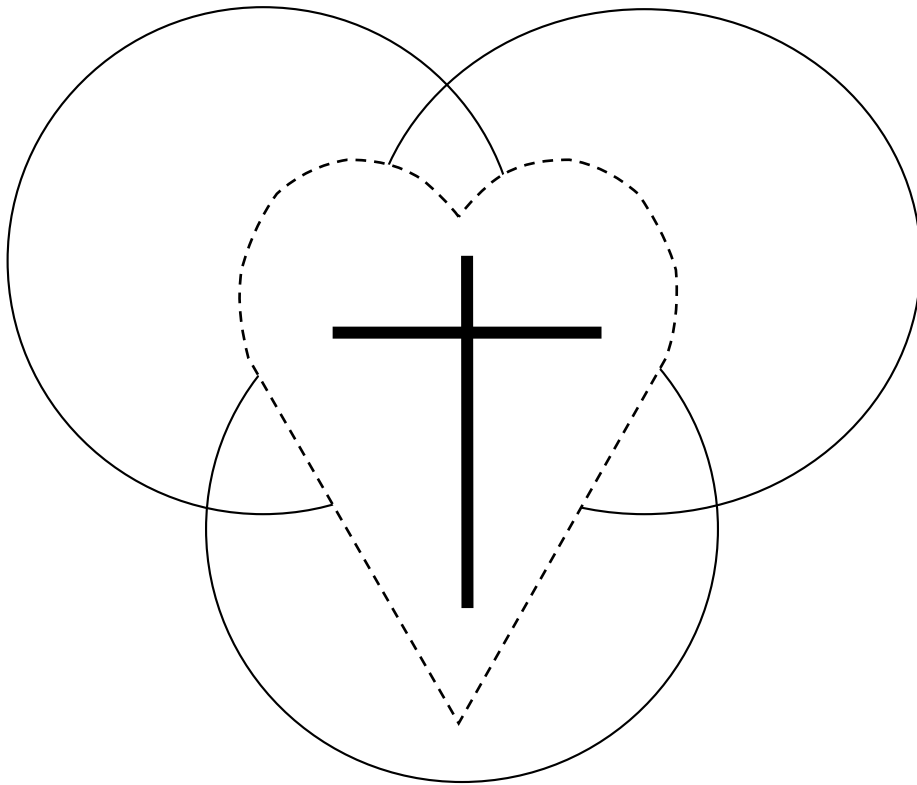


1124

**DOCTRINE 1**



# 1124 DOCTRINE 1

## Lecture 1 Introduction to Doctrine

1. What is “Doctrine”? Key Text: John 7:17
  1. “Teaching”
  2. O.T.: teaching revealed and received (torah)
  3. N.T.: Christian instruction (Acts 2:42; Rom 6:17 etc.)
  4. Used here as a synonym for “systematic theology”
    - a. Summarisation of biblical teaching (EDWJ)
    - b. How the different parts of what Christians believe fit together in a coherent whole (Jig-saw puzzle).
  
2. Why study theology? Key Text: Jeremiah 31:33-34
  1. theos = God logos = word  
Understanding God by means of His Word.
  2. God speaks to all people by His Word. E.g. Psalm 19:1-4.
  3. All people are theologians, either good or bad ones.
  4. Good theology is the result of a love for God that comes from our hearts and disciplines our minds in the truth (Matt 22:37; 2 Cor 10:5; 1 Peter 3:15)
  5. Bad theology is the result of a heart closed to God (“hard”, “stubbornMark 7:21). Its hidden intention is to promote idolatry and personal satisfaction (Romans 1:18-32).
  6. Theological reflection is a central part of Christian spirituality. It deepens our relationship with God as the Holy Spirit frees us from false images of God and reveals the truth to us (John 8:28-32). Good theology leads to spiritual growth (Matt 28:18 ff; Eph 4:11-14; 1 Tim 1:10; 6:3; Titus 1:2).
  
3. Who teaches theology? Key Text: John 6:45
  1. Only God can teach us about God.
  2. For this reason, theology requires faith and is not like any other “science.”
  3. Since Jesus is both God and human (Son of God and Son of Man), he is qualified to be not only the perfect but sole teacher of theology (Matt 23:10); this he does by his Holy Spirit (John 14:26; Acts 1:1; 1 John 2:27).
  4. This is part of what it means to call Jesus the Word of God (John 1:1; Rev 19:13).

4. The Dangers of Doing Theology. Key Text: Mark 7:1-13
1. Avoiding God: treating our ideas and traditions about God as more important than God.
  2. Pride: confusing our ideas about God with God.
  3. Intellectualism: it is easier to deal with ideas than to deal with God.
5. Becoming Good Theologians Key Text: Hebrews 5:11-14
1. Teachability (2 Tim 4:3-4)
  2. Humility (Isaiah 66:2)
  3. Focus on Jesus (Col 2:2-3)
  4. Recognition that a willingness to suffer with Christ is a prerequisite for inward reception of the Word of God (Luke 8:11-15)
6. Finding a Hub Key Text: 1 Cor 10:31
1. There have been many helpful suggestions for integrative themes in theology, e.g. covenant, religious experience, Kingdom of God.
  2. The one we have chosen for this unit is the glory of God.
  3. There are a number of reasons to choose this theme:
    - a. it is common biblical theme
    - b. it is present in all types of biblical literature and all major biblical authors
    - c. it is a theme God uses to draw attention to himself in both the Old Testament (Isaiah 42:8) and New Testament (Revelation 14:7)
    - d. it is a theme which embraces all the distinctive attributes of God
7. The Meaning of “Glory” Key Text: Romans 11:36
1. Old Testament: kabod - splendour, pomp, wealth; root meaning is “heaviness”, hence weight or worth of God’s character.
  2. New Testament: doxa – in non-biblical Greek: opinion, reputation; in the Bible: brightness, splendour, magnificence.
  3. The glory of God is the insight or revelation of his character which he is pleased to give his creatures.

# 1124 DOCTRINE 1

## Lecture 2 The Eternal Glory Of God

### 1. God is a God of Glory.

Key Text: Ps 148:13

1. Is the glory of God, God himself? Or, is it simply the expression of some other property of God?
2. Stephen refers to “The God of glory” (Acts 7:2). Moses prayed: “Show me your glory” (Exodus 33:18).
3. One of the highest expressions about God is Paul’s “the Father of Glory” (Eph 1:17).
4. All of these texts help us to understand that glory is a relational property.

