*Intro to Christian Theology*

**Syllabus & Course Notes**

Keith E. Johnson, Ph.D.

January 14-28, 2013

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## Course Description

Good theology is vital to the life and health of the church. Theology helps us answer questions like, ‘What is God like?’ ‘How does God speak to us?’ ‘Why did God create the world?’ ‘What does it mean to be human?’ ‘What’s wrong in the world?’ ‘Who is Jesus Christ and what did he do for us?’ ‘What is the good news of the gospel?’ ‘Who is the Holy Spirit?’ ‘What is a church?’ ‘How will God’s story end?’ This course will introduce you to the foundational doctrines of the Christian faith (God, Bible, creation, fall, Christ, Holy Spirit, salvation, Christian growth, Church and future things) affirmed in the Cru Statement of Faith. Not only will you gain a deeper understanding of these doctrines but you will also discover how these doctrines should practically shape our lives and ministries.

## Course Objectives

1. Grow in your capacity to love God with your mind.
2. Discover the importance of good doctrine for personal growth, evangelism, discipleship, movement launching, and cross-cultural mission.
3. Develop a deeper understanding of and commitment to the foundational doctrines of the Christian faith expressed in our Statement of Faith.
4. Better understand the biblical and theological bases for these doctrines.
5. Better understand the theological identity of Cru.
6. Become more familiar with major viewpoints, differences, and conflicts which exist among Christians regarding major doctrines.
7. Develop a deeper understanding of and greater confidence in the gospel of Jesus Christ.
8. Grow in your ability to read Scripture “theologically.”
9. Be better prepared to partner with those who hold differing theological views by understanding three categories of doctrine.

## Required Texts

Erik Thoennes, *Life's Biggest Questions: What the Bible Says about the Things That Matter Most* (Wheaton: Crossway, 2011). ISBN-13: 978-1433526718. This text covers all the major doctrines we will examine. The chapters are short and easy to read. Erik Thoennes is a professor at Talbot School of Theology, Biola University. [**LBQ]**

Tim Keller, *The Reason for God: Belief in an Age of Skepticism* (New York: Dutton, 2009). ISBN-13: 978-0525950493 (Paperback: ISBN-13: 978-1594483493). This book addresses cultural objections to a number of the doctrines we are examining in the class. Tim Keller is the pastor Redeemer Presbyterian Church in New York City. [**RFG]**

Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994). ISBN-13: 978-0310286707. Grudem’s systematic theology is one of the most readable graduate-level texts available. You will read several chapters from this book. It is a great reference tool to have in your library. It will also be used as the required text in your other two theology courses at IBS. Wayne Grudem is a professor at Phoenix Seminary. [**ST]**

**Recommended Texts**

Gregg Allison, *Historical Theology: An Introduction to Christian Doctrine* (Grand Rapids: Zondervan, 2011). This book was written as a companion to Grudem’s systematic theology. It covers all the same topics and helps you understand how Christians throughout the history of the church have thought about these doctrines. It’s a great addition to your library.

## Course Requirements:

1. **Reading**: You are expected to read carefully the assigned texts by the start of class on the day that they are due. The last day of class you will turn in a reading report indicating your completion of the assigned readings. As you read, it would be wise to take notes on what you are reading. Not only will this help you digest the material, but it will also provide something you can refer back to in the future without re-reading the text. **DUE: Friday, Jan. 25**
2. **Attributes Project**: The purpose of the “Attributes Project” is to help you grow in your ability to read Scripture theologically. You will study a specific attribute of God in Scripture. You will find detailed instructions in a worksheet which will be distributed in class. **DUE: Friday, Jan. 18**
3. **Final Exam**: The final exam will be objective (true/false, multiple choice, and matching). You will have two hours to complete it. The purpose of the exam is to reinforce what you have learned about the basics of Christian theology as well as the theological identity of Cru. The exam will focus on the material covered in the lectures and the Cru Statement of Faith. You will not be tested on content from LGQ, RFG or ST. (Of course, these books reinforce key points made in the lecture so they will help you.) The best thing you can to prepare for the exam is to review the lecture notes. You do not need to memorize the Cru SOF but you do need to be familiar with the positions that Cru takes on key theological points (as discussed in class). **FINAL EXAM: Monday, January 28, 9:00-11:00am**

# Course Grade

Reading 20 %

Attributes Project 30 %

Final Exam 50 %

Total 100 %

Grading Scale

94-100 A

92-93 A-

90-91 B+

84-89 B

82-83 B-

80-81 C+

74-79 C

72-73 C-

65-71 D

0-65 F

# Course Assignments

|  |  |  |
| --- | --- | --- |
| **Date** | **Topic** | **Required Reading** |
| Monday  January 14 | **What is Theology and**  **Why does it Matter?** | LBQ c1 [7pp] |
| Monday  January 14 | **Convictions, Persuasions**  **and Opinions** | LBQ c3 [12pp]  “Doctrinal Convictions and Persuasions” Scholes [13pp] |
| Tuesday  January 15 | **God Speaks:**  **Revelation, Inspiration and Canon** | LBQ c2, c4 [18pp] |
| Tuesday  January 15 | **Authority and Truthfulness**  **of God’s Word** | RFG c7 [20pp]  ST c4 [17pp]  ST c5 [15pp] |
| Wednesday  January 16 | **What is God Like?** | LBQ c5, c6 [20pp]  RFG c5 [16pp] |
| Wednesday  January 16 | **The Holy Trinity** | LBQ c7 [10pp] |
| Thursday  January 17 | **Creation:  God Made All Things** | LBQ c12 [6pp]  RFG c6 [13pp]  ST c15, pp. 262-273 only [12pp] |
| Thursday  January 17 | **What does it mean to be Human?**  **Finite Image-Bearers** | LBQ c11 [10pp]  ST c21 [16pp] |
| Friday  January 18 | **What does it mean to be Human?**  **Fallen Image-Bearers** | LBQ c13 [6pp] |
| Friday  January 18 | **Who is Jesus Christ?** | LBQ c8 [20pp] |

|  |  |  |
| --- | --- | --- |
| **Date** | **Topic** | **Required Reading** |
| Monday  January 21 | **What did Jesus do to save us?** | LBQ c10 [18pp]  RFG c12 [15pp] |
| Monday  January 21 | **Who is the Holy Spirit?** | LBQ c9 [10pp] |
| Tuesday  January 22 | **Baptism and Filling with the Holy Spirit** | ST 39 [21pp] |
| Tuesday  January 22 | **So Great a Salvation: Election** | LBQ c14 [9pp] |
| Wednesday  January 23 | **So Great a Salvation: Calling, Regeneration, Conversion** | ST c33 [7pp] |
| Wednesday  January 23 | **So Great a Salvation: Justification and the Gospel** | ST c36 [14pp] |
| Thursday  January 24 | **So Great a Salvation:**  **Assurance, Growth, Perseverance** | RFG c11 [12pp]  ST c38, 746-752 only [6pp] |
| Thursday  January 24 | **What is the Church?** | LBQ c15 [6pp]  ST c48 [15pp] |
| Friday  January 25 | **How does Cru relate to**  **the Church?** | “Being an Arm of the Church” Murray [17pp]  “Like Families and Soccer Teams” Straughn [9pp] |
| Friday  January 25 | **How Will God’s Story End?** | LBQ c16 [8pp] |
| Monday  January 28 | **Final Exam** |  |

**Reading Report**

**Due: Friday, January 25, 2013**

Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Of the required reading, how many pages did you complete? \_\_\_\_\_\_\_\_\_\_\_\_\_\_ (You will find the number of pages for each chapter on the previous page.)

To determine the percentage of reading you completed, divide the number of pages you completed by the total number of required pages and convert to a percentage

* Divide the number of pages you completed by 399
* Example: Joe staff is taking the course for certificate credit and completed 300 pages of required reading. 300 ÷ 413 = 0.726 x 100 = 72.6%.

I completed \_\_\_\_\_\_\_\_\_\_% of the required reading.

Introduction to the Study of Theology

**I. Why does theology matter?**

A. Theology fuels our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

B. Theology shows us our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

C. Theology nourishes our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with God

D. Theology enables us to see life from God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

E. Theology addresses life’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

F. We use theology every day in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

G. Theology deepens our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_in the gospel.

H. Theology focuses our attention on what really \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

I. Theology expands our view of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**II. What is Theology?**

A. Doctrine

1. In the Bible word *doctrine* simply means \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (cf. Titus 1:9; 2:1)

2. It is frequently used of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ arrangement of the Bible’s teaching on any given topic.

B. Theology

1. Derived from two Greek words:

a. *Theos* =

b. *Logos* =

2. *Theology* is a discourse about or study of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

C. Systematic Theology

1. Definition

2. Two ways of reading Scripture

a. Reading along the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (organizing principle: chronology)

b. Reading for theological \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (organizing principle: theological topics)

c. Example: “Four Spiritual Laws” vs. “Backstory”

3. Traditional Categories of Systematic Theology

|  |  |
| --- | --- |
| Term | Description |
| Theology Proper | Doctrine of God |
| Bibliology | Doctrine of Scripture |
| Anthropology | Doctrine of Humanity |
| Hamartiology | Doctrine of Sin |
| Christology | Doctrine of Christ |
| Pneumatology | Doctrine of Holy Spirit |
| Soteriology | Doctrine of Salvation/Redemption |
| Peripatology | Doctrine of the Christian Life |
| Ecclesiology | Doctrine of the Church |
| Eschatology | Doctrine of the Last things |

4. Why do we need *systematic* theology?

**III. Who does theology?**

1. Ordinary \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
2. Professional \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**IV. How should we do theology?**

1. With prayerful \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ on God
2. With \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
3. In conversation with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the past
4. With awareness of our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ context
5. With \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ heart

“I am convinced that the best theology is done within the context of a passion for the Great Commission. I often tell our students that the model in this area is the Apostle Paul who was both the great missionary and the great theologian. When you wed solid theology to a commitment to the Great Commission, you will bring a balance to your theology that will be healthy and fruitful. We must remember that the best missionaries are capable theologians, and the best theologians are passionate missionaries. The two must never be separated.” Daniel Akin

Convictions, Persuasions and Opinions

I. Introduction

1. Distinguishing essential and secondary doctrines
2. Historical Perspective – The Ancient Creeds

1. Apostles’ Creed

I believe in God, the Father Almighty,  
    the Maker of heaven and earth,  
    and in Jesus Christ, His only Son, our Lord:

Who was conceived by the Holy Ghost,  
    born of the virgin Mary,  
    suffered under Pontius Pilate,  
    was crucified, dead, and buried;

He descended into hell.

The third day He arose again from the dead;

He ascended into heaven,  
    and sitteth on the right hand of God the Father Almighty;  
    from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost;  
    the holy catholic church;  
    the communion of saints;  
    the forgiveness of sins;  
    the resurrection of the body;  
    and the life everlasting. Amen.

2. Nicene-Constantinopolitan Creed (developed A.D. 325; revised/expanded A.D. 381)

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.

And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

Criteria for “Fundamental Articles Herman Witsius

(17th century Reformation theologian)

* It must be clearly taught in Scripture.
* It must be easily understood in the Scripture so the simple can comprehend it.
* It must be of such a nature that neither faith in Christ, nor true repentance can subsist without them.
* It must be case that to deny this article would threaten destruction.
* Must be a doctrine represented in Scripture as necessary to be known.
* To precisely identify which articles are necessary for salvation is very difficult.
* Not necessary that we should possess an exact list of the number of fundamental articles.
* It is incumbent on each of us to labor with diligence to enlarge our saving knowledge.
* Although some articles are more important than others, we should not view doctrines are trivial.

C. Historical Perspective – Reformation

1. Reformers insisted that we distinguish \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ doctrines from non-fundamental doctrines

2. Although all the revealed truths in Scripture are to be believed, they are not all equally necessary for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_,

3. “For not all the articles of true doctrine are of the same sort. Some are so necessary to know that they should be certain and unquestioned by all men as the proper principles of religion. Such are: God is one; Christ is God and the Son of God; our salvation rests on God’s mercy; and the like. Among the churches there are other articles of doctrine disputed which still do not break the unity of faith.” John Calvin, *Institutes* 4.1.12

4. Reformers believed that all doctrines necessary for salvation has been revealed in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**II. Three Categories of Doctrine**

1. **Convictions (Fundamental Doctrines)**: These are fundamental doctrines essential to salvation in such way that rejection of these doctrines is cause for damnation.

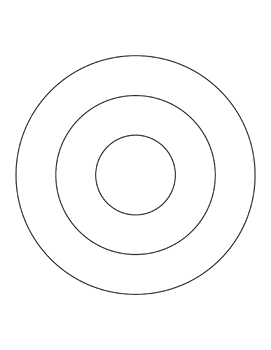
1 Corinthians 15:1–3 (ESV)

**15**Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, **2**and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. **3**For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures,

Galatians 1:6–9 (ESV)

**6**I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel— **7**not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. **8**But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. **9**As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.

Examples



**Convictions**

**Persuasions**

**Opinions**

“*All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them*” (Westminster Confession of Faith I.7).

1. **Persuasions (Secondary Doctrines):** Doctrines about which we are personally certain but can still fellowship with other Christians who disagree since they are not matters central to the gospel and/or the historic Christian faith.

Examples

* What is the appropriate form of church government?
* Should women be ordained in the church?
* Who should be baptized (infants or only believers)?
* How should baptism be administered (sprinkling or immersion)?
* How should the Lord's Supper be observed?
* Did Christ die for all the sins of all people or only for the elect?
* Does the Holy Spirit bestow miraculous gifts today?
* How does God's providence relate to human freedom?
* Was the earth created in six solar days or over a long period time?
* How old is the universe?
* When will Christ return?
* Will there are a literal 1000 year millennium preceding Christ's return?
* Will the church be spared from the great tribulation?
* How much continuity exists between the OT and the NT (covenantal vs. dispensational)?
* Did Christ descend into hell between his death and resurrection?

1. **Opinions**: issues which may not be clearly taught in Scripture or which may legitimately differ for various believers.
2. Important clarification:

**IV. Cru Statement of Faith**

The sole basis of our beliefs is the Bible, God's infallible written Word, the 66 books of the Old and New Testaments. We believe that it was uniquely, verbally and fully inspired by the Holy Spirit and that it was written without error (inerrant) in the original manuscripts. It is the supreme and final authority in all matters on which it speaks.

We accept those areas of doctrinal teaching on which, historically, there has been general agreement among all true Christians. Because of the specialized calling of our movement, we desire to allow for freedom of conviction on other doctrinal matters, provided that any interpretation is based upon the Bible alone, and that no such interpretation shall become an issue which hinders the ministry to which God has called us.

1. There is one true God, eternally existing in three persons - Father, Son, and Holy Spirit - each of whom possesses equally all the attributes of Deity and the characteristics of personality.
2. Jesus Christ is God, the living Word, who became flesh through His miraculous conception by the Holy Spirit and His virgin birth. Hence, He is perfect Deity and true humanity united in one person forever.
3. He lived a sinless life and voluntarily atoned for the sins of men by dying on the cross as their substitute, thus satisfying divine justice and accomplishing salvation for all who trust in Him alone.
4. He rose from the dead in the same body, though glorified, in which He lived and died.
5. He ascended bodily into heaven and sat down at the right hand of God the Father, where He, the only mediator between God and man, continually makes intercession for His own.
6. Man was originally created in the image of God. He sinned by disobeying God; thus, he was alienated from his Creator. That historic fall brought all mankind under divine condemnation.
7. Man's nature is corrupted, and he is thus totally unable to please God. Every man is in need of regeneration and renewal by the Holy Spirit.
8. The salvation of man is wholly a work of God's free grace and is not the work, in whole or in part, of human works or goodness or religious ceremony. God imputes His righteousness to those who put their faith in Christ alone for their salvation, and thereby justified them in His sight.
9. It is the privilege of all who are born again of the Spirit to be assured of their salvation from the very moment in which they trust Christ as their Savior. This assurance is not based upon any kind of human merit, but is produced by the witness of the Holy Spirit, who confirms in the believer the testimony of God in His written word.
10. The Holy Spirit has come into the world to reveal and glorify Christ and to apply the saving work of Christ to men. He convicts and draws sinners to Christ, imparts new life to them, continually indwells them from the moment of spiritual birth and seals them until the day of redemption. His fullness, power and control are appropriated in the believer's life by faith.
11. Every believer is called to live so in the power of the indwelling Spirit that he will not fulfill the lust of the flesh but will bear fruit to the glory of God.
12. Jesus Christ is the Head of the Church, His Body, which is composed of all men, living and dead, who have been joined to Him through saving faith.
13. God admonishes His people to assemble together regularly for worship, for participation in ordinances, for edification through the Scriptures and for mutual encouragement.
14. At physical death the believer enters immediately into eternal, conscious fellowship with the Lord and awaits the resurrection of his body to everlasting glory and blessing.
15. At physical death the unbeliever enters immediately into eternal, conscious separation from the Lord and awaits the resurrection of his body to everlasting judgment and condemnation.
16. Jesus Christ will come again to the earth - personally, visibly and bodily - to consummate history and the eternal plan of God.
17. The Lord Jesus Christ commanded all believers to proclaim the Gospel throughout the world and to disciple men of every nation. The fulfillment of that Great Commission requires that all worldly and personal ambitions be subordinated to a total commitment to "Him who loved us and gave Himself for us."

