discipline from the child, Although you beat him with the rod, he will not die (Proverbs 23:13).

Correct your son, and he will give you comfort; He will also delight your soul

The Greek word translated “honor” is *tima* from the verb *timaō*. The previous command, to obey, dealt with what a child’s _____ should be toward his parents, this command deals with the child’s _____ toward the parents. This Greek word has two shades of meaning. The word primarily means “to count as valuable, to honor, to revere,”⁵ but it can also have the sense of money or payment (cf. 1 Tim. 5:17). God’s desire for the child is that he not only has the right behavior, but also would have the right attitude in his heart. The child is to “count as _____” or to “revere” his parents. Such an attitude will result in obedience to the parents.

Jesus brought out another aspect of “honor” in one of His discussions with the Pharisees. In Matthew 15, Jesus pointed out that the scribes and the Pharisees were violating the command to honor father and mother. They did this in a very clever way. Barbieri explains,

Jesus showed how these religious leaders had in effect nullified this commandment (Matt. 15:6). They could simply affirm that a particular item had been a gift devoted to God. Then the item could not be used by an individual but was kept separate. This was simply a clever way of keeping things from passing to one’s parents. The person would of course continue to keep those things in his home where they had been supposedly set aside for God. Such action was condemned by Jesus as hypocritical (v. 7), for while it appeared to be spiritual, it actually was done to keep one’s possessions for himself. Thus this failure to help one’s parents deliberately violated the fifth commandment of the Decalogue.⁶

Jesus indicates that honoring one’s parents carries with it a _____ commitment to care for them also. As was mentioned above, this word (*timaō*) often carries with it the meaning of monetary help. MacArthur writes:

So the Old Testament law of honoring one’s parents meant that so long as a person lived he was to respect and support his parents. Let’s face it, during the first half of our lives our parents give everything they have to supply their children’s needs. The other side of the coin is that when they are no longer able to meet their own needs, it becomes their children’s responsibility to take care of them. Do you see the overlapping of generations. The cycle never ends. It is God’s way of producing families that stick together and pass along the inheritance of an unselfish love.⁷

The responsibility of an adult child to financially care for his parents is also brought out strongly in Paul’s discussion of the care for widows in his first letter to Timothy. In 5:4 he writes, “but if any widow has children or grandchildren, let them first learn to practice piety in regard to their own family, and to make some return to their parents; for this is acceptable in the sight of God.” In verse 3, Paul had explained that widows are only to be put on the benevolence list if they are “widows indeed”—in other words, if they are widows without children or grandchildren. If they have children or grandchildren, they are to “practice piety” and “make some return to their parents, *for this is acceptable in the sight of God.*” In fact, Paul has strong words for the child that does not provide for his parents. He writes, “But if anyone does not provide for

his own, and especially for those of his household, *he has denied the faith, and is worse than an _____*” (1 Tim. 5:8).



Let us look again at Paul’s command in Ephesians 6:2-3, which tells us to honor our fathers and mothers. It reads:

The Promise of Blessing

Honor your father and mother (which is the first commandment with a promise), that it may be well with you, and that you may live long on the earth (Eph. 6:1-3).

Paul points out that this is the first commandment (of the Ten Commandments) to which a promise is specifically tied. What does this mean to the child that honors his father and mother? The promise is twofold: it speaks to the _____ of a child’s life (“that it may go well with you”); and to the _____ of the child’s life (“that you may live long on the earth”). This is a general rule which must be viewed, as all of Scripture, in the context of God’s sovereignty. MacArthur writes:

When children are obedient, when they honor their parents, they will have a full and rich life here on earth, and live with God in His Kingdom and for eternity in the new heavens and the new earth. In every possible way that promise will be fulfilled!⁸

The bottom line is that those children who honor their parents throughout their lives, even by caring for their parents in their old age, will be honored by God in the quality and longevity of their lives.