### 2. Glory Exists in God.

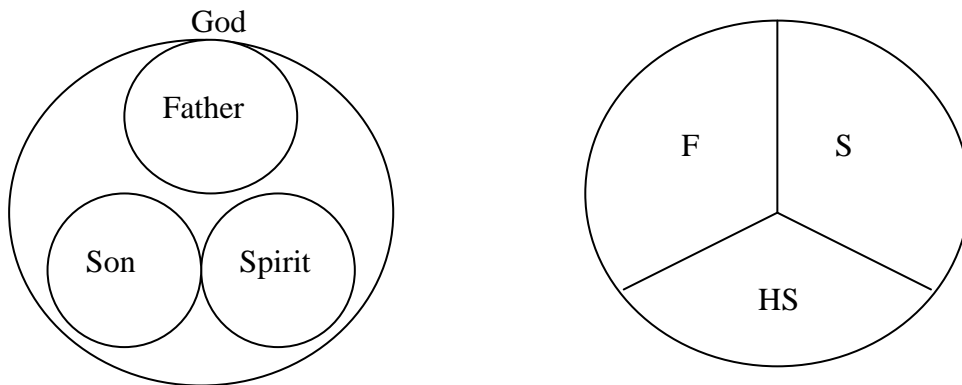
Key Text: John 17:5

1. The prayer of Jesus in John 17 makes it clear that glory exists in the Father - Son relationship from eternity.
2. This is not something added on to God, but God’s deepest heart. That is, God as Father gives glory to his Son, and God as Son receives and returns glory to his Father.
3. This glory of God must be the glory of his love, for ‘God is love’ (1 John 4:8).
4. As the Holy Spirit is ‘the Spirit of Glory’ (1 Peter 4:14), it follows that the glory of God (God), exists (eternally) in the three-fold form of the Father, Son and Holy Spirit.
5. The Christian doctrine of the trinity is a prayerful attempt to understand and express what God has revealed to us of His eternal glory.
6. This is a basic reason why Christian theology should begin with the doctrine of the trinity.

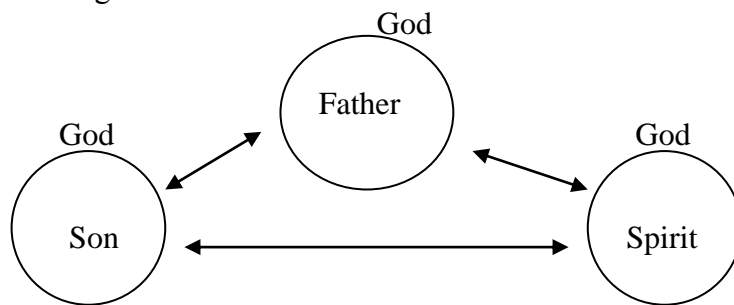
3. False Views of the Trinity.

Key Text: 2 Peter 1:17 - 2:1

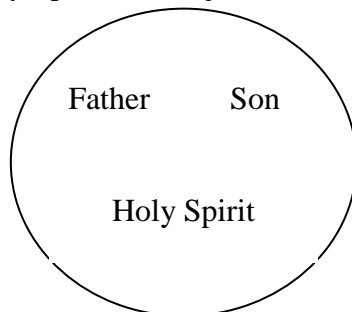
1. God is not “one God in three Parts”.



2. God is not “three gods”.



3. Father, Son and Holy Spirit are not just three different ways of looking at God.

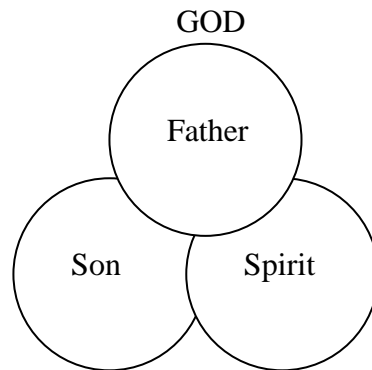


4. What all the false views of the trinity have in common is the denial that sharing, communion, or fellowship is essential to the life of God. This is a denial of God’s inner glory.

4 The Three-Fold Glory of God

Key Text: John 14:10

1. The three Persons of the trinity live for one another and in one another.



2. The eternal outpouring of the Father's love for the Son is his glory as Father in the Son (John 17:5, 26.)
3. The eternal responsive love for the Father by the Son is his glory as Son in the Father (John 17:24).
4. The eternal empowerment of the Father's love for the Son and the Son's love for the Father is the glory of the Holy Spirit. (John 16:14-15).

5. God



5. Implications of the Doctrine of the Trinity. Key Text: 2 Cor 13:13-14
  1. Life is about relationships. Human life, mirroring God's life, can only be authentic ("real") in community.
  2. Love is the ideal and standard of true human living. The doctrine of the trinity expounds the love of God.
  3. Relationships are other-centred. The trinitarian relationships show us that to give priority to others is the source of glory.
  4. Individualism, selfishness and exclusivity are in contradiction to the nature of God, and so evil and sinful.

## 6. Trinitarian Church

Key Text: Eph 4:4-6

### 1. Trinitarian Worship.

The whole of life is an act of self offering directed to God the Father through Jesus the Son and the power of the Spirit (Rom 12:1-2; 1 Peter 1:2; 2:5).

### 2. Trinitarian Prayer.

This is generally to the Father, through the Son and in/by the Spirit (Matt 6:9; Eph 1:17; 3:14ff).

### 3. Trinitarian Praise.

We offer praise primarily to God our Father through Jesus in the fullness of the Spirit (Eph 5:18-20; Col 3:16-17; 1 Peter 4:11).

### 4. Prayer and praise to none of the Persons of the Trinity is excluded, as they are honoured in each other (e.g. Acts 7:60; Rev 5:11-14).

### 5. Excess focus on any one of the Persons indicates and induces relational disorder:

- a. to the Father only: authoritarianism, hierarchy → control
- b. to the Son only: avoidance of authority → “buddies”
- c. to the Spirit only: loss of boundaries → emotionalism

# 1124 DOCTRINE 1

## Lectures 3 and 4 – God’s Plan for Our Glory

1. God has a Plan Key Text: Eph 1:3-14
  1. This plan is eternal.  
(Isaiah 46:10; Matt 13:35; 25:34; Acts 3:21; 15:18; Eph 3:9,11).
  2. This plan is comprehensive.  
(Isaiah 14:24ff; Lam 3:37-38; Rom 11:36; Eph 1:11).
  
2. It is a Plan for Glory. Key Text: 1 Corinthians 2:7
  - a. it will bring glory to God  
(Isaiah 43:6-7; Eph 1:6,12,14; Rom 11:36)
  - b. it will bring glory to humanity  
(Eph 1:4; Col 1:27; 2 Tim 1:9; 1 Peter 5:10)
  
3. This Plan is Trinitarian Key Text: Rom 16:25-27
  - a. the plan issues from “the Father of glory”  
(Eph 1:17; Hebrews 2:10)
  - b. Jesus is the mediator and content of the plan  
(Eph 3:11-12)
  - c. the Holy Spirit is the applier of the plan.  
(Eph 2:18)
  
4. The Plan Centres on Christ. Key Text: Col 1:15-19
  1. All things were made through Christ (John 1:3)
  2. All things are sustained by Christ (Hebrews 1:3)
  3. All things are reconciled by Christ (Col 1:19-21)
  4. Christ will head up all things (Eph 1:10)
  5. Christ will fill all things (Eph 1:22-23; 4:10)
  