**V. Application to Life and Ministry**

1. Freedom to develop theological persuasions and options on matters that are not addressed by our Statement of Faith
2. Extending the same freedom to others
3. Partnering with individuals and churches
4. Living with theological tension

God Speaks: Revelation and Inspiration

**I. Introduction**

**II. God Speaks: Revelation**

A. Definition

B. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ revelation (also call universal revelation)

Psalm 19:1–3 (ESV)

**1** The heavens declare the glory of God,

and the sky above proclaims his handiwork.

**2** Day to day pours out speech,

and night to night reveals knowledge.

**3** There is no speech, nor are there words,

whose voice is not heard.

Romans 1:18–20 (ESV)

**18**For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. **19**For what can be known about God is plain to them, because God has shown it to them. **20**For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

Acts 14:15–17 (ESV)

**15**“Men, why are you doing these things? We also are men, of like nature with you, and we bring you good news, that you should turn from these vain things to a living God, who made the heaven and the earth and the sea and all that is in them. **16**In past generations he allowed all the nations to walk in their own ways. **17**Yet he did not leave himself without witness, for he did good by giving you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness.”

C. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ revelation (Hebrews 1:1)

1.

2.

3.

4.

Hebrews 1:1–2 (ESV)

**1**Long ago, at many times and in many ways, God spoke to our fathers by the prophets, **2**but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

John 1:14–18 (ESV)

**14**And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. **15**(John bore witness about him, and cried out, “This was he of whom I said, ‘He who comes after me ranks before me, because he was before me.’ ”) **16**For from his fullness we have all received, grace upon grace. **17**For the law was given through Moses; grace and truth came through Jesus Christ. **18**No one has ever seen God; the only God, who is at the Father’s side, he has made him known.

5.

**III. God causes his revelation to be recorded: Inspiration**

A. Description

1. Refers to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of divine revelation through the supernatural influence of the Holy Spirit

2. Whereas revelation refers to the **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** of divine truth, inspiration represents the **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** of divine revelation.

3. It possible to have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ without \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

John 21:25 (ESV)

**25**Now there are also many other things that Jesus did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

B. Biblical teaching

2 Timothy 3:16-17 (ESV)  
16 All Scripture is breathed out by God [θεόπνευστος] and profitable for teaching, for reproof, for correction, and for training in righteousness, 17 that the man of God may be competent, equipped for every good work.

2 Peter 1:16–21 (ESV)

**16**For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. **17**For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, “This is my beloved Son, with whom I am well pleased,” **18**we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain. **19**And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, **20**knowing this first of all, that no prophecy of Scripture comes from someone’s own interpretation. **21**For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

C. Clarifications

1. Inspiration applies to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and not to the writers

2. Inspiration applies to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and not to the copies.

D. Theories of Inspiration

1. Dictation theory (or Mechanical dictation)

2. Inspired Concepts

3. Verbal plenary inspiration

E. Analogy between Incarnate Word and Written Word

**IV. Recognizing and Collecting Inspired Writings: Canon**

A. Canon

B. Old Testament Canon

1. Beginning of the OT Canon =

2. OT canon \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ over a long period of time

3. Division of OT Canon (Hebrew Bible has threefold division = law, prophets and writings)

|  |  |  |  |
| --- | --- | --- | --- |
| **Old Testament Canon (39 books)** | | | |
| **Law (5)** | **History (12)** | **Poetry (5)** | **Prophets (17)** |
| Genesis  Exodus  Leviticus  Number  Deuteronomy | Joshua  Judges  Ruth  1 Samuel  2 Samuel  1 Kings  2 Kings  1 Chronicles  2 Chronicles  Ezra  Nehemiah  Esther | Job  Psalms  Proverbs  Ecclesiastes  Song of Solomon | Isaiah  Jeremiah  Lamentations  Ezekiel  Daniel  Hosea  Joel  Amos  Obadiah  Jonah  Micah  Naham  Habakkuk  Zephaniah  Haggai  Zechariah  Malachi |

C. New Testament Canon

1. It took several \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for the full extent of the NT canon to be recognized

2. Corporate \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ provided impetus for recognizing authoritative books.

3. Three factors in recognition of the NT canon

a.

b.

c.

|  |  |  |  |
| --- | --- | --- | --- |
| **New Testament Canon (27 books)** | | | |
| **Gospels** | **History** | **Letters** | **Prophecy** |
| Matthew  Mark  Luke  John | Acts | Romans  1 & 2 Corinthians  Galatians  Ephesians  Philippians  Colossians  1 & 2 Thessalonians  1 & 2 Timothy  Titus  Philemon  Hebrews  James  1 & 2 Peter  1, 2 & 3 John  Jude | Revelation |

D. Apocrypha (Deuterocanonical Books)

|  |  |
| --- | --- |
| **New Revised Standard Version** | **King James Version (1611)** |
| Tobit  Judith  Additions to Esther  Wisdom of Solomon  Sirach  Letter of Jeremiah  Azariah and the Three Jews  Susanna  Bel and the Dragon  1 Maccabees  2 Maccabees  1 Esdras  The Prayer of Manasseh  Psalm 151  3 Maccabees  2 Esdras  4 Maccabees | 1 Esdras  2 Esdras  Tobit  Judith  Additions to Esther (Vulgate Esther 10:4-16:24)  Wisdom of Solomon  Sirach  Baruch  Letter of Jeremiah  Song of the Three Children (Vulgate Daniel 3:24-90)  Story of Susanna (Vulgate Daniel 13)  Bel and the Dragon (Vulgate Daniel 14)  Prayer of Manasseh  1 Maccabees  2 Maccabees |

**V. Copying/Preservation**

A. Although we no longer have the ­­­­­­­­­­­­­­­­­­­­­­­­­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of any books of the Bible, we do have are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that agree

B. Sources for the Old Testament

C. In the case of the New Testament, there are three primary sources

1.

2.

3.

**VI. Cru Statement on Scripture**

A. Statement on Scripture

“The sole basis of our beliefs is the Bible, God’s infallible written Word, the 66 books of the Old and New Testaments. We believe that it was uniquely, verbally and fully inspired by the Holy Spirit and that it was written without error (inerrant) in the original manuscripts. It is the supreme and final authority in all matters on which it speaks.”

B. Implications

1. Extent of canon

2. Verbal plenary inspiration

The Authority of God’s Word

**I. Introduction**

**II. Understanding the Nature of Scripture**

A. Human and Divine

1. Human

Because Scripture is human, we apply same \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ we would to other human writings communication

2. Divine

1 Thessalonians 2:13 (ESV)  
13 And we also thank God constantly for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers.

a. Because Scripture is divine, we can \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ it.

b. Because Scripture is divine, it presents a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ message.

c. Because Scripture is divine, a passage may have a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ meaning than the human author intended.

3. Holding these together

B. Authoritative and Truthful (Inerrant)

1. Authority of Scripture

a. To believe and obey Scripture is to believe and obey \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

b. To disbelieve Scripture is to disbelieve \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

c. The authority of Scripture is rooted in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Scripture

d. For Jesus, the Old Testament is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_,

John Wenham, *Christ and the Bible*

e. Jesus taught the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the OT

f. Jesus taught the entire truth of his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ on a par with the OT

2. Truthfulness of Scripture: Historical Context for Debate over “Inerrancy”

a. The Enlightenment and Rise of Biblical Criticism

b. Rise of liberal theology

c. Liberal/Fundamentalist Splits (1920s-1930s)

d. Rise of Evangelicalism

i. 1943: National Association of Evangelicals

ii. 1947: Fuller Theological Seminary

iii. 1949: Evangelical Theological Society

iv. 1955: Christianity Today

e. Shifting views on biblical authority (1972)

OLD STATEMENT: “The books which form the canon of the Old and New Testaments as originally given are plenarily inspired and free from all error in the whole and in the part. These books constitute the written Word of God, the only infallible rule of faith and practice.” Fuller Seminary

NEW STATEMENT: “Scripture is an essential part and trustworthy record of this divine self-disclosure. All the books of the Old and New Testaments, given by divine inspiration, are the written word of God, the only infallible rule of faith and practice.” Fuller Seminary

f. Howard Lindsell’s *The Battle for the Bible* (1976)

g. “International Council on Biblical Inerrancy” – IBCI (1978)

3. The “Inerrancy” of Scripture

a. Definition

The doctrine of inerrancy teaches that the Bible is entirely \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and without \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in all that it affirms in its original manuscripts.

b. Chicago Statement on Biblical Inerrancy [Grudem, p. 1204)

“Holy Scripture, being God’s own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: it is to be believed, as God’s instruction, in all that it affirms; obeyed, as God’s command, in all that it requires; embraced, as God’s pledge, in all that it promises.”

*Article XIII*

We affirm the propriety of using inerrancy as a theological term with reference to the complete truthfulness of Scripture.

We deny that it is proper to evaluate Scripture according to standards of truth and error that are alien to its usage or purpose. We further deny that inerrancy is negated by Biblical phenomena such as a lack of modern technical precision, irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods, the use of hyperbole and round numbers, the topical arrangement of material, variant selections of material in parallel accounts, or the use of free citations.

C. Living and Active

Hebrews 4:12–16 (ESV)

**12**For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. **13**And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

**14**Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. **15**For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. **16**Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

**III. Cru Statement on Scripture**

A. Statement on Scripture

“The sole basis of our beliefs is the Bible, God’s infallible written Word, the 66 books of the Old and New Testaments. We believe that it was uniquely, verbally and fully inspired by the Holy Spirit and that it was written without error (inerrant) in the original manuscripts. It is the supreme and final authority in all matters on which it speaks.”

B. Implications

**IV. Application to Life and Ministry**

What is God Like?

**I. Introduction**

A. Why is it important that we think rightly about God?

B. Can we really know what God is like?

1. Scripture teaches that God is beyond human \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

a. Biblical teaching

Isaiah 40:18 (ESV)

**18** To whom then will you liken God,

or what likeness compare with him?

Exodus 20:4 (ESV)  
4 “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

b. Why is it important we think rightly the incomprehensibly of God?

“Left to ourselves we tend immediately to reduce God to manageable terms. We want to get Him where we can use Him, or at least know where He is when we need Him. We want a God we can in some measure control.” A. W. Tozer

2. Although we cannot know God fully, we can know God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Jeremiah 9:23–24 (ESV)

**23**Thus says the Lord: “Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, **24**but let him who boasts boast in this, that he understands and knows me, that I am the Lord who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the Lord.”

C. What are some ways that God reveals himself to us?

1.

2.

3.

4.

**II. Our God—Infinite and Personal**

A. Infinite Sovereign

1. Self-existent

God is dependent on \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ outside himself

**Self-Sufficiency  
Written by Timothy Brindle**

Verse 1  
  
Creatures, there's none awesome  
Like Yahweh, the only Uncaused One  
Nah, none put Him into existence, see  
He always was His own sufficiency  
His glory- He knows it perfectly  
No need of time- He is His own eternity  
True indeed, there's nothing that You would need  
As a Triune, loving community  
The “I AM”—tells His famous NAME  
From the burning bush—the self-sustaining flame  
Free in sovereignty—there’s no doubtin'  
He is all He needs—His own FOUNTAIN!  
You need none-You’re independent  
Impossible for You to have discontentment  
Because in Yourself—You’re full of pleasure  
Oh God, You are Your own Holy treasure!  
  
Chorus  
  
In Yourself, You have all power and might  
In Yourself, You are the fountain of life  
With no lack—none else can give to Thee  
You're fulfilled in Your self-sufficiency  
  
Verse 2  
  
To speak of God in need would be absurd  
As Tozer said, “need is a creature word”  
Worthy of authentic worship  
We can’t add to God- He’s already perfect  
But Father, Spirit, Son, yes—all of You  
Chose to create—just because You wanted to  
Even though LORD—You don’t need us  
It pleased You to show Your glory to creatures  
The Son—the Word of Life- He speaks forth  
The Spirit—the Breath of Life-  no weak force!  
Of all Life—the living God is the source  
So to create—He needed no resource  
How we love this profound discussion  
That God made all things out of nothing!  
Ex Nihilo!  
How may tools did You use to create? Yup, it's zero bro!  
It pleased You to create, by shoutin'  
Into existence every lake and mountain  
And snake and falcon  
Then You made human beings and with the greatestfavor crowned them  
You sustain all things—a gracious fountain!  
Providing rain by gallons for daisies sproutin’  
But all of this didn’t add anything to God—  
Absolutely nothing changed about Him!  
  
Verse 3  
  
Yo this is hectic  
Since Adam disrespected Him who is the blessed  
From the life of God, we're disconnected  
We turn to idols for life- we're wicked, wretched  
And we're all disgusting, evil in our flesh  
And God would be just to leave us in our death  
And there's only One who can reconnect us  
To the source of life and oh, He is precious!  
The LORD can give life or choose to kill  
The Lord Christ gives life to whom He will  
Because, like the Father, He has life in Himself  
So He is the resurrection, I’m hyper to tell  
Behold the infinite love of Jehovah  
For wicked, lifeless sinners—bubblin’ over!  
When the Author of Life done offered His life  
Upon the cross- it’s God slaughtered and sliced  
The Immortal One became mortal to die  
Born to be torn for our horrible lies,  
And sexual immorality  
So trade Him your death--for His Immortality  
The death of death in the death of Christ  
Now we live with Him in resurrection life  
Now we’re righteous because Christ was crushed  
The Holy Spirit is Christ’s life in us  
By the Word of Life, we’re alive and we’re full  
It’s renewing our minds—and reviving our soul!  
So come daily to the Giver of this Life  
And drink deeply from His River of Delights  
When making mistakes or faint in our strength  
From His fulness receive grace upon grace  
From lifeless idols, let’s turn to Christ  
Who is Himself the eternal life!

2. Unchanging (immutable)

a. God is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in his being, perfections, purposes, and promises

b. What about passages where God seems to change his mind?

c. Why is God’s unchanging nature good news?

3. Eternal

a. God is infinite with respect to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

b. God is aware of all moments ­­­­­­­­­­­­­­­­­­­­­­­­­­­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

4. Omnipresent

God does not have size or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ dimensions and is present at every point of space with his whole being, yet God acts differently in different places (Grudem)

5. Omniscient

God fully knows \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ actual and possible in one simple and eternal act. (Grudem)

6. Omnipotent

God has power to accomplish all things he **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** to do

B. Personal Lord

1. Thinking

2. Willing

3. Relational

**III. Our God—Loving and Just**

A. God of Goodness, Love, Mercy and Grace

1. God is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ good of creatures

2.. God’s goodness directed toward those in misery is called \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

3. Goodness of God, which spares from punishment, is called \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

4. God’s goodness shown to those who deserve punishment is called \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

5. Goodness of God appears as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ when it conveys God himself

6. Seeking God as our ultimate good (Psalm 73:25-26)

B. God of Justice, Anger and Wrath

1. Jealousy of God

God’s jealousy means that God continually seeks to protect his own \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (Grudem)

**The Jealous One**  
Written by Shai Linne and Courtney Peebles  
  
Verse 1  
Ok, let's begin- let your mind roam  
Our scene takes place inside of a home  
The husband has just walked up the staircase  
He glares into space with despair on his face  
His soul is on fire, inside there's a war  
That cant be denied, He stands outside the door  
On the other side, His bride and her lover  
Oblivious to the fact their lie has been discovered  
So as they embrace and try to make haste  
They have no idea whats about to take place  
Gun in hand, he longs to understand  
What would lead his wife into the arms of another man?  
He thinks back to the day they made their vows  
Before God, before the minister and the crowds  
Exchange of the rings, the joy of the reception  
Now a tainted memory destroyed by deception  
He had been faithful to her  
Now the fire of his desire got him ready to do something hateful to her  
He never thought his wife would be just a faker  
And that her lust would make her a covenant breaker  
The promise of fidelity they made was glorious  
But now His jealousy has made him furious  
And they can't see the danger  
No screams or pleas they make could ever ease the pain or appease his anger  
He kicks open the door- they jump out of  the bed  
"Don't move!" is all he said, gun pointed at his head  
The screams of his wife as she clutches the covers close  
Her lover spoke to plead for his life  
The husband says to the guy- "Look me in my eye  
My face will be the last thing you see before you die"  
The husband cried inside- his love was bona fide  
Trouble for the bride- double homicide  
  
  
Chorus  
  
How quickly we are to break the vows we made  
As our unbelief leads our hearts astray  
How long before He turns His face away?  
We belong to the Jealous One  
We belong to the Jealous One  
Whose blood bought us back, whose victory won  
Our worship and praise to Him belong  
The Jealous One

Verse 2  
  
The God of the Bible who invites our trust  
Must be understood to be nothing like us  
Most of the time, human jealousy will hurt you  
But when comes to God, His jealousy is a virtue  
One of His awesome perfections surely  
Thunders His law and protects His glory  
He gave us the gift of the marriage relationship  
to acquaint us with a faint taste of this  
A wife for her husband or husband for wife  
The only time jealousy is right in this life  
But just as the distance is great between earth and stars  
God's thoughts are much higher than ours  
So His jealousy is on a whole other level  
Unintelligible to the soul of a rebel  
But in sacred Scripture, God paints the picture  
The aim: to shake your frame- it straight convicts ya  
And that's what it should do  
God's jealousy is frightful, yet it's delightful and good, too  
I couldn't think of much worse if I tried  
than a dude who smirks if you flirt with His bride  
So tell me, what kind of God would He be  
If He wasn't bothered to see idolatry?  
Is God just supposed to laugh and withhold His wrath  
When He's replaced by a golden calf?  
You say, I don't worship a golden calf!  
Well for us, it's self and sex and loads of cash  
Atrocious paths, we still don't know the half  
Of how these things provoke His holy wrath  
So we stand in awe and wonder how come  
God took His jealous anger out on His Son  
So all those trust Him can see like we're supposed to see  
And be forgiven for our spiritual adultery!