Summary

Far from being a “clean slate” as some secular psychologists espouse, a child is born in sin, which means he has a natural bent or propensity to sin. Because he is born in rebellion to God, he is totally self-centered. Children only learn to share and obey if taught. For this reason, God’s commands for the child are to obey and honor their parents. The Greek word translated “obey” here means “to get under and hear.” The child then must get under the authority of their parents by listening to their instruction and heeding it. A child who does not heed this command will grow up not only rebellious to their parents, but will be a rebel to society. The Greek word translated “honor” here has two shades of meaning. First, it means the child will “count as valuable” or “revere” his parents. Secondly, it carries with it a financial responsibility for the adult child to the parents. Paul states that for an adult child to deny his responsibility to his parents is for the child to act in a way that is worse than an unbeliever! The child that honors his father and mother is promised quality and longevity of life.



Test Your Knowledge

1. Paul makes it abundantly clear in Romans 3:10-18 that all of mankind is _____ depraved.
2. “Babies are cute but they are just little _____.”
3. The fact that babies are born in sin means that they are born with a natural _____ or propensity to sin.
4. The first specific command that Paul gives to children in Ephesians 6 is for them to _____ their parents (Eph. 6:1).
5. The Greek word translated “obey” indicates that the child is to get under his parents authority by _____ and heeding their instruction.
6. Every child is born into this world in rebellion towards God and must be (regenerated and) _____ to think and act otherwise.
7. A child that grows up rebellious to parents will be a _____ to society.
8. “He who spares his _____ hates his son, but he who loves him disciplines him _____” (Pro. 13:24).
9. No child grows up to be obedient if _____.
10. “A wise son _____ his father’s discipline, But a scoffer does not listen to rebuke” (Pro. 13:1).
11. “A _____ rejects his father’s discipline, but he who regards reproof is prudent” (Pro. 15:5).
12. The second specific command Paul gives in Ephesians 6 is for the children to _____ their fathers and mothers.
13. To obey parents deals with the *response* of the child, whereas to honor parents deals with the _____ of the child.
14. Jesus indicates that honoring one’s father and mother carries with it a _____ commitment to care for them also.
15. Paul states, “But if anyone does not provide for his own, and especially for his household, he has _____ the faith and is worse than an _____” (1 Tim. 6:8).



Suggested Reading

MacArthur, Jr., John. *The Family*. Chicago: Moody Press, 1982. (Also a tape series entitled “The Fulfilled Family.” Highly recommended.)

James, John Angell. *A Help to Domestic Happiness*. Morgan, PA: Soli Deo Gloria, 1995 reprint, first published in 1833.

Spurgeon, Charles Haddon. *A Good Start: A Book for Young Men and Women*. Morgan, PA: Soli Deo Gloria, 1995 reprint, first published in 1898.



Endnotes

¹ Russell L. Penney, *Equipping the Saints - The Basics* (Ft. Worth: Tyndale Biblical Institute, 1996), p. 119.

² Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 2nd ed., rev. F. Wilbur Gingrich and Frederick W. Danker (Chicago: University of Chicago Press, 1957, 1979), 837.

³ John MacArthur, Jr., *The Family* (Chicago: Moody Press, 1982), 83.

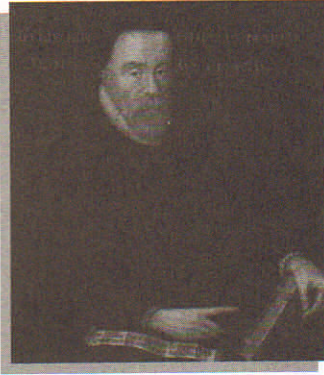
⁴ *Ibid.*, pp. 82-83.

⁵ Cited by Fritz Rienecker, *Linguistic Key To The Greek New Testament*, ed. Cleon Rogers (Grand Rapids: Zondervan Publishing Co., 1976, 1980), 540.

⁶ Louis A. Barbieri, Jr. “Matthew” in *The Bible Knowledge Commentary - NT*, eds. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1983), p. 55.

⁷ MacArthur, *Ibid.*, p. 87.

⁸ *Ibid.*, p. 88.