5. The Cross is Indispensable to the Plan Key Text: 1 Cor 2:6-8
  1. The cross is the subject of prophecy.  
(Pss 22; 69; Isa 52:13 – 53:12; Zech 13:7; 1 Peter 1:11)
  2. The cross is in some sense eternal.  
(1 Peter 1:19-20; Rev 13:8)
  3. The gospel is the sum of this eternal purpose.  
(Rom 16:25-26; Col 1:24-26; Titus 1:1-3; Rev 14:6)



6. The Plan is a Plan of Grace Key Text: 2 Timothy 1:9
1. Grace is the means of the plan.  
(Rom 5:20-21; 11:5-6; Eph 1:6; 2:4ff; Titus 2:11)
  2. The gospel is a gospel of grace.  
(Acts 14:3; 20:24; Rom 3:24-26; Titus 3:7)
  3. The nature of saving grace
    - a. undeserved favour (Luke 1:28-30; 1 Cor 1:3)
    - b. action to save (Titus 2:11)
    - c. free gift (Rom 5:16)
    - d. God's presence (John 1:14; 2 Cor 8:9; 13:13)
7. The Scope of grace. Key Text: 1 Cor 6:9-11
- The Bible teaches that every part of salvation is included in grace:
- a. predestination (Eph 1:4-5)
  - b. call (John 10:16; Gal 1:15-16; Rev 17:14)
  - c. faith (Eph 2:8-9; Phil 1:29; Acts 18:27)
  - d. repentance (Acts 5:31; 11:18; 2 Tim 2:25)
  - e. justification (Rom 3:24; 5:12-17; Titus 3:7)
  - f. sanctification (Titus 2:11-12; Rom 6:13-14)
  - h. sonship (Rom 8:15; John 1:12-13)
  - i. glorification (1 Peter 1:13; Rom 8:30)
8. The Outworking of the Plan of Grace Key Text: Romans 8:28-30
1. Foreknowledge
    - a. not intellectual foresight
    - b. relational knowledge (personal)  
(Amos 3:2; Matt 7:23; 1 Cor 8:3; 13:12; Gal 4:9)
    - c. foreknowledge is God relating to us before we relate to him  
(Jer 1:5; 1 Peter 1:2)
  2. Predestination
    - a. God the Father's decision on our behalf
    - b. goal is set to become like Christ  
(Rom 8:29; Eph 1:5,11)
  3. Election
    - a. God's choice of us to become his children; grounded in foreknowledge
    - b. the initiative is God's alone  
(Ex 19:5-6; Deut 7:6; John 15:16; 1 Cor 1:27; Eph 1:4; 2 Thess 2:13)
  4. Calling

- a. called by God to a special vocation
- b. flows on from election  
(Mark 1:20; 3:13; Acts 2:39; Rom 1:5; 8:28, 30; 11:29; 1 Cor 1:2; 1Pet 5:10)
- c. happens through the gospel  
(Mark 1:14; 4:3-9; Acts 2:1-14,22; Rom 10:14; 1 Cor 1:23-24; 1 Peter 1:23,25)

9. Jesus is the Content of the Plan of Grace.

Key Text: Col 2:9-10

1. It is the Son of God who is first:

- a. predestined
  - i) from eternity – (Eph 3:11; 1 Pet 1:20)
  - ii) for death – (Matt 26:54; Acts 2:23)
  - iii) for resurrection – (Acts 2:31; 13:32-33)
  - iv) for the sake of the Church – (John 12:27-32; 1 Pet 1:20)
  - v) for the glory of God – (Rom 11:33-36; Eph 1:5-6; Phil 2:1-11)
- b. elected and called to be Messiah  
(Matt 3:17; 17:5; Mark 1:11; Luke 3:22)

2. All transactions between God the Father and believers, from eternity to eternity, occur for us “in Christ.”

3. The total theme of God’s plan is therefore contained in the Father’s love for his Son.  
(John 17:20-26; Eph 1:5-6)

# 1124 DOCTRINE 1

## CREATED FOR GLORY

### Lectures 5 – The Creation of the World

#### 1. Who is the Creator?

Key Text: 1 Cor 8:6

##### 1. The Father is Creator

(Isa 40:12; 44:24; 45:12; Neh 9:6; 1 Cor 8:6; Rev 4:11; 10:6)

##### 2. The Son is Creator

(John 1:3; 1 Cor 8:6; Col 1:15-17; Heb 1:10-12)

##### 3. The Spirit is Creator

(Gen 1:2; Job 26:13; 33:4; Ps 104:30; Isa 40:12-13)

##### 4. Creation is a unified trinitarian act.

- a. all things are from/out of the Father, through the Son and by/in the Holy Spirit.
- b. initiative is the Father's work, mediation is the Son's work, completion is the Holy Spirit's work.
- c. God (Father, Son, Spirit) in his dynamic relational unity is the Creator of all.

#### 2. The Purpose of Creation

Key Text: Col 1:16

##### 1. Creation exists for the glory of God

(Isaiah 6:3; 43:6-7; Hab 2:14; Rev 21:11,23)

##### 2. Creation finds its meaning within the Godhead

- a. creation is the gift of the Father to the Son. "Everything that the Father gives me will come to me..." (John 6:37)
- b. creation is the gift of the Son to the Father.  
(1 Cor 15:24-27; Heb 2:5-18)
- c. creation then is "the theatre of the glory of God." It is the place and process in which the love of the Father for the Son may find expression through the Spirit in creatures for his eternal praise and honour.
- d. the goal of all creation (and so of all theology) is the joy of worship. (Gen 2:22-8; n.b. Eden means "delight"; Job 38:4 - 7; Ps 150; John 17:4-5; Heb 12:18-24; Rev 4:11; 5:11-14; 7:10-15; 14:6-7 etc)

3. The Freedom of Creation. Key Text: Rom 8:18-27
1. As an expression of God's complete love as Father, Son and Spirit, creation is not necessary to God.
  2. God commits himself freely to his creation, this covenantal bond is as unconditional as the Father – Son love in the Spirit  
(Gen 1:14, 18; Ps 74:16-17; 89:2; 136:1-9; Jer 31:31-37; Matt 5:45)
  3. Creation is good.  
(Gen 1:10; 18, 21, 25, 31)
4. Unacceptable views of Creation Key Text: Eph 4:6
1. Pantheism: God and the world are one.
    - denies the distinction between God and creatures  
(Gen 1:1; Job 38:4; Prov 8:25ff; Isa 44:6; 57:15; Acts 14:15; 1 Tim 6:15-16)
  2. Dualism: God and the world are eternal
    - denies the creation of the world  
(Gen 1:1; Ps 33:6, 9; John 1:3; Col 1:16; Heb 11:3; Rev 4:11)
  3. Deism: God is completely separated from creation
    - denies God's continued care for the world  
(Job 12:10; Matt 5:45; Acts 14:17; 17:25,28)
  4. Materialism: no God and no creation  
(Ps 14:1; 53:1)
5. God's Act of Creation Cannot be Understood Intellectually Key Text: Job 38:4
1. Creation is known to faith.  
(Rom 4:17; Heb 11:3)
  2. This is a property of our personal relationship to God based on obedience to his Spirit-breathed Word.  
(Gen 1:3,6,9,11,14,20,24,26; Ps 33:6; 2 Tim 3:15-16; 2 Pet 3:5)
  3. The act of God's creating does not involve space, time or process.
6. Jesus Christ is the Key to Creation Key Text: Col 2:3
1. He is the Word through whom the Father created and is the giver of the Spirit of creation.  
(John 1:3; 1 Cor 8:6; Col 1:16; Heb 1:2; John 15:26; 16:7; Luke 24:49; Acts 2:33).
  2. By sharing in his sonship through the Spirit we are enabled to believe in all the Father's works.  
(John 1:12-13; Gal 4:6; Eph 1:5; Heb 1:2-3)
  3. His Word in the gospels written and gospel proclaimed reveals the character of God's relation to creation as Fatherly sovereign goodness.  
(Mark 1:32-34; 4:41; 8:27; Acts 3:6,16.)