2. Wrath of God

God’s wrath means that he intensely \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ all sin.

C. God’s complete character—loving and just

1. How do we hold together what Scripture says about God?

2. God is not at one moment one \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God, and at another moment another \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

3. At all times and in all ways He exists and acts in complete holiness according to His own intrinsic \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

*He is perfectly righteous in His wrathful judgment against sin and perfectly righteous in His loving-kindness toward His creatures.*

Holy Trinity: Father, Son and Holy Spirit

*“When God designed the glorious work of recovering fallen man, he appointed two great means thereof:*

*The one was, ‘the giving his Son for them;’ and the other was, ‘the giving his Spirit to them.’*

*And hereby a way was opened for the manifestation of the glory of the whole blessed Trinity;*

*Which is the utmost end of all the works of God.” John Owen*

**I. Introduction**

A. Why does the doctrine of the Trinity matter?

|  |  |
| --- | --- |
| **Evangelical Practice** | **Trinitarian Dimension** |
| Salvation | Planned by the Father in eternity past; accomplished by the life, death and resurrection of the Son; applied to God’s children by the Holy Spirit |
| Sharing the gospel | Taking the initiative to share Christ in the power of the Holy Spirit and leaving the results to God |
| Praying to receive Christ | When we place our faith in Christ, the Trinity indwells by the Holy Spirit |
| Assurance of salvation | For those who place their faith in Christ, the Holy Spirit confirms that they are children of the Father. |
| Adoption | Father adopts us as “sons” through the work of his Son and the Spirit confirms that we are “sons” |
| Worship | Worshipping Father, Son and Holy Spirit |
| Spirit-filled Life | Living a Christ-centered life by the power of the Holy Spirit to the glory of God |
| Bible reading | Hearing the Father’s Word by the Holy Spirit |
| Preaching | Proclaiming the Father’s Word about the Son in the power of the Holy Spirit |
| Conversational prayer | Praying to the Father through the mediation Son in power the Holy Spirit |
| Lord’s Supper | We have communion with the Father, through the body and blood of Christ the Son, by the power of the Holy Spirit who sanctifies the elements, making them spiritual food and spiritual drink, and fills our hearts with grace and gratitude. |

B. What do all these passages have in common?

2 Corinthians 13:14 (ESV)  
14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

1 Corinthians 12:4-6 (ESV)  
4 Now there are varieties of gifts, but the same Spirit; 5 and there are varieties of service, but the same Lord; 6 and there are varieties of activities, but it is the same God who empowers them all in everyone.

Matthew 3:16-17 (ESV)  
16 And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; 17 and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.”

Matthew 28:18-20 (ESV)  
18 And Jesus came and said to them, “All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

Galatians 4:4-6 (ESV)  
 4 But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, 5 to redeem those who were under the law, so that we might receive adoption as sons. 6 And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!”

2 Corinthians 1:21-22 (ESV)  
21 And it is God who establishes us with you in Christ, and has anointed us, 22 and who has also put his seal on us and given us his Spirit in our hearts as a guarantee.

Ephesians 2:18 (ESV)  
18 For through him we both have access in one Spirit to the Father.

Hebrews 9:14 (ESV)  
14 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

Jude 20-21 (ESV)  
20 But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, 21 keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life.

C. A Provisional Definition

*God exists from all eternity as Father, Son and Holy Spirit.*

D. Opposite Errors about the Trinity

1. Father, Son and Holy Spirit are three \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (tritheism)

2. Father, Son and Holy Spirit are merely \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that one God wears (modalism)

**II. How did the Doctrine of the Trinity Develop?**

A. Does the NT contain a doctrine of the Trinity?

B. Observations about the development of the doctrine of the Trinity

1. The first Christians were Jews who inherited belief in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God

Deuteronomy 6:4 (ESV)

**4**“Hear, O Israel: The Lord our God, the Lord is one.

2. Worship of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ played a key role in the development of trinitarian doctrine.

3. Developed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

4. Debate centered on how rightly to read \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Example: John 10:30, “I and the Father are one”

* + - Praxeas – one person
    - Arius – one will
    - Tertullian – one nature

5. Teaching clarified in response to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ teaching

a. Tritheism

b. Modalism (Sabellius and Praxeas)

c. Arianism

6. Teaching formally expressed in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ produced by church councils.

**Nicene-Constantinopolitan Creed (A.D. 381)**

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.

And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

**III. Scriptural Building Blocks for a Doctrine of the Trinity**

A. Passages that teach there is only \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God (Deut. 6:4-5; Isaiah 45:5-6; 46:8-9; 1 Cor. 8:4-6)

B. Passages that indicate Father, Son and Holy Spirit are each \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

a. Deity of the Father (1 Cor. 8:4-6; 1 Tim. 2:5-6)

b. Deity of the Son (John 1:1; 10:30; Phil. 2:6; Heb. 1; Mark 2:8-10; John 20:28)

c. Deity of the Holy Spirit (Acts 5:3-4; John 16:8-11; 1 Cor. 3:16-17)

C. Passages that indicate Father, Son and Holy Spirit are distinct \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

* + Father/Son language
  + Baptism of Jesus (Matt 3:14-17)
  + the Son alone becomes incarnate (John 1:14)
  + the Son prays to the Father
  + Holy Spirit is sent by the Father and the Son (John 14:16-17)
  + The Son sacrifices himself for lost humans to the Father by the Spirit

D. Passages that indicate that Father, Son and Holy Spirit share \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

E. Passages reflecting unique \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that exist among the Father, Son and Holy Spirit

a. Divine names: “Father” and “Son”

b. Creation: Father creates through the Son and in the Holy Spirit

c. Salvation: Planned by the Father, accomplished by the Son, applied by the Holy Spirit

**IV. Summary of the Doctrine of the Trinity**

1. One God: There is only one God. (Deut 6:4-5; Isaiah 45:5-6; 46:8-9; 1 Cor. 8:5-6).
2. Three Persons: This one God eternally exists in a unity of being as Father, Son, and Holy Spirit. (John 1:33-34; 14:16; 14:26; 20:21-22; 2 Cor. 13:14; 1 Cor 12:4-6; Matt 3:16-17; 28:18-20; Gal 4:4-6; 2 Cor 1:21-22).
3. Each Divine: The Father is God, the Son is God, and the Spirit is God yet there are not three gods but one God. (Luke 1:35; John 1:1-3; 1:18; 10:30; 16:8-11; 20:27-28; Acts 5:2-5; Rom 9:5; 1 Cor 8:4-6; Phil. 2:5-11; Titus 2:11-13; 1 Tim. 2:5-6; Heb 9:14; Titus 3:5).
4. Each Distinct: The Father is not the Son and the Son is not the Father. The Spirit is not the Son and the Son is not the Spirit. Father, Son and Holy Spirit are distinguished from each other by the particular relationships they hold with each other (e.g., the Father is eternally “father” to the Son; the Son is eternally “son” in relation to the Father). (Matt 3:14-17; Luke 10:21-22; John 1:1-18; 3:16-17; 5:19-30; 14:16-17; 15:26-27; 17:1-26; Gal 4:4-6; Eph 2:18; Heb 9:14).
   1. The Father is from no one (Unbegotten)
   2. The Son is from the Father—eternally begotten, not created (Generation)
   3. The Spirit proceeds eternally from the Father and Son (Procession)
5. Unified Work: In creation, providence and redemption Father, Son and Holy Spirit act in unity: every action proceeds from the Father through the Son in the Holy Spirit. (John 1:1-18; 5:19-30; 14:10-11; 1 Cor. 8:5-6; Gal 4:4-6; Eph 2:18).



Taken from “Biblical Doctrine: An Overview,” *ESV Study Bible*

**V. Campus Crusade for Christ Statement on the triune God**

A. Statement on the triune God

There is one true God, eternally existing in three persons - Father, Son, and Holy Spirit - each of whom possesses equally all the attributes of Deity and the characteristics of personality.

B. Implications

**VI. Application to Life and Ministry: Trinitarian worship**

A. One important reason we need to think rightly about the Trinity is so that we may \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the Father, Son and Holy Spirit

B. Much contemporary worship is not explicitly \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

Robin Parry's study of 28 worship albums produced by Vineyard between 1999 and 2004.

Robin Parry, *Worshipping Trinity: Coming Back to the Heart of Worship* (Waynesboro, G.A.: Paternoster, 2005).

**SONGS ADORING THE TRINITY**

**Doxology**

Praise God, from Whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost.

**We Give Immortal Praise**

**Isaac Watts (1674-1748)**

We give immortal praise

To God the Father's love,

For all our comforts here,

And better hopes above.

He sent his own eternal Son

To die for sins that man had done,

To God the Son belongs

Immortal glory too,

Who bought us with his blood

From everlasting woe:

And now he lives, and now he reigns,

And sees the fruit of all his pains.

To God the Spirit's name

Immortal worship give,

Whose new-creating power

Makes the dead sinner live:

His work completes the great design,

And fills the soul with joy divine.

Almighty God, to thee

Be endless honours done,

The undivided three,

And the mysterious one:

Where reason fails with all her powers,

There faith prevails, and love adores.

**Crown Him with Many Crowns**

Crown Him with many crowns, the Lamb upon His throne.

Hark! How the heavenly anthem drowns all music but its own.

Awake, my soul, and sing of Him who died for thee,

And hail Him as thy matchless King through all eternity.

Crown Him the Lord of life, who triumphed over the grave,

And rose victorious in the strife for those He came to save.

His glories now we sing, Who died, and rose on high,

Who died eternal life to bring, and lives that death may die.

Crown Him the Lord of love, behold His hands and side,

Those wounds, yet visible above, in beauty glorified.

No angel in the sky can fully bear that sight,

But downward bends his burning eye at mysteries so bright.

Crown him the Lord of heaven; One with the Father known   
One with the Spirit through him given from yonder glorious throne   
To Thee be endless praise for thou hast died for me;   
Be Thou O Lord through endless days Adored and Magnified.

**Heavenly Father, Beautiful Son**

**Valley of Vision (Sovereign Grace)**

Father, You loved me  
Sent Your Son to redeem  
Jesus, You washed me  
By Your blood I am clean  
Spirit, You’ve opened these blinded eyes  
And brought me to Christ

Heavenly Father, beautiful Son  
Spirit of light and truth  
Thank You for bringing sinners to come to You

Father, You gave me  
To Jesus to keep  
And Jesus, You love me  
As a shepherd, his sheep  
Spirit, You’ve given me faith in the Son  
And made our hearts one

Father, You’re waiting  
To hear my requests  
Jesus, Your loving  
Open hand is outstretched  
Spirit, You’re in me, You intercede  
And help in my need

Creation: God Made All Things

**I. Introduction**

**II. Christian Perspectives on Creation**

A. Creation as basis for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Nehemiah 9:6 (ESV)  
6 “You are the Lord, you alone. You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; and you preserve all of them; and the host of heaven worships you.

Psalm 95:6 (ESV)  
6 Oh come, let us worship and bow down; let us kneel before the Lord, our Maker!

B. Creation was a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Trinity

1. The notion that the Father creates through the Son and Spirit is a major theme in early Christian theology

“For God did not stand in need of these [beings], in order to the accomplishing of what He had Himself determined with Himself beforehand should be done, as if He did not possess His own hands. For with Him were always present the Word and Wisdom, the Son and the Spirit, by whom and in whom, freely and spontaneously, He made all things, to whom also He speaks, saying, ‘Let Us make man after Our image and likeness;’ He taking from Himself the substance of the creatures [formed], and the pattern of things made, and the type of all the adornments in the world” (Irenaeus, *Against the Heresies*, IV.20.1, ANF, 487).

2. Biblical teaching about Trinity and creation

Genesis 1:1-2 (ESV)  
1 In the beginning, God created the heavens and the earth. 2 The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

John 1:1-3 (ESV)  
1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through him, and without him was not any thing made that was made.

1 Corinthians 8:5–6 (ESV)

**5**For although there may be so-called gods in heaven or on earth—as indeed there are many “gods” and many “lords”— **6**yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

3. Summary

The Father created *through* the Son (cf. Prov 8:22; John 5:17; Col 1:15-17; Heb 1:3) and Spirit (Gen 1:2; Ps 33:6; Job 26:13; Ps. 104:30; Isaiah 40:13; Luke 1:35)

“The Father [made] the world, the Son [made] the world, the Holy Spirit [made] the world. If [there are] three gods, [there are] three worlds; if [there is] one God, Father and Son and Holy Spirit, one world was made by the Father through the Son in the Holy Spirit.” Augustine, *Tract*. 20.9, 172.

C. God did not create out of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

Acts 17:24–25 (ESV)

**24**The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, **25**nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything.

D. Creation displays the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God

Isaiah 43:6-7 (ESV)  
6 I will say to the north, Give up, and to the south, Do not withhold; bring my sons from afar and my daughters from the end of the earth, 7 everyone who is called by my name, whom I created for my glory, whom I formed and made.”

E. The inherent \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of creation

F. Creation \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Latin: *ex nihilo*)

Genesis 1:1-2 (ESV)  
1 In the beginning, God created the heavens and the earth. 2 The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

Hebrews 11:3 (ESV)  
3 By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.

G. Creation establishes \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to God

H. Created universe is distinct from yet dependent upon God

1. Most fundamental distinction in the universe

2. God is both immanent and transcendent

3. Implications for a Christian worldview

a. Materialism

b. Pantheism

c. Dualism

d. Deism

**III. Four Views of Creation and Contemporary Science**

A. Introduction

B. Four Views

1. Atheistic evolution (Richard Dawkins, Christopher Hitchens, Richard Lewontin, Stephen Hawking)

2. Theistic evolution (American Scientific Affiliation, Kenneth R. Miller [Brown University], Francis Collins [former Director of Human Genome Project], Joan Roughgarden [Stanford], Alister McGrath [Oxford], Howard Van Till [Calvin], Biologos)

3. Old-earth / progressive creationism: Discovery Institute, Phillip Johnson [U. of California, Berkely], Michael Behe [Lehigh U.], William Dembski [Southwestern Baptist Seminary], Pattle Pun [Weaton biologist], Walter Bradley [Baylor U.], Hugh Ross [astronomer, apologist], Gleason Archer)

i. Gap theory

ii. Day-age theory

iii. Intermittent-day theory

iv. Framework hypothesis

v. Intelligent Design

4. Young earth / Six-day creationism (Institute for Creation Research, Geoscience Research Institute [Loma Linda], John Morris [President of ICR], Danny Faulkner [U. of So. Carolina] ,Kurt Wise [Bryan College], Duane Gish [ICR], Robert Franks [UC San Diego], Gregory Brewer [So. Illinois U.], Inis Bardella [U. of Pittsburg], etc.)

**IV. Where does Cru stand on this issue?**

A. Statement

“Man was originally created in the image of God. He sinned by disobeying God; thus, he was alienated from his Creator. That historic fall brought all mankind under divine condemnation.”

B. Implications

1. Affirms that God creates

2. Among the three Christian views, we do not take a **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

3. How God creates is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ level issue

4. Our SOF also affirms the existence of a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**V. Application**

A. Dealing with creation/evolution in evangelism

B. Why is it important that we think rightly about creation?

C. Further Reading

J. P. Moreland and John Mark Reynolds, *Three Views of Creation and Evolution* (Zondervan)

Finite Image-Bearers

**I. Introduction**

**II. What does it mean to be human?**

A. Human beings as the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of creation

Psalm 8:1–9 (ESV)

**1** O Lord, our Lord,

how majestic is your name in all the earth!

You have set your glory above the heavens.

**2** Out of the mouth of babies and infants,

you have established strength because of your foes,

to still the enemy and the avenger.

**3** When I look at your heavens, the work of your fingers,

the moon and the stars, which you have set in place,

**4** what is man that you are mindful of him,

and the son of man that you care for him?

**5** Yet you have made him a little lower than the heavenly beings

and crowned him with glory and honor.

**6** You have given him dominion over the works of your hands;

you have put all things under his feet,

**7** all sheep and oxen,

and also the beasts of the field,

**8** the birds of the heavens, and the fish of the sea,

whatever passes along the paths of the seas.

**9** O Lord, our Lord,

how majestic is your name in all the earth!

B. Human beings as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Genesis 2:7 (ESV)

**7**then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

C. Created in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Latin: *imago Dei*)

**Genesis 1:26-31 (ESV)**

26 Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

27 So 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 have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” 29 And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. 30 And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. 31 And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

1. Observations from Gen 1:26ff

2. More like \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ than anything in creation

3. Image and gender: Gen 1:27 teaches that both genders, male and female, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the image of God.