Equipping The Saints

Basic Bible Knowledge

ANSWERS TO CHAPTERS & SELF TEST

Inspiration & Inerrancy

CHAPTER 1 • INSPIRATION & INERRANCY

divine causality	inspired	error
authoritative	breathing	inspired
inerrant	fact	inerrant
interpreted	historically accurate	
true	never	
moved	perfect	
God	God	

CHAPTER 1 • TEST

divine causality	fact	Inerrant
authoritative	historically accurate	
inerrant	never	
interpreted	perfect	
true	God	
moved	error	
inspired	inspired	

CHAPTER 2 • BIBLE INTERPRETATION

Bible Interpretation

original	Ask	Defining	other than
exegesis	Outline	normal	review
eisegesis	Paragraphs	context	life principles
preconceived	main theme	isolated	curiosity
cultural	analyze	cultural	transform
Observation	original	behavior	Write out
Repeatedly	them	figurative	

CHAPTER 2 • TEST

original	preconceived	ask	context	review
exegesis	cultural	research	cultural	life principles
eisegesis	analyze	Defining	figurative	write out



The Trinity

CHAPTER 3 • THE TRINITY

one	Holy Spirit	God
one	cults	God
unity	God	function
unity	deity	eternally
elohim	God	eternally
personality	Creator	equal
Son	personality	voluntary

CHAPTER 3 • TEST

one	God	voluntary
unity	God	
elohim	personality	
personality	God	
Son	deity	
Holy Spirit	eternally	
cults	eternally	

The Deity of Christ

CHAPTER 4 • THE DEITY OF CHRIST

eternal	God	God
God	God	Son
continual	created	equal
eternality	for	forgive
deity	Creator	forgiven
attributes	God	Lord
God	God	worshipped

CHAPTER 4 • TEST

eternal	God
God	God
continual	equal
eternality	forgiven
God	Lord
created	worshipped
God	

Salvation

CHAPTER 5 • SALVATION

none	separated	confidence	released	Regeneration
no	faith	justified	redemption	
depravity	approval	pronounced	mercy seat	

total depravity	favor	righteous	sin
original sin	gift	release	righteousness
all	wages	price	forgiveness
all	trust	bought	removes

CHAPTER 5 • TEST

none	trust	life	justified
one	confidence	to pardon	
Sin	pronounced	removed	
total depravity	righteousness	peace	
all	slave market	perseverance	
missing	payment	called	
gracious	nature	predestined	

Sanctification

CHAPTER 6 • SANCTIFICATION

consecrate	world	Christlikeness	character
positionally	devil	individual	blind
progressive	Word	correlation	short-sighted
final	Christ	certainty	
purity	Spirit	exactly	
saint	victory	transformation	
sin nature	conformity	eradicated	

CHAPTER 6 • TEST

consecrate	devil	exactly
positional	Word	eradicated
experiential	Christ	character
ultimate	Spirit	blind
purity	victory	short-sighted
saint	Christlikeness	
world	correlation	

CHAPTER 7 • SATAN & DEMONS

Satan & Demons

covering cherub	not	Lord's	Righteousness	alert
arrogance	philosophies	chastening	Peace	increase
angelic	doctrinal	sovereign	Faith	prison
prince	sin nature	resist	Salvation	
neither	within	defensive	Spirit	
opposition	entertainments	appropriate	submit	
exposed	cannot	Truth	praying	

CHAPTER 7 • TEST

time	omnipresent	stand
Ezekiel	opposition	armor
arrogance	oppress	humility
angelic	alienate	alert
heavenly	materialism	certain
desires	entertainments	
information	rebellion	

CHAPTER 8 • THE CHRISTIAN LIFE & FUTURE EVENTS

The Christian Life & Future Events

Comforts	heaven	rebuild	Jerusalem
Calms	rapture	destroyed	Armageddon
Converts	his	punishment	Millennial Kingdom
Cleanses	holy city	evangelize	
Compels	seventy	Israel	
Clarifies	490	restraining	
literal	Church	Father	