# 1124 DOCTRINE 1

## CREATED FOR GLORY

### Lecture 6 The Image of God

1. The image of God is a gift. Key Text: Gen 1:26
  1. This was the final and most personal of God's creative acts.
    - a. "let us" (Gen 1:26)
    - b. "very good" (Gen 1:31)
  2. It brought God pleasure  
(Prov 8:27 - 31)
  3. It revealed God's glory  
(Ps 8:5; 1 Cor 11:7)
  4. As an unconditional love-gift the image of God is not withdrawn by God.  
(Gen 5:1-3; 9:5-6; 1 Cor 11:7; James 3:9)
  
2. Inadequate Views of the Image of God Key Text Rom 1:18-23
  1. The image of God is the body.
    - a. God is bodiless (John 4:24)
    - b. the image finds expression through the body (1 John 1:1)
  2. The image of God is the mind.
    - a. tends to divide up the person (dualism, rationalism)
    - b. ignores the spirituality of the body (Rom 12:1)
  3. The image of God is the male-female relationship
    - a. "male and female" explains "image of God"  
(Gen 1:27b, 1:27a)
    - b. includes all gender different relationships e.g. mother to son.
    - c. tends to become too focused on the covenant of marriage.
    - d. overlooks the Godward dimension
  4. The image of God is rule of the earth.
    - a. expounds the image (Gen 1:26)
    - b. expressed in the priestly acts of tending the Garden of Eden and naming the animals (Gen 2:4-20)  
N.B. the serpent also was to be ruled (Gen 3:1)
    - c. a major theme in Psalm 8.

### 3. Christ is the Image of God

Key Text: Heb 1:1-3

1. Jesus is the perfect image of God.  
(Rom 8:29; 2 Cor 4:4; Col 1:15)
2. The New Testament discusses the image of God in terms of transformation into Christ – likeness.  
(Rom 8:29; 2 Cor 3:18-4:11)
3. As the sinless Word made flesh (John 1:14), Jesus:
  - a. is the reality of God
  - b. has a perfect human knowledge of God
  - c. communicates in our medium
4. Jesus embodies in his person all the dynamic relational aspects of the image of God.
  - a. complete Son of the Father  
(John 10:30; 14:6-10)
  - b. expresses dominion on the earth as prophet, priest and king  
(Hebrews 2:5-9; Rev 1:5-6)
  - c. the true brother  
(Rom 8:29; Heb 2:11,12,17)
  - d. the true husband of the eternal bride  
(Eph 5:25,32; Rev 19:6-8)
5. This can only be fully revealed at the End.
  - a. sin will be put away  
(Rev 21:1-8)
  - b. we will see the heavenly Christ "face to face."  
(1 Cor 13:12; 15:49; Col 3:4; 1 John 3:1-2)

# 1124 DOCTRINE 1

## CREATED FOR GLORY

### Lecture 7 Glory Revealed

1. God Reveals Himself. Key Text: Matt 11:27
  1. Only God can reveal God  
(Ex 33:20; Deut 4:12; 29:29; Job 11:7; Isa 55:8-9; Luke 10:22; John 1:18; 1 Cor 2:11; 1 Tim 1:17; 6:16).
  2. The Son is the final revelation of God as Father  
(Matt 11:27; John 1:18; 14:6; 15:15; 17:6, 26)
  3. The Father reveals himself through the Son by the Spirit.  
(Mat 16:17; John 1:31; 16:14; Gal 1:12, 15-16; 1 Peter 1:20; Rev 1:1,10)
  4. The final revelation of God awaits the End.  
(Hab 2:14; 1 Cor 1 :7, Col 3:4; 1 Peter 1:5, 7, 13; Rev)
  
2. God Reveals Himself in all his Action Key Text: Psalm 19:1-4
  1. Creation reveals God's glory.  
(Ps 19; Rom 1:19-23)
  2. Provision for humanity reveals God.  
(Ps 104; Matt 5:45; 6:26, 28; Acts 14:17)
  3. God's acts in history reveal him.  
(Ps 105; 106; 107; Ezek 39:28f; Dan 4:36-37)
  4. Prophets reveal God.  
(Num 12:6; Amos 3:7-8; Luke 24:25ff; 2 Peter 1:21; Rev 19:10)
  5. The Scriptures reveal God.  
(2 Tim 3:14-17)
  
3. Revelation is General and Special Key Text: Heb 1:1-2
  1. General Revelation is:
    - a. universal – to all people
    - b. through nature and history
    - c. through social structures (Rom 13:7)
    - d. through conscience (Rom 2:15)
    - e. preserving – of life, truth, morality
    - f. limited – transformed by sin into idolatry  
(Rom 1:16ff; 2:14; 10:14; Acts 17:24ff)

2. Special Revelation is:

- a. directed to God's people
- b. through God's saving acts
- c. through the people of God – Israel, church.  
(Exod 19:5-6; 1 Peter 2:9-10; Acts 1:8)
- d. concentrated in Jesus Christ (Col 2:2-3)
- e. expressed in the gospel (Rom 16:25)
- f. recorded in the Bible (2 Tim 3:15-17)
- g. effective in bringing people to salvation (Isaiah 55:10-11)

3. General and Special Revelation are related:

- a. all revelation is from God
- b. all revelation flows through Christ (John 1:9-10)
- c. special revelation opens our eyes to general revelation

4. Scripture is the Primary Means of Revelation      Key Text: 2 Peter 1:20-21

1. The Holy Spirit inspired the human authors of the Bible.  
(Galatians 5:11; 2 Tim 3:16)
2. God's Spirit speaks to us through the Bible.  
(Matt 22:43-44; Heb 3:7-8; 2 Peter 1:20-21)
3. Scripture is personal and relational  
(John 7:16-17)
4. Scripture is centred on Christ.  
(Luke 24:44-48; John 1:14; 1 Cor 15:4; 2 Tim 3:15; Heb 1:1-2; 1 Pet 1:10-12)
5. The purpose of Scripture is salvation in Christ.  
(2 Tim 3:15)
6. The church recognised the authority of inspired documents, collecting them in the canon of Scripture.