Genesis 5:1–2 (ESV)

**5** This is the book of the generations of Adam. When God created man, he made him in the likeness of God. **2**Male and female he created them, and he blessed them and named them Man when they were created.

4. The image of God is present in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ human being regardless of race or ethnicity

Genesis 9:6 (ESV)

**6** “Whoever sheds the blood of man,

by man shall his blood be shed,

for God made man in his own image.

5. Four primary views of the “image”

a. Capacity to think/choose (substantive view)

b. Capacity for relationship (relational view)

c. Stewardship of creation (functional view)

d. Ethical qualities (ethnical view)

6. A central component of image

“Whatever else is entailed by our status as God’s image-bearers, Genesis 2 and 3 make clear that the capacity to know God intimately and commune with him lies near the heart of the matter” (D. A. Carson, *The Gagging of God*, 210).

7. Whole person is the image of God

8. Every person, regardless of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, is made in God’s image

**III. Human Vocation: Ruling as God’s representatives on earth**

A. Humans were to serve as God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ruling over God’s creation Gen 1:26, 28; 2:15; Psalm 8:6)

Genesis 1:26–30 (ESV)

**26**Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

**27** So 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 have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” **29**And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. **30**And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so.

Genesis 2:15 (ESV)

**15**The Lord God took the man and put him in the garden of Eden to work it and keep it.

B. Cultural Mandate

C. Genesis teaches the inherent \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of work

**IV. Cru Statement of Faith**

“Man was originally created in the image of God.”

**V. Application to Life and Ministry**

A. Foundation for Christian ethics

1. Creation care

2. Dignity of human life

3. Human rights

4. Sanctity of marriage

5. How should we think about same-sex relationships?

a. Cultural shift

“Outsiders say our hostility toward gays-not just opposition to homosexual politics and behaviors but disdain for gay individuals-has become virtually synonymous with the Christian faith.” David Kinnaman; Gabe Lyons. unChristian: What a New Generation Really Thinks about Christianity... and Why It Matters (Kindle Locations 996-997). Kindle Edition.

b. Biblical teaching about human sexuality

i. Creation: Scripture teaches that God’s intent for human sexuality is a life-long covenant between a one man and one woman.

“We believe that God's design for the gift of sexual relations is that it be exercised and enjoyed exclusively within the covenant relationship of marriage between one man and one woman.  It is God's intention that those who enter marriage shall seek, in mutual love and respect, to live, one man and one woman, in Christian fidelity.” Cru Staff Handbook

ii. Fall: Sin and the fall have marred our sexuality

**1 Corinthians 6:9–11 (ESV)**

**9**Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, **10**nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. **11**And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

iii. How should we think about the phenomenon of same-sex attraction?

c. Engaging the LBGT community with humility and love

d. Adopting the posture of learners

Fallen Image-Bearers

**I. Introduction**

**II. The Origin of Sin**

A. Genesis 3:1-24

1. Fall of Adam and Eve involved \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_to the Word of God

Genesis 2:16–17 (ESV)

**16**And the Lord God commanded the man, saying, “You may surely eat of every tree of the garden, **17**but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

2. God is not the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin

James 1:13 (ESV)

**13**Let no one say when he is tempted, “I am being tempted by God,” for God cannot be tempted with evil, and he himself tempts no one.

3. Fall of humanity had devastating \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

4. Unanswered questions

B. Historicity of the Fall

1. Three views

a. Legend

“That such sketches cannot possess the value of historical accounts is evident from the whole style of the narrative. It is a general picture of religion and morals in light of a later period. But for giving a knowledge of those primitive days it is not by any means, on that account, wholly valueless” (Hermann Schultz, *Old Testament Theology*, 1:89).

b. True Myth

“Unless we are invincible fundamentalists we know that Genesis 3 is properly to be regarded as ‘a true myth’—that, through Eden is on no map and Adam’s fall in no historical calendar, that chapter witnesses to a dimension of human experience as present now as at the dawn of history—in plain terms, we are fallen creatures, and the story of Adam and Eve is the story of you and me” (A. M. Hunter, *Interpreting Paul’s Gospel*, 77).

c. Historical Account

1 Corinthians 15:21–22 (ESV)

**21**For as by a man came death, by a man has come also the resurrection of the dead. **22**For as in Adam all die, so also in Christ shall all be made alive.

1 Timothy 2:12–14 (ESV)

**12**I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. **13**For Adam was formed first, then Eve; **14**and Adam was not deceived, but the woman was deceived and became a transgressor.

Romans 5:12 (ESV)

**12**Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—

2. Does it matter?

**III. How does Adam’s sin affect us?**

A. Inherited \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Scripture seems to teach that God holds us ­­­­­­­­­­­­­­­­­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ not only for our sin but also the sin of Adam.

**Romans 5:12-19 (ESV)**

12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— 13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law. 14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. 15 But the free gift is not like the trespass. For if many died through one man’s trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. 16 And the free gift is not like the result of that one man’s sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. 17 For if, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. 18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.

2. This text strongly affirms the historicity of the fall

3. Paul teaches that we are counted \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ because of Adam’s sin.

4. Just as Christ’s righteousness is imputed to us in justification, Adam’s guilt was \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to everyone

5. Three imputations

* + Adam’s sin to the human race (Rom 5:12-21)
  + Man’s sin to Christ (2 Cor 5:19; 1 Peter 2:24)
  + Christ’s righteousness to believers (2 Cor. 5:21)

B. Inherited \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Total Depravity)

1. Not only do we inherit guilt because of Adam’s sin but we also inherit \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**Romans 5:12-19 (ESV)**

12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— 13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law. 14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. 15 But the free gift is not like the trespass. For if many died through one man’s trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. 16 And the free gift is not like the result of that one man’s sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. 17 For if, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. 18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.

2. Where do we see this in Rom 5?

Ephesians 2:1–3 (ESV)

**2**And you were dead in the trespasses and sins **2**in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— **3**among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

3. What do we mean by inherited corruption (also called “total depravity”)?

a. What it does not mean

b. What it does mean . . .

i. That corruption extends to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of who we are: mind, body and soul

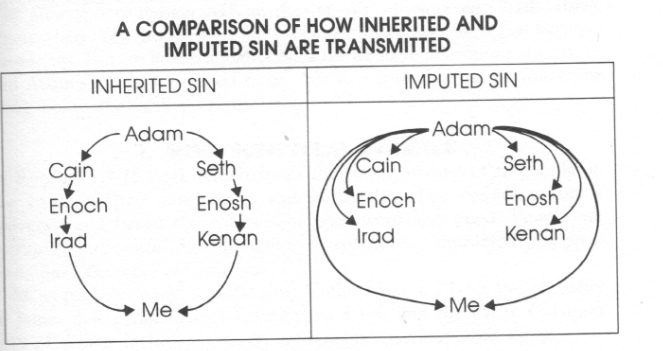
ii. That we lack any \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ before God

iii. That fallen human beings are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of converting themselves but instead require a work of supernatural grace to be converted

4. What is the remedy for inherited corruption?

5. Even after we come to Christ, we still experience the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of inherited corruption

C. Comparison of Guilt and Corruption

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Charles Ryrie, *Basic Theology*, p. 225

D. Four Views of the Effects of Adam’s Sin

1. Pelagianism:

a. Adam’s sin only affected \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

b. Newborn infants like Adam \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the fall

c. Human race does not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ through Adam’s transgression

d. Condemned by Council of Carthage (418)

2. Semi-Pelagianism(some forms of medieval Catholicism; some forms of evangelicalism)::

a. Adam’s sin results in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of human nature, but not its complete incapacity toward doing good works.

b. Despite the presence of sinful \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ human beings retain the ability to do good works and to repent and believe the gospel.

c. Condemned by Council of Orange (529)

3. Augustinism (Augustine, many Roman Catholics, Reformed theology, many evangelicals)

a. Guilt: As a result of Adam’s sin, all human beings (with the exception of Christ) are born guilty

b. Corruption: As a result of Adam’s sin, all human beings (with the exception of Christ) are born depraved (i.e., wholly inclined toward evil and unable to convert themselves).

4. John Wesley (Arminian, founder of Methodism)

a. Denies inherited \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

b. Affirms inherited \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

c. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ grace overcomes inherited corruption

**IV. Cru Statement of Faith**

A. Statements on sin

“Man was originally created in the image of God. He sinned by disobeying God; thus, he was alienated from his Creator. That historic fall brought all mankind under divine condemnation.” (Guilt)

“Man's nature is corrupted, and he is thus totally unable to please God. Every man is in need of regeneration and renewal by the Holy Spirit.” (Corruption)

B. Implications

1. Affirms the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the fall

2. First statement addresses \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

3. Second statement addresses \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**V. Application to Life and Ministry**

A. Evangelism

B. Should we work for social change?

Jeremiah 29:7 (ESV) **7**But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare.

C. Sin as idolatry

Jeremiah 2:12–13 (ESV)

**12** Be appalled, O heavens, at this; be shocked, be utterly desolate, declares the Lord, **13** for my people have committed two evils:

they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water.

Who is Jesus Christ?

**I. Introduction**

1. How do we make sense of what Scripture says about Jesus Christ?

**What is “Christology”?**

* When we talk about who Christ is, we are focusing on the *person* of Christ (his nature)
* When we talk about what Christ did, we are focusing on the *work* of Christ (incarnation, atonement, resurrection, enthronement)

1. Four biblical affirmations frame a proper understanding of the person of Christ
2. Jesus Christ is truly and fully \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
3. Jesus Christ is truly and fully \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
4. Jesus Christ’s divine and human natures are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
5. Jesus Christ’s divine and human natures are united in one \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**II. The Humanity of Christ**

A. Debate over the humanity of Christ in the early church

B. What biblical evidence points to the fact that Jesus Christ was fully human?

C. How did the Eternal Son, Second Person of the Trinity, become human?

1. A great mystery

2. The incarnation of the Son was the work of the Trinity

a. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Incarnation: Father *sent* the Son to save his people (John 3:16; Gal 4:4-6)

b. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Incarnation: Eternal Son became incarnate (John 1:1-14)

c. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Incarnation: Conceived by the Holy Spirit (Matt 1:18-20; Luke 1:34-35)

Luke 1:34–35 (ESV)

**34**And Mary said to the angel, “How will this be, since I am a virgin?” **35**And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God.

D. What does it mean to say Jesus Christ was a human being?

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ every other human being in that Jesus has a body and soul.

2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ every other human being in one regard

Hebrews 4:14-15 (ESV)  
14 Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. 15 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.

E. Why is it crucial that Jesus Christ was human? (See Grudem’s discussion)

* 1. Representative \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Matt 4:1-11)
  2. Substitutionary \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Rom 3:21-25; Heb 2:16-17)
  3. To fulfill God’s original purpose for man to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ over creation (Heb 2:8-9)
  4. To provide an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for us to follow (1 John 2:6; 1 Pet 2:21)

1 Peter 2:21 (ESV)

**21**For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps.

**III. The Deity of Jesus Christ**

A. What biblical evidence points to the fact that Jesus Christ is fully divine?

1. Passages that explicitly affirm the deity of Christ (Greek: *theos* = God)

John 1:1-3 (ESV)  
1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through him, and without him was not anything made that was made.

John 1:18 (ESV)  
18 No one has ever seen God; the only God, who is at the Father’s side, he has made him known.

John 20:27-28 (ESV)  
27 Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” 28 Thomas answered him, “My Lord and my God!”

Romans 9:5 (ESV)  
5 To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen.

Titus 2:11-14 (ESV)  
11 For the grace of God has appeared, bringing salvation for all people, 12 training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, 13 waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, 14 who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

Hebrews 1:8-9 (ESV)  
8 But of the Son he says, “Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom. 9 You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.”

2. Passages that *indirectly* affirm the deity of Christ

a. Application of title \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (*kurios*) to Christ (Rom 10:13; Phil 2:5-11)

i. *kurios* used 8400x in Greek translation of the OT 8400x;

* only 400 refer to humans
* 8000 refer to God
* 6700 are used for the special covenant name “Yahweh”

ii. Examples

Romans 10:9–13 (ESV)

**9**because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. **10**For with the heart one believes and is justified, and with the mouth one confesses and is saved. **11**For the Scripture says, “Everyone who believes in him will not be put to shame.” **12**For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. **13**For “everyone who calls on the name of the **Lord** (*kurios*) will be saved.”

Joel 2:32 (ESV)

**32**And it shall come to pass that everyone who calls on the name of the **Lord** (Heb. Yahweh) shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors shall be those whom the Lord calls.

b. Jesus receives \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Phil 2:9-11; Heb 1:6)

2 Peter 3:18 (ESV)

**18**But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.

Revelation 1:5–6 (ESV)

**5**and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood **6**and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen.

c. Jesus exercises power to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Gen 1 and John 1; Col 1:16; 1 Cor 8:6)

John 1:1–3 (ESV)

**1**In the beginning was the Word, and the Word was with God, and the Word was God. **2**He was in the beginning with God. **3**All things were made through him, and without him was not any thing made that was made.

e. Jesus possesses divine authority to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ sins (Luke 7:48; Mark 2:6-7)

f. Jesus exercises divine \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Matt 25:31-32; John 5:22, 27)

B. What is it important to affirm Jesus Christ is fully divine?

1.

2.

**IV. Humanity and Deity joined forever in one person**

A. Biblical Evidence

1. A key passage

Philippians 2:5-11 (ESV)  
5 Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but made himself nothing, taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

2. Augustine’s explanation: We must distinguish between the Son in the “form of \_\_\_\_\_\_\_\_\_\_\_\_” and the Son in the “form of a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_”

“Provided then that we know this rule for understanding the scriptures about God's Son and can thus distinguish the two resonances in them, one tuned to the form of God in which he is, and is equal to the Father, the other tuned to the form of a servant which he took and is less than the Father, we will not be upset by statements in the holy books that appear to be in flat contradiction with each other. In the form of God the Son is equal to the Father . . . In the form of a servant, however, he is less than the Father . . .” Augustine, *De Trinitate* I.22

B. Doctrine developed progressively in response to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ teaching

**Six Christological Heresies**

|  |  |  |
| --- | --- | --- |
| **Area of Confusion** | **Heresy** | **Summary** |
| Christ as True God | **Ebionism** | *Jesus was not God* |
| **Arianism** | *Jesus was not fully God* |
| Christ as True Human | **Docetism** | *Jesus was not human* |
| **Apollinarianism** | *Jesus was not fully human* |
| One Person | **Nestorianism** | *Jesus was two distinct persons* |
| Two Natures | **Eutychianism** | *Jesus had one blended nature* |

Adapted from Millard Erickson, *Introducing Christian Doctrine*, 2d ed. (Grand Rapids: Baker, 2001), 239.

C. Chalcedon Definition (A.D. 451)

“We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ, as the prophets from the beginning have declared concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has handed down to us.”

**V. Cru Statement of Faith**

“Jesus Christ is God, the living Word, who became flesh through His miraculous conception by the Holy Spirit and His virgin birth. Hence, He is perfect Deity and true humanity united in one person forever.”

**VI. Application to Life and Ministry**

2 Corinthians 3:18 (ESV)

**18**And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

What did Jesus Do to Save Us?

**I. Introduction**

**II. The Humiliation and Exaltation of Christ**

A. Phil 2:5-11

Philippians 2:5–11 (ESV)

**5**Have this mind among yourselves, which is yours in Christ Jesus, **6**who, though he was in the form of God, did not count equality with God a thing to be grasped, **7**but emptied himself, by taking the form of a servant, being born in the likeness of men. **8**And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. **9**Therefore God has highly exalted him and bestowed on him the name that is above every name, **10**so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, **11**and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

B. The Humiliation of Christ

1

2.

3

C. The Exaltation of Christ

1.

2.

3

4.

5.

D. All of these steps constitute the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the gospel.

1 Corinthians 15:1–8 (ESV)

**15**Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, **2**and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. **3**For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, **4**that he was buried, that he was raised on the third day in accordance with the Scriptures, **5**and that he appeared to Cephas, then to the twelve. **6**Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. **7**Then he appeared to James, then to all the apostles. **8**Last of all, as to one untimely born, he appeared also to me.

**III. Christ as Prophet, Priest and King**

A. Introduction

1. In his saving work, Christ fulfilled three\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. The threefold office offers a helpful way to think about the relationship between the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

a. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ greater than Moses

b. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ greater than Aaron

c. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ greater than David

3. Threefold office enabled the Reformers to articulate a theologically \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ account of Christ’s redemptive work.