CHAPTER 8 • TEST

pre-ordained	rapture	Israel	Abrahamic
comforts	Church	visible	Revelation
converts	70	bodily	twenty
cleanses	490	Mount	
rapture	tribulation	Olives	
Tribulation	worldwide	Millennium	
Millennial Kingdom	holy	Millennial Kingdom	

CHAPTER 9 • SYSTEMATIZED BIBLE KNOWLEDGE

Systematized Bible Knowledge

two	Mosaic Law	God	land
dispensations	Grace	land	David
Innocence	Kingdom	seed	unconditional
unconfirmed	Edenic	blessing	everlasting
Conscience	Adamic	Palestinian	spiritual
Human Government	Noahic	Davidic	material
Promise	Abrahamic	New	national

CHAPTER 9 • TEST

Hebrew	millennial kingdom	Edenic
Greek	conscience	Abrahamic
3400	Holy Spirit	Davidic

2000	promise	seed
dispensations	grace	Palestinian
conscience	Satan	Davidic
promise	biblical covenants	New

CHAPTER 10 • EVIDENCES FOR THE CHRISTIAN FAITH

Evidences For The Christian Faith

gulf	750	risen
1400	95%	300
uniform	eyewitnesses	trillion
controversial	first	transformed
20,000	greatest	
35	Biblical	
One	Himself	

CHAPTER 10 • TEST

gulf	Biblical
1400	liar
uniform	Himself
20,000	resurrection
35	300
one	transformed
750	

CHAPTER 11 • THE BIBLICAL FAMILY ROLES

The Biblical Family Roles

manhood	helper	dominion
womanhood	equal	grievous
primary	sovereign design	infected
distinct	complemented	control
ruling	roles	lead
man	childbirth	submit
functionality	desire	honor

CHAPTER 11 • TEST

homosexuality	helper	listened
feminist	complementary	soil
equal	sex	sin
equal	family	equally
man	increased pain	sinful
rule over	desire	controlled
headship	feminist	filled

CHAPTER 12 • THE ROLE OF THE MAN, HUSBAND & FATHER

**The Role Of
The Man,
Husband &
Father**

characterize	test case	love	emotionally healthy	verbal
character qualities	suffer	honor	high	characteristics
above reproach	holiness	purify	godly	tendencies
devoted	leading	sanctify	passion	encourage
logically	covenant	first	passion	elders
inner life	glorify	will	deep-seated	men
skilled	communion	one	up-bringing	teach
honor	identification	material	chastisement	any

CHAPTER 12 • TEST

reproach	self-sacrificial	sacrifice	equal
flirtatious	communion	withdraws	minister
thought	sanctifies	cruel	function
word	holiness	encourage	
deed	material	carefully	
fruit	emotionally	time	
cleaving	protective	elder	

CHAPTER 13 • THE ROLE OF THE WOMAN, WIFE & MOTHER

**The Role Of
The
Woman,
Wife &
Mother**

motivation	complementary	violates	God-given	creation
godliness	biological	respect	love	strength
family	subject	undermines	love	weakness
gentle	function	love	managing	submission
precious	functional	maintaining	discipline	learning
God	essence	creation	instruction	responsible
character	leadership	order	teaching	qualifications
headship	biblical	deceived	authority	guidelines

CHAPTER 13 • TEST

good works	woman	disciplining	#12 = any of the many listed on pg. 164-165.
gentle	ability	instructing	
quiet	desire	teaching	
God	home	creation	
light	nurturing	deceived	
herself	rearing		
man	manage		

The Role Of The Child

CHAPTER 14 • THE ROLE OF CHILD

totally depraved	Obey	accepts	financial
none	listening	fool	unbeliever
none	trained	Honor	quality
fear	rebel	response	quantity
nullify	trained	response	
sinners	discipline	attitude	
bent	himself	valuable	

CHAPTER 14 • TEST

totally	rod	financial
sinners	diligently	denied
bent	left alone	unbeliever
obey	accepts	
listening	fool	
trained	honor	
rebel	attitude	