# 1124 DOCTRINE 1

## THE LOSS OF GLORY

### Lecture 8 Sin

1. Sin is the Loss of the Glory of God. Key Text: Rom 3:23
  1. Sin is a rejection of God's glory.  
(Isaiah 3:8; Rom 1:21, 28)
  2. Sin is breaking God's known law.  
(Num 15:32; 1 John 3:4)
  3. Sin is breaking God's unknown law.  
(Num 15:27ff; Ps 19:12; Rom 5:13)
  4. Sin is rebellion and hatred of God.  
(Isa 1:2; 63:10; Rom 5:10; 8:7; Col 1:21; James 4:4)
  
2. Sin is an Inclusive Reality Key Text: Rom 5:18
  1. All are sinners by nature.  
(Ps 51:5; Rom 5:12; 1 Cor 15:22; Eph 2:3)
  2. All have sinned personally.  
(Gen 6:5; Rom 3:23; 1 John 1:8 - 9)
  3. The whole person sins.  
(Gen 6:5; 8:21; Rom 1:21; 1 Tim 4:2; Titus 1:15; Heb 10:22)
  4. Sin has power over sinners.  
(John 8:34; Rom 5:6; 8:7-8; 1 Cor 2:14; 2 Peter 2:19)
  
3. Sin Destroys Human Life. Key Text: Isaiah 57:20-21
  1. It is the loss of human glory.  
(Jer 17:9; Rom 3:23)
  2. It is a corruption of the image of God.  
(Rom 8:3; Col 3:10)
  3. It leads to death.  
(Gen 2:17; 3:19)
  4. It leads to bondage to evil powers.  
(Gen 3:13; John 8:44; 12:31; 2 Cor 4:4; Heb 2:14; 1 John 5:19; Rev 12:9)
  5. It leads to guilt.  
(Nah 1:3; John 3:18; Rom 1:20; 5:16,18; Js 2:10)

6. It pollutes human experience and behaviour.  
(Job 15:20-24; Rom 1:18-3:2; 1 Cor 6:9-10; Gal 5:19-21; Eph 4:17-19; 2 Tim 3:1-5)
4. Sin is revealed by the pain it causes God
  1. Sin is not created by God and so has no glory.
  2. Sinners are deceived and blinded by the devil.  
(Gen 3:13; Luke 22:53; Acts 26:18; 2 Cor 4:4; 11:3; Col 1:13; Rev 13:14)
  3. Sinners are self deceived.  
(Jer 17:9; Ob 1:3; John 3:19; 8:12; 12:35; Eph 5:8; 2 Tim 3:13; Js 1:14-16; 1 Peter 2:5; 1 John 1:6,9)
  4. Only God is in the light.  
(Ps 36:9; Isa 60:19; 1 Tim 6:16; 1 John 1:5)
  5. Jesus is the true light of human and divine life.  
(John 1:4,9; 8:12; 9:5; 12:46)
  6. Jesus' death reveals the darkness of sin.  
(Mark 15:33; John 1:5)

# 1124 DOCTRINE 1

## THE LOSS OF GLORY

### Lecture 9 Idolatry and Judgement

1. Sin works through Idolatry. Key Text: Rom 1:21-23
  1. Idolatry is the exchange of God's glory for created things.  
(Ps 106:20; Rom 1:23)
  2. Idolatry is Father – substitution.  
(Deut 32:5-6, 16-17; Jer 2:26-27)
  3. Idolatry is self – glorying  
(Rom 1:23; Gal 5:20; Eph 5:5; Col 3:5)
  4. Idolatry leads to demonisation.  
(Deut 32:17; Ps 106:37; 1 Cor 10:20-21; Rev 9:20)
  5. Idolatry is opposed by God.  
(Exod 20:2; Ps 78:58; Isa 42:8; Ezek 30:13; 1 Cor 6:9; Rev 9:20; 21:8; 22:15)
  
2. God opposes Sin by Judgement. Key Text: Romans 6:23
  1. Judgement is withdrawal of his glorious presence.  
(Deut 32:20-21; 1 Sam 4:21-22; Ps 78:60-61; Jer 6:8; Ezek 7:22; 11:22-23 Hos 9:12)
  2. Judgement involves “handing over” to ourselves.  
(Ps 81:11-12; Hos 4:17-18; Matt 15:14; Acts 7:42; 14:16; Rom 1:24, 26, 28; 2 Thess 2:10-12)
  3. Judgement involves “handing over” to others.  
(Deut 28:47-48; Isa 7:20; Jer 18:7-10; Rev 17:17)
  4. Judgement involves “handing over” to the devil.  
(Luke 22:31-32; 2 Thess 2:9-11; 1 Tim 1:20; 2 Tim 2:26; Rev 20:7)
  5. Judgement touches all dimensions of sinful human life.  
(Rom 3:23; 5:12ff; Eph 2:1; Rev 20:14)
  6. God's judgement is just and glorious.  
(Ps 97:8; Isa 26:9; Rev 15:4, 16:7; 19:2)
  7. God destroys sin and evil powers through judgement.  
(Isaiah 1:27-31; Matt 3:10-12; John 12:31; 1 Cor 5:5; 2 Thess 2:8; 2 Pet 3:6; 1 John 3:8)

# 1124 DOCTRINE 1

## Lecture 10 Related for Glory

### 1. God works by Covenant.

Key Text: Gen 12:1-3

#### 1. The covenant is eternal.

(Gen 9:12; 17:7; Ex 31:16; Lev 24:8; 2 Sam 23:5; 1 Chr 16:17; Isa 61:8; Jer 32:40; Ez 37:26; Heb 13:20)

#### 2. The covenant is of grace.

(Gen 2:9; 6:8; 9:8-17, 12:1-3; Ex 19:4-6; 2 Sam 7:11-17; Jer 31:31-34; Ez 37:24-26; Luke 1:68-75; Eph 1:3-7; 2 Tim 1:9)

#### 3. The covenant is of love.

(Deut 7:6-11; Isa 43:4; Jer 31:3; Dan 9:4; Hos 11; Matt:26:28; Rom 5:5)

#### 4. The covenant requires obedience to law.

(Ex 20:1ff; Jer 31:31-34; Ez 36:27; Rom 13:8-10; 1 Cor 9:21; Gal 4:14; 6:2; James 1:22-25; 2:8-12)

#### 5. The gift of the covenant is not conditional.

(Gen 2:17; 12:1; 15:1; 17:1; Ex 19:4; 2 Sam 7:14 -15; Jer 31:31-34; Matt 26:28; 2 Cor 7:1; Heb 6:16)

#### 6. The covenant is never broken by God.

(Lev 26:9; Ex 2:24; Deut 7:9; Jud 2:1; Isa 54:10; Jer 3:20-22, 25; Luke 1:69,70)

#### 7. The covenant is not legalistic but life - giving.

(Lev 18:5; Ez 20:11, 13, 20-21; Luke 10:28; Rom 7:10; 10:5; Gal 3:12)