B. Three Offices

1. Prophet

“I will raise up for them a *prophet* like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. And whoever will not listen to my words that he shall speak in my name, I myself will require it of him” (Deut. 18:18–19).

a. In what ways do we see Christ fulfilling the role of prophet?

b. Implications of Christ’s prophetic role for the church

2. Priest

a. In what ways do we see Christ fulfilling the role of priest?

b. The work of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is connected with Christ’s priestly office

c. Two key aspects of Christ’s work

1. Life of perfect \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. Life of ­­­­­­­­­­­­­­­­­­­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

d. The Meaning of Christ’s atoning death

|  |  |  |  |
| --- | --- | --- | --- |
| Kind of Language | Biblical Terms | Human Need | Result |
| Sacrifices | Blood, lamb, sacrifice | Guilty | Forgiven |
| Personal Relationship | Reconciliation | Alienated from God | Brought into fellowship with God |
| Righteous anger | Propitiation | Under God’s wrath | God’s wrath satisfied |
| Marketplace | Redemption/Ransom | Enslaved | Set free |
| Court of Law | Justification | Condemned | Pardoned and counted righteous |
| Battlefield | Victory, deliverance, rescue | Have enemies | Delivered in Christ |

Adapted from “Bible Doctrine: An Overview” *ESV Study Bible*, by Erik Thoeness

e. Implications of Christ’s priestly role for the church

“As the people who constitute the church are intended to have a prophetic voice as Christ's ambassadors, God also intends to use the church in a priestly role to usher people into his presence. Because of Christ's work, all of God's people are viewed as priests with priestly access into his presence and with the privilege of representing people before God (1 Pet. 2:9; Rev. 5:9–10). Prayer, preaching, gospel proclamation, and taking initiative in personal, spiritual ministry are all ways in which God's people can encourage others to seek and know God and can thereby fulfill their call to represent Christ as a kingdom of priests.” Erik Thoeness

3. King

a. In what ways do we see Christ fulfilling the role of king?

b. Implications of Christ’s kingly role for the church

“Thus it is that we may patiently pass through this life with its misery, hunger, cold, contempt, reproaches, and other troubles—content with this one thing: that our King will never leave us destitute, but will provide for our needs until, our warfare ended, we are called to triumph” (John Calvin, *Institutes* II.15.4).

C. Why is it important that we recognize the threefold nature of Christ’s saving work?

1. All three offices are crucial to Christ’s role as mediator

1. He had to be a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to know and disclose the truth of God
2. He had to be a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to devote himself to God and, in our place, offer himself up to God
3. He had to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to govern and protect us according to God’s will (367)

2. Neglecting one aspect leads to imbalance

“A one-sided emphasis upon the prophetic ministry lead inevitably to moralism and rationalism: Christ becomes the teacher of great ideas and principles, but his work, past, present, and future, disappears from the horizon. An exclusive emphasis upon the priestly function leads to pietism and mysticism: Christ is the Lamb, but his piercing word and his victory over sin and death are not taken seriously. The full concentration on the kingship of Christ leads to utopianism and apocalypticism: Christ is the glorious King, but it is forgotten that his victory is the invisible victory of the word and that in this world the road to glory is the way of the cross.” (Visser ‘t Hooft quoted in Wainwright, *For Our Salvation*, 174-75)

**IV. Cru Statement of Faith**

1. Statements about Christ

“He lived a sinless life and voluntarily atoned for the sins of men by dying on the cross as their substitute, thus satisfying divine justice and accomplishing salvation for all who trust in Him alone.”

“He rose from the dead in the same body, though glorified, in which He lived and died. “

“He ascended bodily into heaven and sat down at the right hand of God the Father, where He, the only mediator between God and man, continually makes intercession for His own.”

2. Implications

**V. Application to Life and Ministry**

1. Growing in our understanding of the beauty of the gospel

2. We participate in Christ’s three offices

Heidelberg Catechism (1563)

Question 31. Why is he called “Christ,” that is anointed?

Answer: Because he is ordained of God the Father, and anointed with the Holy Ghost, to be our chief Prophet and Teacher, who has fully revealed to us the secret counsel and will of God concerning our redemption; and to be our only High Priest, who by the one sacrifice of his body, has redeemed us, and makes continual intercession with the Father for us; and also to be our eternal King, who governs us by his word and Spirit, and who defends and preserves us in that salvation, he has purchased for us.

Question 32. But why art thou called a Christian?

Answer: Because I am a member of Christ by faith, and thus am partaker of his anointing; that so I may confess his name, and present myself a living sacrifice of thankfulness to him: and also that with a free and good conscience I may fight against sin and Satan in this life and afterwards I reign with him eternally, over all creatures.

Who is the Holy Spirit?

**I. Introduction**

A. Why is it important that we think rightly about the person and work of the Holy Spirit?

1. The Holy Spirit is the means by which we \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God.

2. The Holy Spirit plays a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in this particular chapter of God’s story.

3. The Holy Spirit plays a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ role in Christian growth.

4. There is much \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the church regarding the Holy Spirit.

5. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is one of the basic messages in Cru.

B. Historical Perspective on the development of this doctrine

1. This doctrine developed along \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from the doctrine of Christ.

2. In the case of the Holy Spirit, the problem was not recognizing the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Holy Spirit but rather his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

3. It wasn’t until \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Christ was recognized by the church as divine that the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and deity of the Holy Spirit was affirmed

C. Representations of the Holy Spirit in Scripture

* + Gift (Acts 2:38; 8:20; 10:45; 11:16-17; Luke 11:13)
  + Dove (Matt 3:16)
  + Pledge (Eph 4:14)
  + Fire (Acts 2:3)
  + Oil (Luke 4:18)
  + Seal (Eph 1:13; 4:30)
  + Water (John 4:14; 7:38-39)
  + Wind (John 3:8)

**II. Personhood of the Holy Spirit**

A. The Holy Spirit is not an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ force

B. Biblical evidence for the personhood of the HS

1. Scripture uses \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ pronoun with neuter noun (Spirit)

Three genders in Greek: masculine, feminine, neuter

John 16:13 (ESV)

**13**When the Spirit **[neuter]** of truth comes, he **[masculine]** will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.

John 15:26 (ESV)

**26**“But when the Helper comes, whom I will send to you from the Father, the Spirit **[neuter]** of truth, who proceeds from the Father, he **[masculine]** will bear witness about me.

2. The Holy Spirit performs actions which reflect \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ agency

a.

b.

c.

d.

e.

f.

**III. Deity of the Holy Spirit**

A. “Holy Spirit” interchangeable with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in certain passages

Acts 5:3–4 (ESV)

**3**But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? **4**While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but to God.”

B. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God predicated of the Holy Spirit

C. Holy Spirit performs \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God

D. Included the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Father, Son and Holy Spirit

Matthew 28:18-20 (ESV)  
18 And Jesus came and said to them, “All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

**IV. Overview of the Work of the Holy Spirit**

A. Holy Spirit and the Trinity

1. Because the Holy Spirit is one with the Father and Son, he works in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with the Father and Son.

2. The Holy Spirit is sent by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ at Pentecost (Acts 2)

3. The Holy Spirit is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by which we experience the triune God.

4. The Holy Spirit \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the Son (John 16:14)

a. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the Scriptures that point to Christ (Luke 24:27, 44-48)

b. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the gospel that witnesses to Christ (Acts 1:8)

c. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ believers into the image of Christ (Rom 8:29)

B. Holy Spirit in the Old Testament

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Gen. 1:2)

2. Revealing God and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the prophets (2 Pet. 1:21)

3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ individuals for special tasks (Exod. 31:3)

C. Life and ministry of Christ

1. Brought about the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Luke 1:35 (ESV)

**35**And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God.

2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Jesus for public ministry at his baptism

Matthew 3:16–17 (ESV)

**16**And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; **17**and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.”

3. Filled and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Jesus

Luke 4:1–2 (ESV)

**4**And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness **2**for forty days, being tempted by the devil. And he ate nothing during those days. And when they were ended, he was hungry.

Luke 4:14 (ESV)

**14**And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country.

4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Jesus form the dead

Romans 8:11 (ESV)

**11**If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

D. Sending of the Holy Spirit

1. While he was still on earth, Jesus \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ he would send the Spirit.

John 7:37–39 (ESV)

**37**On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink. **38**Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’ ” **39**Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.

John 14:16–17 (ESV)

**16**And I will ask the Father, and he will give you another Helper, to be with you forever, **17**even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

John 14:26 (ESV)

**26**But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

John 15:26 (ESV)

**26**“But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.

John 16:7 (ESV)

**7**Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you.

2. When Jesus \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, he sent the Holy Spirit (Acts 1-2)

E. Work of the Holy Spirit in this present age

1. The Holy Spirit \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the saving work of Christ to individuals

a. Salvation \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and salvation \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

b. Analogy for this distinction: Ownership vs. possession

2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin (John 16:8)

3. Brings about \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (John 3)

4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ believers (Rom 8)

**VI. Cru Statement of Faith**

1. Statement on the Holy Spirit

“There is one true God, eternally existing in three persons - Father, Son, and Holy Spirit - each of whom possesses equally all the attributes of Deity and the characteristics of personality.”

“The Holy Spirit has come into the world to reveal and glorify Christ and to apply the saving work of Christ to men. He convicts and draws sinners to Christ, imparts new life to them, continually indwells them from the moment of spiritual birth and seals them until the day of redemption. His fullness, power and control are appropriated in the believer's life by faith.”

"Every believer is called to live so in the power of the indwelling Spirit that he will not fulfill the lust of the flesh but will bear fruit to the glory of God.”

2. Implications

**IV. Application to Life and Ministry**

A. Should we worship the Holy Spirit?

B. Should we pray to the Holy Spirit?

Baptism and Filling with the Holy Spirit

**I. Introduction**

**II. Baptism with the Holy Spirit**

A. Who are Pentecostals?

279 million Pentecostals globally (~13% of all the Christians in the world)

B. Pentecostal interpretation of “Baptism with the Spirit”

1. “Second blessing”

2. Biblical evidence for second blessing

a. Evidence for this view is found in the fact that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and reception of the Holy Spirit do not occur at the same time

b. There are a number of instances in which individuals were already Christians but did not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the Holy Spirit

c. Acts presents us with a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ experience that all Christians should seek

.

C. How should we think about the baptism in the Holy Spirit?

1. Seven key passages

Matthew 3:11 (ESV)

**11**“I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.

Mark 1:8 (ESV)

**8**I have baptized you with water, but he will baptize you with the Holy Spirit.”

Luke 3:16 (ESV)

**16**John answered them all, saying, “I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire.

John 1:33 (ESV)

**33**I myself did not know him, but he who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.’

Acts 1:5 (ESV)

**5**for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

Acts 11:16 (ESV)

**16**And I remembered the word of the Lord, how he said, ‘John baptized with water, but you will be baptized with the Holy Spirit.’

1 Corinthians 12:13 (ESV)

**13**For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

2. 1 Cor 12:3 seems to indicate that “baptism in the Holy Spirit” happens at \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

3. How do we explain the gap between becoming Christians and receiving baptism of the Holy Spirit in Acts?

4. Biblical evidence for baptism in the Holy Spirit occurring at conversion

a. If you don’t have the Spirit, you are not a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Romans 8:9 (ESV)

**9**You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.

b. Your body is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Holy Spirit.

1 Corinthians 6:19 (ESV)

**19**Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own,

c. You were \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with the Holy Spirit from the moment you placed your faith in Christ

Ephesians 1:13–14 (ESV)

**13**In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, **14**who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

5. How do we explain the post-conversion experience of Pentecostals?

**III. Filling with the Holy Spirit**

A. What would you say?

B. Filling of the Spirit in Acts

Acts 2:4 (ESV)

**4**And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

Acts 4:8 (ESV)

**8**Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders,

Acts 4:31 (ESV)

**31**And when they had prayed, the place in which they were gathered together was shaken, and they were all filled with the Holy Spirit and continued to speak the word of God with boldness.

Acts 13:9 (ESV)

**9**But Saul, who was also called Paul, filled with the Holy Spirit, looked intently at him

C. In contrast to the baptism of the Holy Spirit, the filling with the Holy Spirit is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ experience

Ephesians 5:18-21 (ESV)  
18 And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, 19 addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, 20 giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ, 21 submitting to one another out of reverence for Christ.

Greek verb translated “be filled” is in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ tense.

|  |  |
| --- | --- |
| **Baptism of the Holy Sprit** | **Filling with the Holy Spirit** |
| Occurs only once | Repeated experience |
| Did not happen prior to Pentecost | Occurred in the Old Testament |
| True of all believers | Not necessarily experienced by all |
| Cannot be undone | Can be lost |
| Results in a position | Results in Power |
| Occurs at conversion | Occurs throughout the Christian life |

Adapted from Charles Ryrie, *Basic Theology*, 379.

D. Biblical framework for Cru teaching on the Filling with the Holy Spirit

1. Gospel of John

John 7:37–39 (ESV)

**37**On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink. **38**Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’ ” **39**Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.

John 14:16–17 (ESV)

**16**And I will ask the Father, and he will give you another Helper, to be with you forever, **17**even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

2. 1 Corinthians

1 Corinthians 2:12 (ESV)

**12**Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God.

1 Corinthians 3:1–4 (ESV)

**3**But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ. **2**I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready, **3**for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way? **4**For when one says, “I follow Paul,” and another, “I follow Apollos,” are you not being merely human?

3. Galatians

Galatians 3:1–3 (ESV)

**3**O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. **2**Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? **3**Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

Galatians 5:16–25 (ESV)

**16**But I say, walk by the Spirit, and you will not gratify the desires of the flesh. **17**For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. **18**But if you are led by the Spirit, you are not under the law. **19**Now the works of the flesh are evident: sexual immorality, impurity, sensuality, **20**idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, **21**envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. **22**But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, **23**gentleness, self-control; against such things there is no law. **24**And those who belong to Christ Jesus have crucified the flesh with its passions and desires. **25**If we live by the Spirit, let us also keep in step with the Spirit.

4. Ephesians

Ephesians 3:14–19 (ESV)

**14**For this reason I bow my knees before the Father, **15**from whom every family in heaven and on earth is named, **16**that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, **17**so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, **18**may have strength to comprehend with all the saints what is the breadth and length and height and depth, **19**and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.

1. Who:
2. What:
3. How:
4. Where:
5. Why:
6. Our part:

Ephesians 5:18–21 (ESV)

**18**And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, **19**addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, **20**giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ, **21**submitting to one another out of reverence for Christ.

**IV. CCC Statement of Faith**

1. Statement on the Holy Spirit

“The Holy Spirit has come into the world to reveal and glorify Christ and to apply the saving work of Christ to men. He convicts and draws sinners to Christ, imparts new life to them, continually indwells them from the moment of spiritual birth and seals them until the day of redemption. His fullness, power and control are appropriated in the believer's life by faith.”

"Every believer is called to live so in the power of the indwelling Spirit that he will not fulfill the lust of the flesh but will bear fruit to the glory of God.”

2. Implications

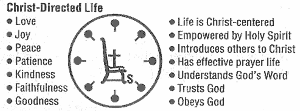
**V. Application to Life and Ministry**

A. Cru Resources on the Filling with the Holy Spirit

* “Thirsty” (Cru Press): 2-week devotional on walking in the Spirit.
* “Satisfied” Booklet (explains how to be filled with the Holy Spirit)

B. In the Christian life, should we focus on Christ or the Holy Spirit?

“That is what the Christian life is all about – just keeping Christ on the throne. You do this when you understand how to walk in the control and power of the Holy Spirit, for the Holy Spirit came for the express purpose of glorifying Christ by enabling the believer to live a holy life and to be a fruitful witness for our dear Savior.” Bill Bright



Doctrine of Salvation: Election

**I. Introduction to the Doctrine of Salvation**

A. Biblical perspectives **on salvation**

1. Term “salvation” has \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ variety of meanings in Scripture

2. Salvation is both \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and spiritual

3. Salvation is individual and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

4. Salvation encompasses not only human beings but the whole of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

5. Three tenses of salvation

a.

b.

c.

B. Salvation is a work the Father, Son and Holy Spirit (Eph 1:3-14)

* 1. The Father \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ salvation by sending the Son and the Holy Spirit
  2. The Son \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ salvation through his incarnation, life, death and resurrection.
  3. The Holy Spirit \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the work of Christ to God’s children.

“The essence of the Christian religion consists in this, that the creation of the Father, ruined by sin, is restored in the death of the Son of God, and re-created by the grace of the Holy Spirit into a kingdom of God” (Herman Bavinck, *Reformed Dogmatics*, vol. 1, *Prolegomena*, 112).

C. An Important Distinction: Salvation \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and salvation \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. Rooted in the personal \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ between the Son and the Holy Spirit

2. Cru Statement of Faith

“The Holy Spirit has come into the world to reveal and glorify Christ and to apply the saving work of Christ to men. He convicts and draws sinners to Christ, imparts new life to them, continually indwells them from the moment of spiritual birth and seals them until the day of redemption.”

D. Overview of the Application of Salvation (“Order of Salvation,” Latin: *ordo salutis*)

1. The Holy Spirit applies salvation in an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ way

2. Application of salvation involves a number of **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

3. Biblical teaching

Romans 8:28–30 (ESV)

**28**And we know that for those who love God all things work together for good, for those who are called according to his purpose. **29**For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. **30**And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

* Election (God’s choice of people to be saved)
* The Gospel Call (proclaiming the message of the gospel)
* Regeneration (being born again) / Conversion (faith and repentance)
* Justification (right legal standing)
* Adoption (membership in God’s family)
* Sanctification (right conduct of life)
* Perseverance (remaining a Christian)
* Death (going to be with the Lord)
* Glorification (receiving a resurrection body)

Adapted from Grudem, *Systematic Theology*, 670

**II. Election (Predestination)**

A. A controversial doctrine

“We think it our duty to oppose predestination with our whole strength, not as an opinion, but as a dangerous mistake which appears to be subversive of the very foundations of Christian experience and which has, in fact, given occasion to the most grievous offences.” John Wesley (founder of Methodism)

B. Scripture clearly teach that God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ certain individuals to be saved

Romans 8:28-30 (ESV)  
28 And we know that for those who love God all things work together for good, for those who are called according to his purpose. 29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. 30 And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

Acts 13:48 (ESV)  
48 And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed.