#### 8. The covenant promises relationship.

(Gen 17:7-8; Ex 20:2; 29:45; Deut 5:2,3,6; Jer 24:7, 30:22; 31:33; Ez 11:20; Zech 12:8; 2 Cor 6:16; Heb 8:10)

#### 9. The covenant brings glory to God and people.

(Deut 5:24; Acts 7:2; Rom 9:4; 2 Cor 3:10-18; 4:4-6; Heb 5:5)

2. The Covenant is Trinitarian. Key Text: Heb 13:20-21
1. The covenant is from the Father.  
(Ex 4:22; Deut 32:6; Isa 63:16; Mal 2:10; Matt 5-7; Rom 9:4)
  2. The covenant is through the Son.  
(2 Sam 7:14; Ps 2; 89; 110; Isa 42:6; 49:8; Matt 26:28; Heb 7:22; 8:6; 9:15 12:24; 13:20-21)
  3. The covenant is by the Holy Spirit.  
(Ez 36:26 - 31; 37:1ff; 39:25-29; Isa 42:1; 61:1; Joel 2:28; 32; 2 Cor 3; Gal 3:13-14.)
  4. The covenant expresses the relationships within the trinity.
    - a. The Father prepares the Son a body, which he would inhabit through the Holy Spirit.  
(Luke 1:35; Heb 10:5)
    - b. The Father equips the Son for his task as Messiah by giving him the Spirit.  
(Isa 42:1,2; 61:1; John 3:31)
    - c. The Father enables the Son to go to the cross through his Spirit.  
(Heb 9:14)
    - d. The Father enables the Son to destroy the dominion of Satan and to establish the kingdom of God by raising him from the dead.  
(Ps 16:8-11; Acts 2:25-28)
    - e. The Father gives to the Son all power in heaven and on earth to rule the world and the church.  
(Matt 28:18; Eph 1:20-22; Phil 2:9-11; Heb 2:5-9)
    - f. The Father gives the Son, as a reward for His accomplished work, to send out the Holy Spirit for the formation, instruction, guidance, and protection of the Church.  
(John 14:26; 15:26; 16:13, 14; Acts 2:33)
    - g. The Father gives the Son brothers and sisters from all nations and tongues.  
(Ps 22:27; 72:17; Rev 4:9-10; 14:1-6)

3. The Covenant has various forms. Key Text: Gen 17:7
1. The covenant with Adam.  
(Gen 1:26-30; 2:15-17; 3:16-24; Hos 6:7; Rom 5:12-21)
  2. The covenant with Noah.  
(Gen 6:11-22; 9:9-17)
  3. The covenant with Abraham.  
(Gen 12:1-3; 15:1-16; 17:1-4)
  4. The covenant with Moses.  
(Ex 2:23-25; 20:1-17; 24; 34:28; Deut 29:13; Jer 34:13; Ez 16:3)
  5. The covenant with David

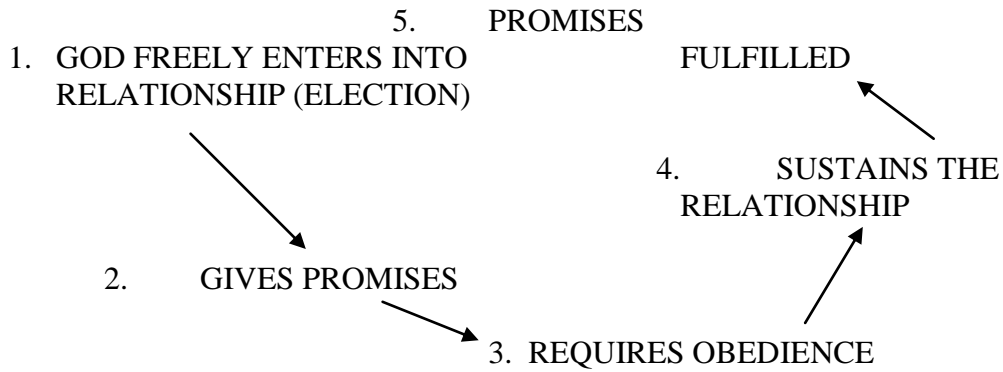
(2 Sam 7:12-17; Ps 89:3-4; 26-27; 132:11-18)

6. The new covenant in Christ.

(Jer 31:31-34; 32:36-41; Isa 42:1-9; 49:8-12; 55:3-4; 59:21; Ez 16:59-63; 20:37; 36-37; Luke 1:67-79; Acts 3:25; Rom 9:4; Gal 3:15-19; 2 Cor 3:4-11; Heb 8-10)

4. The Covenant Pattern.

Key Text: Jer 31:31-34



1. The Covenant with Abraham

- a (i) Initiated by God: Genesis 12:1; 15:1; 17:1.
- (ii) Unmerited: Unearned cf Deut. 7:7-8  
The call creates the relationship.

b. Unconditional: promises 'I will' cf Heb 6:13  
'be your God' Gen 17: 7-8 = covenant love

c. Response: Gen 17:1 surrender of faith  
Gen 15:6 faith - righteousness

NOT CONTRACT: if X then Y

<u>BUT COVENANT</u>	Unconditional	)	
	Love	-	<b>GOSPEL</b>
	I will <u>do</u> this ∴	)	
	<u>Receive</u> it		

## 2. The Covenant with Moses

Exodus 19: 4 - 6

- a. Initiated by God: v.4 ..'I did .... I brought ...'
- b. Promises v.5b-6 'treasured possession...kingdom of priests...holy nation'
- c. Response: v.5a . . 'obey me . . . keep my covenant . . '
- d. The Place of Law

A: Follows covenant/grace

B: Spells out boundaries/responsibilities for the relationship  
**NOT** conditions for relationship.

- e. Legalism: entry into relationship by fulfilling:  
a set of conditions and keeping laws  
i. e. contractual

Reverses the true order : covenant grace→ Law Law→ "covenant grace"

## 3. The new covenant

Jeremiah 31:31-34 (Ezek. 37:26-27)

- a. Initiated by God: v31, 33.. 'I will make...'
- b. Promises
  - (1) 'my law in their minds. . . . on their hearts'
  - (2) 'they will all know me'
  - (3) 'I will forgive their wickedness and will remember their sins no more'  
→ new quality of relationship
- c. Response: faith is implied

## 5. Christ is the Content of the Covenant.

Key Text: 2 Cor 1:19-22

### 1. Covenant is related to sonship.

(Ex 4:22; 2 Sam 7:14; Ps 89: 26; Hos 11:1; Luke 3:38; Rom 9:4; 2 Cor 6:16-18; Gal 3:26-29)

### 2. Jesus' Sonship sums up all the Old Testament promises.

(Luke 1:32-33; 72; 3:23-38; Acts 2:30; Gal 3:16-18: he is the covenant Isa 42:6; 49: 8)

### 3. Jesus death mediates the covenant.

(1 Tim 2:5; Heb 7:22; 8:6; 9:15; 12:24)

### 4. Jesus resurrection fulfils the covenant.

(Acts 2:29-32; 13:30-34; Rom 1:4; Heb 13:20)

### 5. The gospel proclaims God's covenant faithfulness.

(Luke 1:32; 54:55; 72: 2:29-32; Acts 3:24-26; Gal 3:16-18, 29; Eph 2:11-13; Heb 13:20)

## 6. The Covenant is Fully Expressed at the End.

Key Text: Rev 21:1-8

# 1124 DOCTRINE 1

## Lecture 11 and 12      **Glory in Humanity**

1. Jesus Holds First Place in all Divine-Human Relationships.      Key Text: Col 1:18
  1. Jesus **is** the glory of God the Father.  
(John 1:14; 2:11; 12:41; Heb 1:3)
  2. Jesus brings glory to God the Father.  
(John 12:28; 13:31-32; 14:13; 17:4; Eph 1:5-6; Phil 2:1-11)
  3. The Father brings glory to Jesus.  
(John 5:22-23; 7:39; 8:54; 12:16; 13:31-32; 17:1,5; Phil 2:9-11; Heb 2:9)
  4. The Father-Son glory is in the Holy Spirit.  
(John 16:14; 1 Cor 12:3; 1 John 4:13-14; 5:6-9)
  
2. Jesus Brings Glory to God because He is God.      Key Text: John 1:1
  1. Jesus is said to be God.  
(John 1:1; Rom 9:5; Col 2:9; Titus 2:13; Hebrews 1:8; 1 John 5:20-21)
  2. Jesus is spoken of as existing before his earthly life.
    - a. Jesus can speak of himself as existing before his birth.  
(John 6:62; 8:58; 13:3; 17:5, 24; cf 3:13; 7:29;8:38).
    - b. Paul speaks of 'Jesus Christ' preceding this creation or of coming to earth  
(1 Cor 8:6; 15:47; 2 Cor 8:9; Phil 2:5-11; Col 1:15; 2 Tim 1:9).
    - c. These thoughts are repeated in other parts of the New Testament  
(Heb 13:8; 1 Pet 1:18-20; Rev 1:8,17 ; 13:8).
    - d. The best way of thinking of this is in terms of the eternal election of the Son by the Father (Eph 1:4) to be the man Jesus through whom the world would be saved.
    - e. This implies that from eternity, since Jesus is alpha and omega (Rev 1:17), God has been (by free decision) human like. Not some general or vague 'human-likeness', but like Jesus: open to weakness, frailty, death - and resurrection.
  3. Jesus is worshipped.  
(Matt 14:33; 28:17; John 9:38; 20:28)
  4. Jesus has many of the properties of God.
    - a. eternity (John 8:58; Rev 1:17; 22:13)
    - b. authority to judge (John 5:22, 27; Acts 10:42; 17:31)
    - c. authority to forgive (Mark 2:5, 10; Luke 7:48)
    - d. God's "I am" exclusive name (John 6:35; 8:12; 58; 10:7, 11; 11:25; 14:6,15)  
cf. Ex 3:14; Isa 43:11,25 etc.



5. Jesus is fully conscious of the Father.

(Matt 11:27; Mark 14:36; Luke 2:49; 23:46; John 5:18; 10:31; 20:17)

3. Jesus Brings Glory to the Father because He is Truly Human.

Key Text: 1 Tim 2:5

1. Jesus was born.

(Matt 1:18; Luke 1:26ff)

2. Jesus developed in body, soul and spirit.

(Luke 2:52)

3. Jesus had the full range of emotions.

(Matt 9:36; 26:37; Mark 3:5; 10:14; John 11:35; 15:11)

4. Jesus had a human body.

(Matt 26:12; Luke 24:39; John 1:14; 2:21; Heb 2:14; 10:5)

5. Jesus could be tempted.

(Luke 4:2-3; Heb 4:15)

6. Jesus is said to be human.

(John 1:30; 4:29; 5:12; Phil 2:8; 1 Tim 2:5; Heb 2:17; 4:15)

7. Jesus says he is human.

(John 8:40)

8. Jesus prayed.

(Mark 1:35; 6:46; Luke 3:21; Heb 5:7)

9. Jesus suffered.

(John 19:28; Heb 2:10; 5:7-8)

10. Jesus died.

(Matt 27:32; John 19:28, 30)

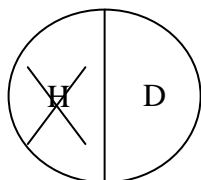
4. False Views of the Person of Christ.

Key Text: 1 John 4:1-3

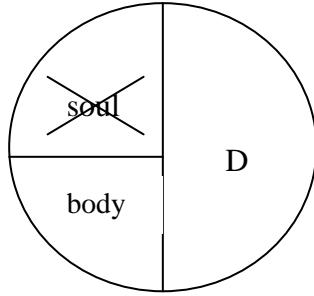
(D = deity      H = humanity)

1. Jesus' humanity was an illusion.

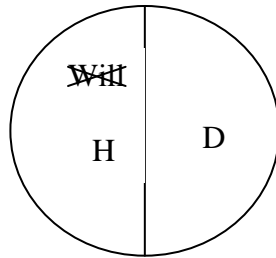
(John 1:14; 1 John 4:2 ff; 5:6 ff)



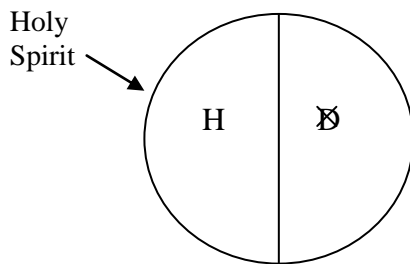
2. Jesus had no human soul.  
(John 12:27)



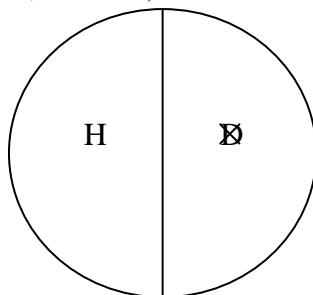
3. Jesus had no human will.  
(Mark 14:36)



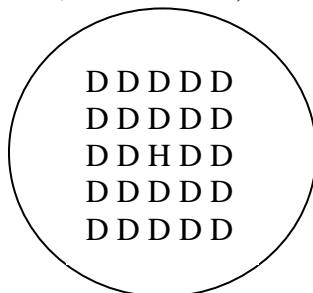
4. Jesus was a powerfully anointed man.  
(John 1:1; 1 Cor 8:6; Col 1:15)



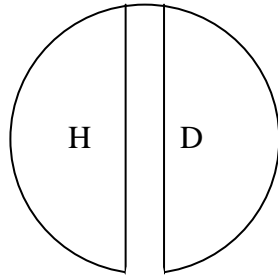
5. Jesus was God's created Son.  
(Col 2:9; Heb 1:8)