Ephesians 1:3-6 (ESV)  
3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, 4 even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love 5 he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, 6 to the praise of his glorious grace, with which he has blessed us in the Beloved.

C. Two major approaches to election

1. Election based on God’s choice \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Presbyterian, Reformed Baptists)

“Election is an act of God before creation in which he chooses some people to be saved, not on account of any foreseen merit in them, but only because of his sovereign good pleasure” (Wayne Grudem)

2. Election based on \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ faith (Wesleyans, Methodists, some Baptists)

“God decreed to save and damn certain persons based on his foreknowledge of God, by which he knew from all eternity those individuals who would, through his preventing grace, believer, and, through his subsequent grace would persevere, according to the before described administration of those means which are suitable and proper for conversion and faith; and, by which foreknowledge, he likewise knew those who would not believe and persevere.” (Jacob Arminius)

D. Two key representatives

1. John Calvin (1509-1564): Election based on God’s choice alone

a. God has freely chosen to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ some and reject others

b. God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is not the cause of election

c. God’s election is not based on merit \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

d. The only “cause” for election is the inscrutable \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God.

e. This doctrine is given to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ us.

f. Election does not remove \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_responsibility

g. Although only the elect will believe, the gospel should be shared with \_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. John Wesley (1703-1791): Election based on foreseen faith

a. Objections to Unconditional Election

* + - Inconsistent with the Scriptural claim that God wishes \_\_\_\_\_\_\_\_\_\_\_\_\_ to be saved (e.g., 1 Tim 2:3-4; 2 Pet. 3:9;1 John 4:14).
    - Inconsistent with the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ scope of Christ’s death (e.g., 2 Cor. 5:14)
    - Inconsistent with the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ offer of salvation
    - Inconsistent with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ will

b. Wesley’s understanding of election

* + - Based on his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, God elects those who will respond to the gospel and reprobates those who reject the gospel.
    - Election, therefore, is \_\_\_\_\_\_\_\_\_\_\_\_\_\_ (the condition constituting a positive response to the message of the gospel).
    - God genuinely wishes \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to be saved. Christ died not merely for the elect but for all people—including those who perish.
    - Hence, that men and women do not experience salvation is God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

E. Understanding the broader theological context for this debate

|  |  |  |
| --- | --- | --- |
|  | **ARMINIAN** | **REFORMED** |
| **Human Condition** | Human Inability | Total Depravity |
| **Election** | Condition election (based on God’s foreknowledge) | Unconditional Election (based only on God’s choice) |
| **Scope of the Christ’s Death** | Unlimited atonement | Limited atonement |
| **Grace** | Prevenient grace (resistible grace) | Irresistible grace |
| **Perseverance** | Believers may not persevere | **P**erseverance of the elect |

F. Election: Who has it right?

1. Although this is an important question, it is not a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_-level doctrine.

2. Where does CCC stand in this debate?

“We accept those areas of doctrinal teaching on which, historically, there has been general agreement among all true Christians. Because of the specialized calling of our movement, we desire to allow for freedom of conviction on other doctrinal matters, provided that any interpretation is based upon the Bible alone, and that no such interpretation shall become an issue which hinders the ministry to which God has called us.”

3. Election does not make evangelism \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

4. Regardless of which view of the election you hold, you can share the Four Spiritual Laws or Knowing God Personally Booklet with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

5. Keith’s view

**IV. Application to Life and Ministry**

A.

B.

C.

D.

Salvation: Calling, Regeneration, Conversion

**I. Introduction**

Romans 8:28–30 (ESV)

**28**And we know that for those who love God all things work together for good, for those who are called according to his purpose. **29**For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. **30**And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

**II. Calling**

A. Scripture speaks about divine “calling” from two perspectives

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ gospel call

2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ call to the elect

B. Universal gospel calling (Matt 11:28; John 3:16-18; 4:13-14; 5:24; 6:35-37)

1. Addressed indiscriminately to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ people

“This call is universal in the sense that it is addressed to all men indiscriminately to whom the gospel is sent. It is confined to no age, nation, or class of men. It is made to the Jew and Gentile, to Barbarians and Scythians, bond and free; to the learned and to the ignorant; to the righteous and to the wicked; to the elect and to the non-elect. This follows from its nature.” (Charles Hodge, *Systematic Theology*, 2:642).

2. Biblical examples

C. Effective Calling

1. Biblical Teaching

1 Peter 2:9 (ESV)  
9 But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

1 Corinthians 1:9 (ESV)  
9 God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

1 Thessalonians 2:12 (ESV)  
12 we exhorted each one of you and encouraged you and charged you to walk in a manner worthy of God, who calls you into his own kingdom and glory.

Ephesians 4:1 (ESV)

**4** I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called,

2. Description of effective calling

“Effective calling is an act of God the Father, speaking through the human proclamation of the gospel, in which he \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ people to himself in such a way that they respond in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ faith.” (Grudem)

3. Trinitarian nature of the gospel call

2 Thessalonians 2:13–14 (ESV)

**13**But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth. **14**To this he [God the Father] called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ.

From a trinitarian perspective, we might say that the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ calls us into fellowship with his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

D. Summary

|  |  |
| --- | --- |
| Universal Gospel Calling | Effective Calling |
| General and external | Particular and internal |
| May be rejected | Always effective |
| Issued to everyone | Issued only to the elect |

F. Prevenient Grace: An Alternative to Effective Calling

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ theologians substitute effective calling with the notion of prevenient (preventing) grace

2. Prevenient grace overcomes the effects of human depravity so people \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ respond to the gospel but not so they \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ respond

3. Prevenient grace is given to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ person.

**III. Regeneration**

A. Introduction

Regeneration is the act by which the triune God imparts **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** to God’s children

B. Trinity and regeneration

Although all three persons of the Trinity are involved, Scriptures associate regeneration with the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

C. Biblical teaching

Ezekiel 36:26-27 (ESV)  
26 And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. 27 And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.

John 1:12-13 (ESV)  
12 But to all who did receive him, who believed in his name, he gave the right to become children of God, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

James 1:18 (ESV)  
18 Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

1 Peter 1:3 (ESV)  
3 Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,

John 3:2-8 (ESV)  
2 This man came to Jesus by night and said to him, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him.” 3 Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” 4 Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” 5 Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, ‘You must be born again.’ 8 The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

Ephesians 2:4-5 (ESV)  
4 But God, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved.

D. Explanation of Regeneration

1. Regeneration is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. Regeneration is completely a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God

3. Regeneration results in a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ life.

4. Theologians debate the relationship between regeneration and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

5. Summary

|  |  |  |
| --- | --- | --- |
| **Contrast of the Two Births** | | |
|  | **First Birth** | **Second Birth** |
| **Origin** | Of sinful Parents | Of God |
| **Means** | Of corruptible seed | Of incorruptible seed |
| **Realm** | Satan’s slave | Christ’s free person |
| **Position** | Object of divine wrath | Object of divine love |

E. CCC Statement of Faith

“Man's nature is corrupted, and he is thus totally unable to please God. Every man is in need of regeneration and renewal by the Holy Spirit.”

**IV. Conversion**

A. Introduction

1. Conversion represents the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ response to God’s divine initiative

2. Conversion is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ entity with two distinguishable, yet inseparable, elements:

a.

b.

3. Conversion can take place in a wide \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of ways

B. Three elements of saving faith

1.

2.

3.

C. Understanding repentance

1. Some evangelicals that “repentance” is should not be seen as part of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

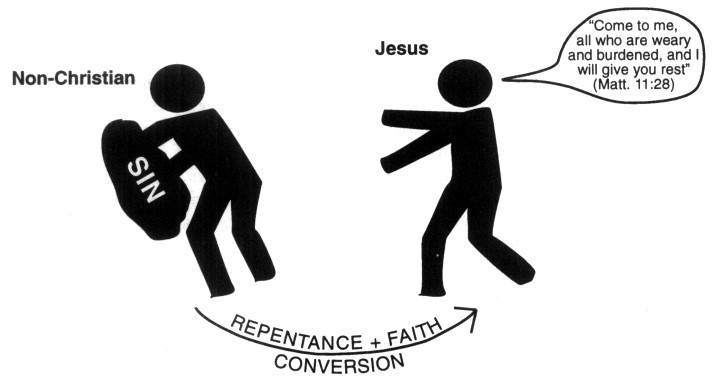
2. What biblical evidence points to the reality that “repentance” was part of gospel proclamation in the early church?

3. What is repentance?

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** from our sin to God

4. Do I have to clean up my life before I can come to Christ?

5. Repentance and faith are distinct yet \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

****

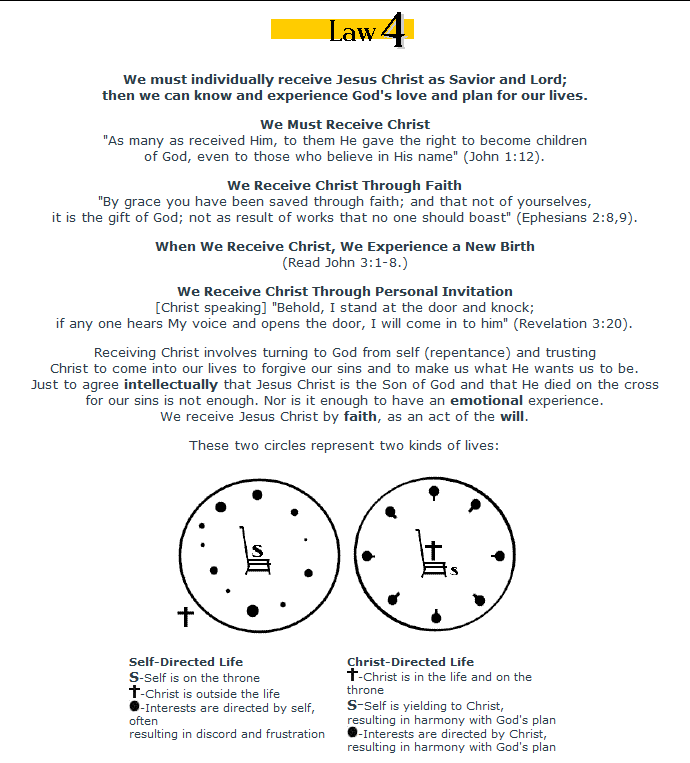
Taken from Wayne Grudem, Systematic Theology

D. CCC Statement of Faith

“God imputes His righteousness to those who put their faith in Christ alone for their salvation”

**V. Application to Life and Ministry**

A. Four Spiritual Laws / Knowing God Personally Booklet



Salvation: Justification and the Gospel

**I. Justification**

A. Introduction

1. Central point of dispute in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ installment in God’s double-cure for sin

a. In Adam, we inherited both guilt and pollution

b. In Christ, we graciously receive justification and sanctification

i. Justification graciously deals with inherited \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

ii. Sanctification graciously deals with inherited \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

B. Justification defined

1. How would you describe justification?

Westminster Shorter Catechism

Q. 33. What is justification?  
A. Justification is an act of God’s free grace, wherein he pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone.

C. Justification is a legal \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by God

1. Is justification like the work of a surgeon or judge?

2. . Biblical evidence for justification as declarative

The verb *justify* (Greek. *dikaioo*) has a range of meanings, but a very common sense is “to declare righteous.”

Luke 7:29–30 (ESV)

**29**(When all the people heard this, and the tax collectors too, they declared God just, having been baptized with the baptism of John, **30**but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.)

Proverbs 17:15 (ESV)

**15** He who justifies the wicked and he who condemns the righteous

are both alike an abomination to the Lord.

Deuteronomy 25:1 (ESV)

“If there is a dispute between men and they come into court and the judges decide between them, acquitting the innocent and condemning the guilty,

Romans 3:20–24 (ESV)

**20**For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. **21**But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— **22**the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: **23**for all have sinned and fall short of the glory of God, **24**and are justified by his grace as a gift, through the redemption that is in Christ Jesus,

Romans 4:5–8 (ESV)

**5**And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, **6**just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

**7** “Blessed are those whose lawless deeds are forgiven,

and whose sins are covered;

**8** blessed is the man against whom the Lord will not count his sin.”

Romans 8:33-34 (ESV)  
33 Who shall bring any charge against God’s elect? It is God who justifies. 34 Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.

D. Blessings of Justification

1. Two blessings

a.

b.

2. Justification is God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that every righteous requirement of the law necessary for inheriting eternal life has been fulfilled.

3. Twofold debt is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

E. Basis for God’s declaration

1. Not based on anything we have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. How can God declare guilty humans \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?

a. Imputation of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ sin to us (Rom 5:18-19)

b. Imputation of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ sin to Christ (2 Cor 5:21)

c. Imputation of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ righteousness to us (2 Cor 5:21)

F. CCC Statement of Faith

1. Statement

“The salvation of man is wholly a work of God's free grace and is not the work, in whole or in part, of human works or goodness or religious ceremony. God imputes His righteousness to those who put their faith in Christ alone for their salvation, and thereby justified them in His sight.”

2. Implications

F. Application of Justification to Life and Ministry

1. An Example

Luke 18:9-14 (ESV)  
9 He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt: 10 “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee, standing by himself, prayed thus: ‘God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. 12 I fast twice a week; I give tithes of all that I get.’ 13 But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’ 14 I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

2. Two questions from *Gospel Transformation*

a. Think of one thing God requires, which you feel you do quite well. Have you ever boasted about this? Have you criticized someone else because they do not do it as well as you? Have you used it to “balance out” something you do wrong?

b. Think of something God requires that you routinely fail at. How many times have you excused this behavior? Defended yourself? Ignored it? Minimized its seriousness? Have you compared yourself with someone who was doing even worse, or failing more often than you?

**II. Contemporary Debate over the Meaning of the Gospel**

A. Exercise:

In 60 seconds, summarize the key elements of the gospel:

B. The “gospel” in the Gospels

Matthew 4:23 (ESV)

**23**And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people.

Matthew 9:35 (ESV)

**35**And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction.

Matthew 24:14 (ESV)

**14**And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.

Mark 1:14–15 (ESV)

**14**Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, **15**and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”

Luke 4:43 (ESV)

**43**but he said to them, “I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose.”

Luke 16:16 (ESV)

**16**“The Law and the Prophets were until John; since then the good news of the kingdom of God is preached, and everyone forces his way into it.

Key elements of the gospel from the six passages above

C. Two approaches to the gospel among contemporary evangelicals

1. One group, reading along the storyline of the Bible, understands the gospel in terms of kingdom of God and all the blessing that will bring resulting in a renewed heavens and earth

2. A second group, reading the Bible in terms of man/sin/Christ/salvation, insists that is the good news that God is reconciling sinners to himself through the death and resurrection of Christ.

**III. The Essence and the Fullness of the Gospel**

A. Understanding the essence of the gospel:

1. Two key passages

|  |  |
| --- | --- |
| **1 Corinthians 15:1-6** | **Luke 24:44-49** |
| 1 Corinthians 15:1–6 (ESV)  **15**Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, **2**and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain.  **3**For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, **4**that he was buried, that he was raised on the third day in accordance with the Scriptures, **5**and that he appeared to Cephas, then to the twelve. **6**Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. | Luke 24:44–48 (ESV)  **44**Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” **45**Then he opened their minds to understand the Scriptures, **46**and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, **47**and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. **48**You are witnesses of these things.” |

2. The gospel answers four questions:

i. Who is Jesus?

ii. What did Jesus do?

iii. What are the results or consequences of what Jesus did? (What gospel blessing does he bring?)

iv. How should we respond?

B. Understanding the fullness of the gospel

1. Who is Jesus?

* Titles, names and descriptions of Christ in the New and Old Testaments
* The long-awaited Messiah (Christ) who fulfills Israel’s Scriptures
* Prophet, Priest and King
* Son of God
* Son of Man
* Lamb of God
* Light of the world
* Vine
* Eternal Son of the Father who send the Holy Spirit (trinitarian relations)

2. What did Jesus do? (In systematic theology, we call this the “Work of Christ.”)

* Life
* Death
* Resurrection
* Enthronement
* Session
* Second coming
* Future reign

3. What are the results or consequences of what Jesus did? (What gospel blessings does he bring through his life, death and resurrection?)

* Inauguration of God’s kingly rule in Jesus Christ
* Reconciled to the Father
* Adoption into God’s family
* Forgiveness of sins
* Freedom from the power of sin
* Gift of the Holy Spirit
* Eternal life
* Resurrection of the dead
* Future restoration of all things in Christ

4. How should we respond?

* Repentance
* Faith

C. Three ways to think about the gospel (Trevin Wax)

1. Story of an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

a. From this perspective, the gospel answers the question, “What must I do to be saved?”

b. Might call this the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of salvation

c. Cru Tool:

2. Story of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

a. From this perspective, the gospel answers the question, “What did Jesus do to make salvation possible?”

b. This is where the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ focus

c. Cru Tool:

3. Story from Creation to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

a. From this perspective, the gospel includes the **entire story of God** and all God will do redeem not just people but establish a new heavens and earth

b. Might call this the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God

c. Cru Tool:

D. Putting it all together

1. The story of Jesus (his life, death, resurrection and exaltation) constitutes the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the gospel announcement
2. The context for this announcement is the story of ­­­­­­­­­­­­­­­­­­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (which Jesus fulfills).
3. The Jesus story is embedded in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Scripture
4. The plan of salvation describes how we can experience the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of what Jesus did

E. One Sentence Gospel Summary

The Gospel is the good news that through the life, death, resurrection and enthronement of Jesus Christ and the regenerating work of the Holy Spirit, the Father is reconciling to himself sinners who repent and believe, establishing his long-promised kingdom and finally will restore all creation.

**APPENDIX**

**SUMMARY OF THE GOSPEL IN THE BOOK OF ACTS**

* **Who is Jesus?**
  + Jesus is the long-awaited Messiah/ the “Christ” (2:31; 2:36; 3:18-20; 5:42; 8:5; 9:22; 17:2-3; 18:5; 18:28; 26:22-23; 28:23). This seems to be the primary way Jesus is presented in Acts—which makes sense since most of the gospel presentations are directed to Jews.
  + Israel’s king (2:31; 13:23; 17:7)
* **What did Jesus do?** 
  + Fulfillment: Jesus fulfilled Israel’s Scriptures and God’s purposes (1:16; 4:25-28; 5:42; 8:35ff; 13:32-37; 26:6, 22-23; 28:23)
  + Life: Jesus performed signs and wonders validating his ministry (2:22; 10:38)
  + Death/Resurrection: Jesus was crucified and raised from the dead according to the Scriptures (1:22; 2:23-32; 3:15-18; 4:10; 5:30; 10:39-40; 13:28-31; 17:2-3; 17:18; 17:31; 25:19; 26:6-8; 26:22-23)
  + Ascension: Jesus ascended to the Father (1:9-10)
  + Exaltation: Jesus exalted at the right hand of the Father according to the Scriptures (2:33-36; 3:13, 20; 5:31; 7:56; 10:36b; 10:42) and poured out the gift of the HS (2:33)
  + Return: Second coming of Christ (1:11)
  + Future Reign: Jesus will restore of all things according to the Scriptures (3:21), bring the Kingdom of God (1:3; 1:6; 8:12; 14:22; 19:8; 20:25; 28:23; 28:31) and usher in the “Day of the Lord” (2:20; 17:31; 24:25)
* What are the results or consequences of what Jesus did? (What did Jesus accomplish through his work? What blessing did he bring?)
  + The primary personal blessings of the gospel in Acts include forgiveness of sins, the gift of the Holy Spirit, future resurrection and the kingdom of God.
  + Forgiveness of sins (2:38; 5:31; 10:43; 13:38; 22:16; 26:18)
  + Gift/promise of the Holy Spirit (1:5; 2:16-21;2:38-39; 8:15-17; 10:45; 11:15-17; 19:2)
  + Future resurrection of the dead (4:2; 17:18, 32; 23:6-8; 24:15, 21)
  + Kingdom of God (1:3; 1:6; 8:12; 14:22; 19:8; 20:25; 28:23; 28:31)
* **How should we respond to the gospel?**
  + It is expressed different ways but the basic theme is repentance and faith. In Acts, water baptism was context in which saving faith was generally expressed.)
    - repentance and baptism (2:38)
    - repentance (3:19; 5:31; 17:28; 26:20)
    - baptism (8:12; 8:36; 10:45; 22:16)
    - faith (10:43; 13:39; 15:9; 16:31; 24:24)
    - faith and repentance (11:17-18; 20:21)

Assurance, Growth and Perseverance

**I. Assurance of Salvation**

A. Discuss: You just led someone to faith in Christ. Should you offer them “assurance” of salvation? Why or Why not? If yes, on what basis would you offer assurance?

B. Should Christians possess assurance of salvation?

C. On what basis may believers have assurance of salvation?

1. Gospel \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (corresponds to the doctrine of justification)

2. Changed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (corresponds to the doctrine of sanctification)

3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Holy Spirit (corresponds to the doctrine of adoption)

D. CCC Statement of Faith

a. Statement on Assurance

“It is the privilege of all who are born again of the Spirit to be assured of their salvation from the very moment in which they trust Christ as their Savior. This assurance is not based upon any kind of human merit, but is produced by the witness of the Holy Spirit, who confirms in the believer the testimony of God in His written word.”

b. Implications

E. Application of Assurance

**II. Sanctification (Christian Growth)**

A. Introduction

1. Sanctification represents the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in God’s “double cure” to original sin.

2. In Adam, we inherited both guilt and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

3. Now, in Christ, we graciously receive justification and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

B. Definition

“Sanctification is a progressive work of God and man that makes us more and more free from sin and like Christ in our actual lives.” (Grudem)

C. Contrast between justification and sanctification (from Grudem)

|  |  |
| --- | --- |
| **Justification** | **Sanctification** |
| Legal standing | Internal condition |
| Once for all time | Continuous throughout life |
| Entirely God’s work | We cooperate |
| Perfect in this life | Not perfect in this life |
| The same in all Christians | Greater in some than in others |

D. Sanctification begins at \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and will be complete at \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for our souls and when the Jesus \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for our bodies

E. Perspectives on Sanctification

1. Bible uses a variety of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to describe the nature of growth

2. Christians differ in how they understand the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Christian growth

a. one-stage vs. two-stage models of growth

b. role of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

c. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sanctification possible

3. We need to teach and hold a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ view of growth

5. God has provided means of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to help us grow

* + Sacraments (baptism/communion)
  + Worship
  + Church discipline
  + Scriptures
  + Prayer
  + Giving
  + Suffering/affliction
  + Spiritual gifts

**III. Can a Christian Lose Her Salvation?**

A. An Important Question

B. Opposing Views

1. Two answers to the question, “Can a genuine believer lose their salvation?”

a.

b.

2. Common assumptions

a. Both sides appeal to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

b. Both sides affirm that salvation is attained by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

c. Both sides agree that a believer can possess \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of salvation.

3. Arminian view is supported by . . .

a. Passages warning against \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ away from Christ (Matt. 24:3-14)

b. Passages emphasizing the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ nature of salvation (Col 1:21-23)

c. Passages urging believers to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in faith (Heb. 6:11-12)

d. Passages which teach that believers can \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Christ (Heb 6:4-6)

e. Passages which portrays people as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from Christ (e.g., Judas)

4. Reformed (Calvinist) view (sometimes called “Eternal Security”) is supported by . . .

a. Election requires \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

b. The indestructible nature of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ requires perseverance (1 Pet. 1:3-5)

c. The persistence and power of divine \_\_\_\_\_\_\_\_\_\_\_\_\_ requires perseverance (Rom 8:31-39)

d. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God in temptation requires perseverance (1 Cor. 10:13)

e. The direct \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Christ requires perseverance (John 10:27-30)

C. Which view has the strongest biblical support?

1. Position of Cru

2. Keith’s view

D. Understanding Perseverance

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ who are truly born again will, by God’s power, persevere to the end

a. Passages that teach that those who are truly born again, who are genuinely Christians, will most certainly receive salvation (John 10:27-30; Rom 8:1; 8:28-30; 8:31-39)

b. Preservation is grounded in the unalterable purposes of the triune God

i. Father’s purpose (Rom 8:30) and power (Jude 24; John 10:28-29)

ii. Son’s death (Rom 8:34), intercession (John 17), and advocacy (1 John 2:1)

iii. Spirit’s regeneration (Tit 3:5), indwelling (1 Cor 6:19), sealing (Eph 4:30), and filling/empowering (Eph 3:14-19; 5:18-21)

2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ those who persevere to the end have been truly born again (Matt 10:21-22; Col 1:22-23; Heb 3:12; 3:14)

3. Those who fall away may give \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ signs of conversion (Matt 26:14-16; Matt 7:21-23; Mark 4:16-17; Heb 4:6-8; 10;26-31)

4. Those who persevere may, for a time, into \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ sin

“Nevertheless, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and, for a time, continue therein: whereby they incur God's displeasure, and grieve His Holy Spirit, come to be deprived of some measure of their graces and comforts, have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves.” WCF 17.3

F. Application to Life and Ministry

What is the Church?

**I. Introduction**

**II. Nature of the Church**

A. Basic meaning of “church” (Greek: *ekklesia*)

B. Local and universal

1. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ church represents a group of believers meeting together

2. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ church represents all believers in Christ at all times

3. Examples

Matthew 16:18 (ESV)

**18**And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.

1 Corinthians 1:2 (ESV)

**2**To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours:

Ephesians 5:25–27 (ESV)

**25**Husbands, love your wives, as Christ loved the church and gave himself up for her, **26**that he might sanctify her, having cleansed her by the washing of water with the word, **27**so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.

C. Visible and Invisible Church

1. Visible church represents those who\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in Christ

2. The invisible church represents those who\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in Christ

D. Trinity and Church: Three Biblical Images

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God (Father)

Romans 9:22–26 (ESV)

**22**What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, **23**in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— **24**even us whom he has called, not from the Jews only but also from the Gentiles? **25**As indeed he says in Hosea,

“Those who were not my people I will call ‘my people,’

and her who was not beloved I will call ‘beloved.’ ”

**26** “And in the very place where it was said to them, ‘You are not my people,’

there they will be called ‘sons of the living God.’ ”

2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Christ (Son)

Ephesians 1:22-23 (ESV)  
22 And he put all things under his feet and gave him as head over all things to the church, 23 which is his body, the fullness of him who fills all in all.

3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Holy Spirit (Holy Spirit)

**1 Corinthians 12:13 (ESV)  
13 For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.**

E. The kingdom of God and the church

1. Confusion about the kingdom of God

“The Kingdom is primarily the dynamic reign or kingly rule of God, and, derivatively, the sphere in which the rule is experienced. In biblical idiom, the Kingdom is not identified with its subjects. They are the people of God’s rule who enter it, live under it, and are governed by it. The church is the community of the Kingdom but never the Kingdom itself. Jesus’ disciples belong to the Kingdom as the Kingdom belongs to them; but they are not the Kingdom. The Kingdom is the rule of God; the church is a society of men.” George Eldon Ladd, *A Theology of the New Testament* p. 111.

2. The kingdom of God is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God.

3. The church is not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to the kingdom of God

4. The church bears \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to the kingdom

5. The church is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the kingdom

**III. Mission of the Church**

A. Ministry to God: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1 Peter 2:9 (ESV)

**9**But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

B. Ministry to Believers: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Eph 4:1-16; Heb 10:23-25)

Ephesians 4:11–16 (ESV)

**11**And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, **12**to equip the saints for the work of ministry, for building up the body of Christ, **13**until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, **14**so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. **15**Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, **16**from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

C. Ministry to the World

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Matthew 28:18–20 (ESV)

**18**And Jesus came and said to them, “All authority in heaven and on earth has been given to me. **19**Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **20**teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

Acts 1:7-8 (ESV)  
7 He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. 8 But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Acts 10:38 (ESV)

**38**how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him.

Mark 1:40–42 (ESV)

**40**And a leper came to him, imploring him, and kneeling said to him, “If you will, you can make me clean.” **41**Moved with pity, he stretched out his hand and touched him and said to him, “I will; be clean.” **42**And immediately the leprosy left him, and he was made clean.

Luke 10:36–37 (ESV)

**36**Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?” **37**He said, “The one who showed him mercy.” And Jesus said to him, “You go, and do likewise.”

Galatians 6:10 (ESV)

**10**So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

James 1:27 (ESV)

**27**Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

Recommended Reading

# Tim Keller, *Generous Justice: How God's Grace Makes Us Jus*t

D. Keeping the purposes of the church in balance

I**V. Ordinances (Sacraments) of the Church**

A. Introduction

**Sacraments recognized by the Roman**

**Catholic Church**

* Baptism
* Confirmation
* Eucharist
* Penance
* Anointing the sick
* Holy Orders
* Matrimony

1. Catholic Church recognizes \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ sacraments

2. Protestants recognize only \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

B. Baptism

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Roman Catholic** | **Presbyterian**  **Reformed Church** | **Baptist**  **Pentecostals**  **Wesleyan**  **Free Church**  **Bible Churches** | **International Churches of Christ** |
| **Subject** | Infants (and adults) | Infants (children of believers) and adults | Professing believers | Those who want to become Christians |
| **Mode** | Sprinkling | Sprinkling | Immersion | Immersion |
| **Salvation** | Necessary for salvation (means of saving grace) | Not necessary for salvation | Not necessary for salvation | Necessary for salvation |
| **Significance** | Baptism causes regeneration | Sign and seal of the Covenant | Symbolizes union with Christ in his death, burial and resurrection | Symbol and means of conversion |

C. The Lord’s Supper (Communion)

1. Instituted by Christ

Matthew 26:26-29 (ESV)  
26 Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” 27 And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

2. Purposes

a. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Christ’s life and death

b. **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** the basic facts of the gospel (1 Co 11:26).

c. Reminding of our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with each other

d. Spiritual \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**V. Cru Statement of Faith**

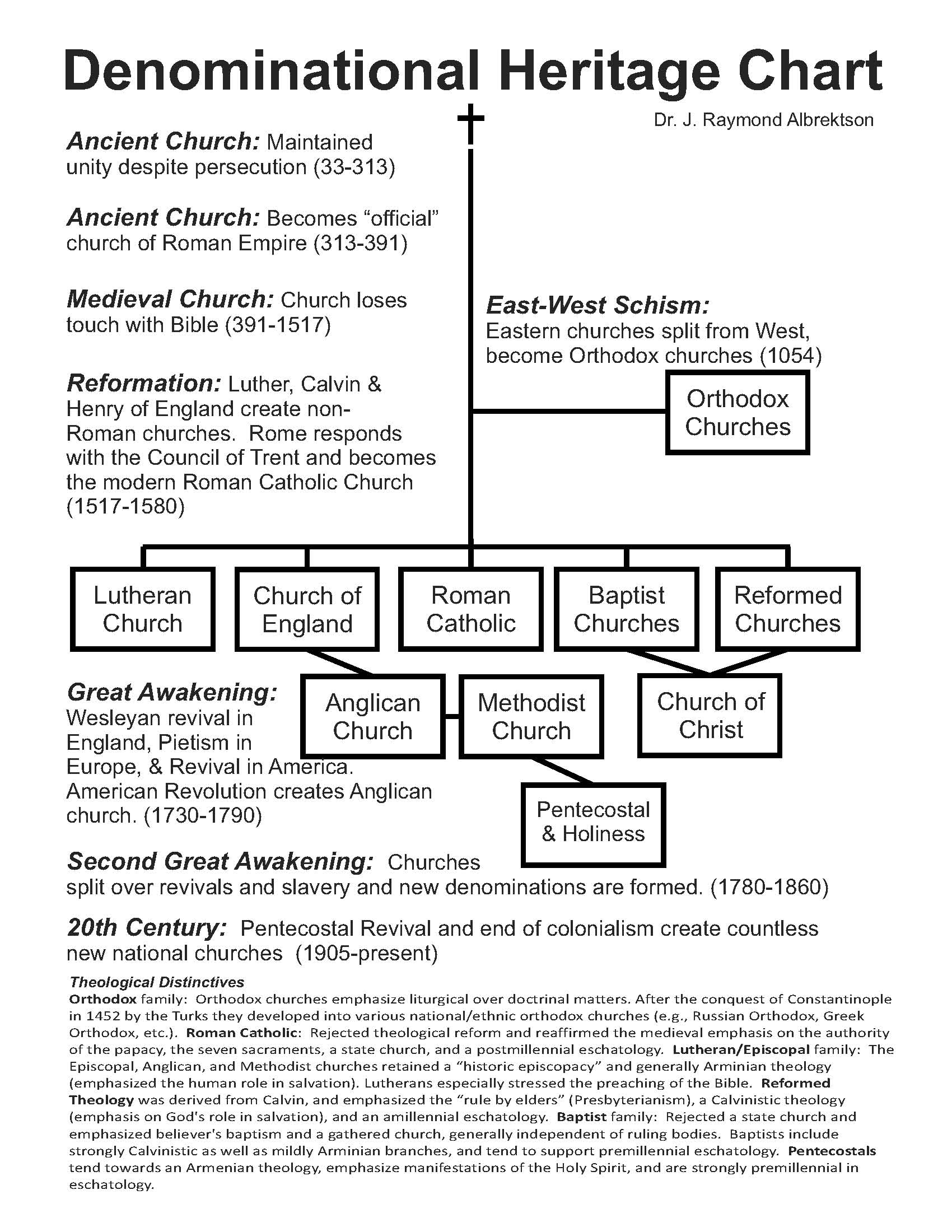
1. Statement on the Church

“Jesus Christ is the Head of the Church, His Body, which is composed of all men, living and dead, who have been joined to Him through saving faith.”

“God admonishes His people to assemble together regularly for worship, for participation in ordinances, for edification through the Scriptures and for mutual encouragement.”

2. Implications

**VI. Understanding Branches and Major Denominations of the Church**



**A Short History of the Christian Church   
J. Raymond Albrektson**

**Ancient Church (33AD - 600AD)**

* In the first century church there were no denominations--just Christians.
* Each congregation had a group of leaders called "elders" or "overseers"--the same word that became the title of "bishop" in later centuries.
* Persecution in the first three centuries thinned out the ranks of church leaders--a relative handful survived to the Edict of Milan (313) when Christianity was legalized.
* When **Constantine made Christianity the official religion of the empire**, he also made the bishops the official leaders of the universal church--the "Catholic" church.  He believed in one Empire with one religion and one official church.  Dissenters--such as Arians and Donatists--were suppressed with the help of the state.  This prevented the development of what we today call denominations.

**Medieval Church (600AD-1517AD--date of Luther's 95 Theses)**

* **The Eastern and Western leaders grew apart** in language, priestly traditions of dress, haircut and marriage, but especially over how to calculate the date of Easter and the claim that the Bishop of Rome was head of the entire Church (Peter's keys).
* Eventually the church split into the Western (Catholic) and Eastern (Orthodox) branches.  Both groups recognized only one church, but each claimed to represent it in the world.

**Modern Church (1517AD-Present)**

* **Rediscovery of the Bible:**  The renaissance caused the Western church to rediscover the Bible, and efforts to reform the church along biblical lines (or not) led to the real birth of modern denominations.  Factors were:
  + **Some wanted a theological reform** in addition to moral reform, leading to the Lutheran church (Northern Germany & Scandinavia); Reformed churches (after Calvin, in Switzerland, France, Netherlands)
  + **Some wanted *only* a moral reform**, and regarded the medieval theology of the "seven sacraments" and the supremacy of the Roman bishop as the foundation of a legitimate church.  This became the modern Roman Catholic Church (Italy, Spain, southern Germany, France, and ultimately Latin America)
  + The **rise of nationalism** resented a "foreign church" that took orders from the Bishop of Rome.  Efforts to create "national" churches led to the Church of England (Anglican churches), Bohemian church, Scottish Presbyterian church (based on Calvin's theology).
  + Almost all political states were linked to some "official" church and few tolerated "dissenters."  In Zurich, those who believed in a believer's church and refused to baptize their infants were drowned.  In England, dissenters who met in house churches to study the Bible were branded on the face, imprisoned (e.g., John Bunyan, author of Pilgrim's Progress), or otherwise persecuted.
* **The founding of America** as a state where every denomination was lawful led to immigration from everywhere in Europe where religious views were persecuted.  The US became a virtual "Petrie dish" of religious experimentation. Denominations that flourished in America included Congregationalists (later to become Unitarians), Baptists, Lutherans, and many more.
* **The First (c. 1730-1750) and Second Great Awakenings (1790-1840)** led to the rise of new denominations (Methodists) and to splits in old denominations over the legitimacy of these movements of the Spirit.
* The impending **Civil War in America** caused almost all denominations to split over the issue of slaveholding.  Former slaves formed new denominations, such as the African Methodist Episcopal church.
* **The rise of biblical skepticism and theological liberalism** in the 19th century caused a new wave of splits, especially in Lutheran, Baptist, and Presbyterian churches.
* **The explosion of protestant missions** in the 19th century led to new organizations that were not traditional denominations (the so-called "parachurch" organizations), often with a specific purpose:  Bible distribution; missionary aviation, campus ministry, etc.)
* **Pentecostal Movement:**  The 20th century witnessed another wave of revival leading to the creation of hundreds of Pentecostal and Holiness denominations.  Conflict between liberalism and "fundamentalism" led to further splitting of older denominations resulting in new ones.

How Does Cru Relate to the Church?

**I. Introduction**

Sally came to Christ as a freshmen through Cru and is now graduating. This summer she plans to come on staff. She was excited to meet with her pastor and tell him about her plans. Sally was completely unprepared for the conversation that took place in Bob’s office. Bob told her that he does not believe that “parachurch” organizations are biblical and that she should try to find a different job. Sally was devastated. She just called you for advice. What would you tell her?

**II. What is Cru?**

A. “Parachurch” Organizations

1. Definition

2. Examples

* Evangelistic organizations (Billy Graham Association)
* Missions organizations (Africa Inland Mission)
* Christian publishers (Crossway, Baker, Eerdmans)
* Christian magazines (Christianity Today)
* Christian counseling centers (Minirth-Meyer Clinic)
* Christian radio and television stations, film studios
* Children’s ministries (CEF, AWANA, etc.)
* Seminaries (Reformed Theological Seminary)
* Christian colleges (Wheaton)
* Camps
* Political activist groups (Christian coalition)
* Family ministries (Focus on the Family, Promise Keepers, FamilyLife)
* Homeless shelters (Association of Rescue Missions)
* Disaster relief organizations (WorldVision)

3. Characteristics

a. Advance a specific\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the church’s mission

b. May focus on a specific \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

c. Not a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ church

d. Do not operate under the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of a local church.

B. In the history of Christian mission, we see two \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ through God has advanced his kingdom.

1. The local congregations

Acts 13:1–3 (ESV)

13 Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a lifelong friend of Herod the tetrarch, and Saul. **2**While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” **3**Then after fasting and praying they laid their hands on them and sent them off.

2. “Voluntary societies” (Protestant) and “Religious Orders” (Roman Catholic)

a. What is a voluntary society?

b. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ wave of voluntary societies started with William Carey (1761-1834) who is frequently described as the Father of modern missions

*An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens* (1792)

“Suppose a company of serious Christians, ministers and private persons, were to form themselves into a society, and make a number of rules respecting the regulation of the plan, and the persons who are to be employed as missionaries, the means of defraying the expense, etc. This society must consist of persons whose hearts are in the work, men of serious religion, and possessing a spirit of perseverance; there must be a determination not to admit any person who is not of this description, rot retain him longer than he answers it.” William Carey

Within 32 years \_\_\_\_\_\_\_\_\_\_\_\_\_ new societies were formed

c. A second wave of new missionary societies emerged followed the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

By 1900 there were \_\_\_\_\_\_\_\_\_\_\_\_\_\_ missionary societies in existence

The Student Volunteer Movement (1886)

d. Following WWII a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ wave of missionary societies emerged

C. Cru and the Church

1. Cru is part of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ church

2. Cru is a ­­­­­­­­­­­­­­­­­­­­­­­­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ arm of the church.

3. Although Cru does not operate under the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of any local church or denomination, it does partner regularly with individual churches and denominations.

4. Cru is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

“Campus Crusade for Christ is organized and operated within, and as a part of, the world-wide community of believers, the Church of our Lord and Savior, Jesus Christ, Ephesians 1:22-23; 5:23, independent of any other recognized denomination, organized local congregations and any other part of the Church of the Lord Jesus Christ.

Because Campus Crusade for Christ is a missionary movement, it shall regularly partner with other denominations and organized congregations and other parts of the Church of the Lord Jesus Christ in order to fulfill its mission.

The Missionaries of Campus Crusade for Christ are members of the community of believers who compose the Campus Crusade for Christ Membership and are Missionary Members of its’ Religious Order.  They are sometimes, also, referred to as “Missionary Staff”.

A Religious Order is composed of a group of believers who have joined together in Christian community and seek to live and work together to achieve common missionary objectives.  In the case of Campus Crusade for Christ, those who have joined this Christian community have committed to work together to achieve the Great Commission of Jesus Christ.

A Religious Order is an entity having both an ecclesiastical and legal existence.  The Missionaries of Campus Crusade for Christ are, for some income tax and Social Security purposes, treated the same as clergy. . . . Qualified individuals are entitled to be commissioned as Missionaries after they have completed a rigorous application process and training program.  Missionary Staff are members of the Religious Order.”  *HR Policy Handbook*

5. Missionary vows

* I affirm that Jesus Christ is my Savior and Lord.
* I affirm that the Bible is the inspired and inerrant Word of God and willingly submit to the authority of God’s Word.
* I affirm, without reservation, my agreement with the Statement of Faith of Campus Crusade for Christ.
* By the power of the Holy Spirit, I commit to living a life of repentance and faith.
* By the power of the Holy Spirit, I commit to living a holy, God-honoring life, following the example of Jesus Christ, in humility and love.
* By the power of the Holy Spirit, I pledge to work for the peace and unity of Campus Crusade for Christ.
* I affirm that I have been called by God to become a missionary member of the Campus Crusade for Christ Religious Order.  By taking this vow, I commit my time, talent, gifts, and resources to help fulfill the Great Commission for the glory of God.

**III. Why is it important that we, as Cru staff, are involved in a local church?**

A. God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for all believers

B. Spiritual \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

C. Authentic \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ apart from your staff team

D. Being a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_to others

E. Receive the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

F. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ through all life’s stages

G. Participating in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the church’s mission

H. Cru \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ missionary staff to be involved in a local church

“All Missionary Staff are to partner with, and actively participate in, a church whose doctrine and ministry are in agreement--in belief and practice--with the Campus Crusade for Christ Statement of Faith and ministry objectives.  Missionary Staff should have met these requirements within six months after arrival at a new assignment.”

**IV. How do I find a good church?**

A. Historical perspective: marks of the true church

* Right preaching of the Word
* Right administration of the sacraments
* Exercise of church discipline

B. Marks of a healthy church

Acts 2:42–47 (ESV)

**42**And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers. **43**And awe came upon every soul, and many wonders and signs were being done through the apostles. **44**And all who believed were together and had all things in common. **45**And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. **46**And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, **47**praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

**V. How do we partner with local churches?**

A. Partnership at the organizational level

B. Partnering as individual staff

How Will God’s Story End?

I. **Introduction**

A. Why does eschatology (Greek for “last things”) matter?

1. Eschatology (doctrine of the last things) represents the consummation of God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ work

2. There is theological \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ regarding the consummation of salvation in the church today

3. Assumptions about eschatology directly influence the way we think about the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the church

4. Assumptions about eschatology have influenced Christian support for the contemporary state of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

B. Four key elements to the consummation of salvation

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Christ

2. Millennial \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Christ

3. Resurrection and Final \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

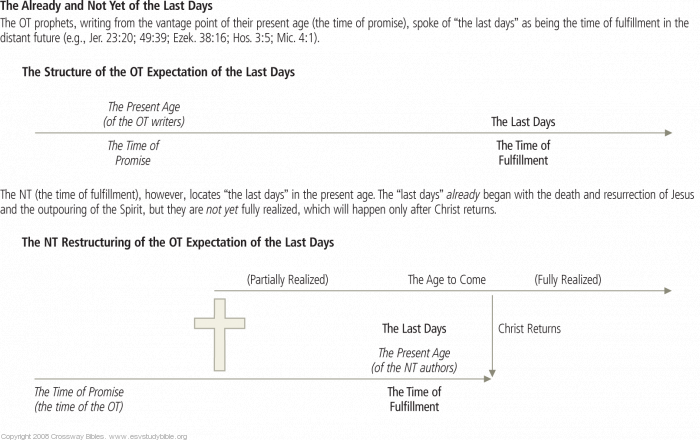
4. Renewal of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

C. Distinction between convictions and persuasions

**II. Understanding our Present Chapter in God’s Story**

A. Kingdom of God is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Matt 4:17; 10:7; 12:28; Rom 14:17; 1 Cor 4:19-20; Col 1:13-14)

B. Kingdom of God is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Matt 7:21; 8:11-12; 16:28; 25:34; Acts 1:6-8; 1 Cor 6:9; Eph 5:5; 2 Tim 4:18)



Taken from “The Theology of the New Testament,” *ESV Study Bible* (Crossway)

**III. Understanding the Future Chapter in God’s Story**

A. Second Coming of Christ

1. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is a Central Focus of NT proclamation (Matt 24-25; Acts 3:19-21; 1 Thess 4:15-16)

Titus 2:11–14 (ESV)

**11**For the grace of God has appeared, bringing salvation for all people, **12**training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, **13**waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, **14**who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

2. Timing indefinite

3. Nature of Christ’s return

a. Personal (John 14:3; 1 Thess. 4:16; Acts 1:11)

b. Physical—not just spiritual (Acts 1:11)

c. Visible (Acts 1:11; Matt 24:30)

d. Unexpected (Matt 25:1-13; 2 Peter 3:3-4)

e. Triumphant and glorious (Matt 24:30; Mark 13:26; Luke 21:27; Titus 2:14)

4. Implications of Christ’s return

a. The return of Christ grounds NT \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

b. The return of Christ is the focal point of Christian \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

B. Millennial Reign of Christ

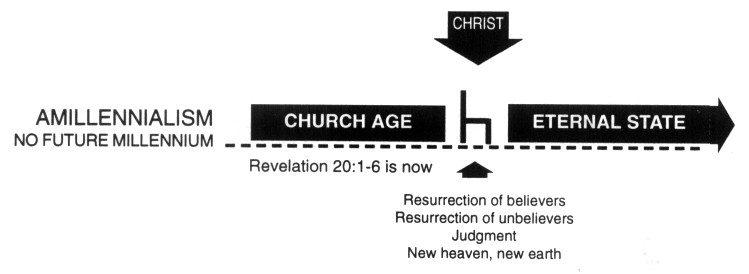
1. Introduction

2. Key biblical text

Revelation 20:4-6 (ESV)  
4 Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. 5 The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. 6 Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

3. Three Views

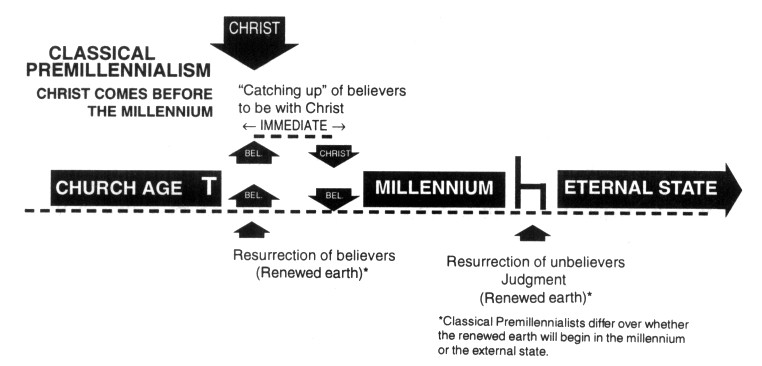
a. Amillennial view



Taken from Grudem, *Systematic Theology* (Zondervan)

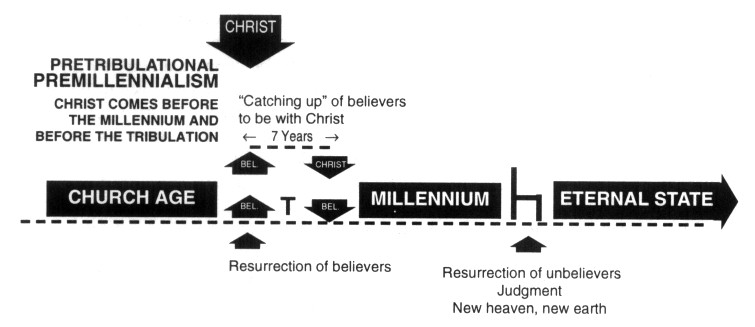
c. Premillennial view

i. Classical Premillennial view



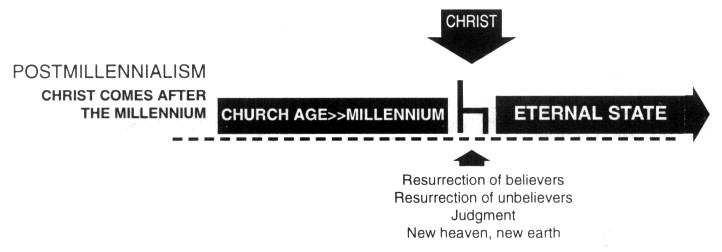
Taken from Grudem, *Systematic Theology* (Zondervan)

ii. Dispensational Premillennial view



Taken from Grudem, *Systematic Theology* (Zondervan)

c. Postmillennial view



Taken from Grudem, *Systematic Theology* (Zondervan)

4. Implications of view of the Millennium

a. Evangelism and Social Action

b. Politics

C. Final Judgment

1. Reality of final judgment (Psalm 96:10-13; 98:7-9; Acts 17:30-31; Rom 2:5; Matt 12:36-37; Matt 12:36-37; 25:31-34; Heb 9:27-28)

Revelation 20:11-15 (ESV)  
11 Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. 12 And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. 13 And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. 14 Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. 15 And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.

2. Nature of final judgment

a. Unbelievers judged (Rev 20:12-13; Luke 20:47)

b. Believers judged (2 Cor 5:10; Matt 25:33-34)

D. New Heavens and New Earth

1. God promises a new heaven *and earth* (Is 65:17; 2 Pet 3:13; Rev 21:1-2)

2. God’s redemptive work encompasses all of creation

Romans 8:20–22 (ESV)

**20**For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope **21**that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. **22**For we know that the whole creation has been groaning together in the pains of childbirth until now.

3. Tension in the Scripture speaks about the relationship between our present world and the new heavens and earth

4. In the new heavens and new earth, God’s people live in glorified *bodies* (Luke 22:18; Rev. 19:9; 22:1–2)

5. Will everyone be saved? (Universalism)

**IV. CCC Statement of Faith**

A. Statement on eschatology

“At physical death the believer enters immediately into eternal, conscious fellowship with the Lord and awaits the resurrection of his body to everlasting glory and blessing.”

“At physical death the unbeliever enters immediately into eternal, conscious separation from the Lord and awaits the resurrection of his body to everlasting judgment and condemnation.”

“Jesus Christ will come again to the earth - personally, visibly and bodily - to consummate history and the eternal plan of God.”

B. Implications

**V. Application to Life and Ministry**