6. Jesus human nature was dissolved into his divine nature.  
(John 1:14; Heb 2:14-15)



7. Jesus' human and divine natures were separated.



5. The titles of Jesus Reveal His Identity.

Key Text: Isaiah 9:6-7

### 1. Messiah

- a. most important and common title.
- b. 'Christ Jesus' / 'Jesus Christ' as a proper name in New Testament.
- c. Meshiach (Hebrew) = Christos (Greek)
- d. Messiah mean "anointed one."  
(Lev 4:3; 6:22; 1 Sam 24:10; 1 Kings 19:16)
- e. Messiah will bring the nations to God's rule.  
(Ps 2; Isa 40:1-11; Jer 12:14-16; 23: 5 - 6; Zech 2:11)
- f. between the Old and New Testament Messiah becomes viewed as a warrior-ruler.  
(Matt 2:1-18; John 11:47-48)
- g. Jesus does not call himself Messiah directly.
- h. Jesus accepts this description from others.  
(Mark 8:29; Luke 4:41; John 11:27)
- i. Jesus emphasises the Messiah must suffer.  
(Matt 16:21; 17:12, 22-23; 20:18-19; Luke 24:26,46)
- j. Messiah will return and rule in power.  
(Matt 13:41-43; 25:34; Luke 22:29-30)

### 2. Son of God

- a. used of a person because of their origin from God:  
Adam (Luke 3:38) - angels (Job 1:6; 2:1; Luke 3:35)  
Israel (Ex 4:22; Mal 2:10) - Jesus (Luke 1:35).
- b. used of a person because of their relation to God:  
Israel (Ex 4:22; Deut 14:1; Jer 3:19; 31:9; 20; Hos 11:1), Christians (Rom 8:14,19; Gal 3:26; 4:5, etc.).
- c. used of Messiah:  
(2 Sam 7:14; Ps 2:7; 89:27,29)
- d. Jesus never uses the term of Himself in the synoptic Gospels.

- e. Jesus is called the Son of God.  
by God (Mk 1:11; 9:7), Satan (Matt 4:6); High Priest (Mark 14:61; Jn 19:7-12), crowds at the cross (Matt 27:40), disciples (Matt 14:33; 16:16; Jn 1:49)
- f. Jesus is called Son of God at key points in his life.
  - i. Baptism: (Mark 1:11)
  - ii. Temptation: (Matt 4:6)
  - iii. Transfiguration: (Luke 9:35).  
N.B. common element.
    1. Mk 1:11 echoes Is 42:1 Suffering Servant
    2. Temptation is to use Sonship to avoid suffering.
    3. Luke 9:31 refers to Jesus 'exodus' at Jerusalem.
- g. The essence of sonship is willing submission to the Father to the point of death  
(Luke 2:49; John 4:34; 5:17; 6:57; 15:10 etc)
- h. Jesus Sonship is unique.  
(Mark 12:1-12; 12:35ff; 14:61; John 5:18; 10:31ff; 20:17)
- i. Used by Christians of Messiah.

## 1124 DOCTRINE 1

### Lecture 13 and 14 Glory in Humanity

5. The Titles of Jesus (continued)
3. Son of Man
  - a. Jesus' favourite self-designation.
  - b. Not used by disciples or others of Jesus in Gospels
  - c. Only three references in rest of N.T. – (Acts 7:56; Rev 1:13; 14:14)
  - d. Old Testament background
    - (i) Synonym of Man:  
(Num 23:19 Psalm 8:4; 144:3; Job 25:6)
    - (ii) Ezekiel is addressed as 'son of man'  
(2:1,3,6,8; 3:1,4 etc).
    - (iii) Vision of one like the Son of Man who receives universal dominion from the Ancient of Days.  
(Daniel 7:13-14)
  - e. not like any dominant Messianic expectation of an earthly order.
  - f. Jesus' use of the expression falls into three categories:
    - (i) Jesus' present Messianic ministry on the earth:  
(Mark 2:10, 27, 28; Matt. 11:18-19; Luke 6:22) etc
    - (ii) Jesus is the Son of Man in humiliation and suffering:  
(See also Mark 8:31; 9:12; 31; 10:33,34, 45)
    - (iii) Jesus will be the Son of Man in glory:  
(Matt 25:31-46; Mark 8:38; 13:26-27; 14:62; Luke 17:24).
4. The Word.
  - a. used only in John's writings  
(John 1:1-18; 1 John 1:1; Rev 19:13)
  - b. has a complex Greek background
  - c. Old Testament background

In the Old Testament the word *dabar* corresponds to *logos*. (In the LXX, *logos* is used to translate the Hebrew *dabar*). There are two prominent uses for the term:

    - (i) God's Word is creative:  
Genesis 1:3,6,9 etc; Ps 33:6 'by the word of the Lord the heavens were made.'
    - (ii) God's Word is active:  
(Isa 55:10-11; Ps 107:20; Deut 31:11-13; Jer 5:14; 20:9 etc.)

- d. When John uses the term, then, he means that Christ was both ultimate, divine truth and the perfect expression of that truth.

## 5. Lord

### a. The Greek Background

- (i) “Lord” was used by Greeks in a variety of ways, as a polite form of address, or of a person in an important position.
- (ii) When used in a religious context in the East, however, it commonly meant godhood. This included the Roman Emperor when he came to be revered as a god.

### b. Old Testament background.

- (i) The Hebrew titles for God, *adonai* meaning “lord,” and *yahweh*, Israel’s covenant name for God, were both rendered as “lord” (*kurios*) in Greek.
- (ii) “Lord” was established at the time of Christ as a general word for one in authority, but also as a divine title.

### c. Gospels

- (i) Jesus was frequently called “Lord” by His disciples and by those who sought His help, in most cases, an equivalent of “Rabbi” or “Master”.
- (ii) There are other occasions when the title “Lord” appears to signify equality with God or implied worship  
(Luke 2:11; 5:8 cf. 1:76; 5:8, cf. Matthew 8:25).
- (iii) Jesus quoted Psalm 110 to show that David was subject to the Messiah whom he called “Lord” (Mark 12:35-37).
- (iv) Jesus taught that He was Lord of the judgement to come (Matthew 7:21-23).
- (v) Following the resurrection, Thomas addressed Jesus as “My Lord and my God” (John 20:28).

### d. Rest of New Testament

- (i) Ascension fulfils Ps 110 and commencement of Messiah’s reign as Lord e.g. Acts 1:6
- (ii) Jesus is preached as Lord  
(Acts 2:36-37, cf. Rom 1:4, 10:9; 2 Cor 4:4-6; Phil 2:7-11.)
- (iii) As the crucified Lord he is ‘the Lord of glory’ (1 Cor 2:8 cf. Heb 2:9.)
- (iv) ‘Jesus is Lord’, e.g. 1 Cor 12:3, is an ascription of worship and recognition of his complete victory.
- (v) He liberates from all false lords including idols, death, Satan, the world  
(Rom 14:8-11; 1Cor 2:6-9; 15:24f, 55-56; Heb 2:14-15; Rev 17:14; 19:16)
- (vi) He is Lord ‘for the Church’ (Eph 1:22)

## 6. The Events of Jesus’ Life Bring God Glory

Key Text: John 17:4

## 1. Birth

- a. there is no human initiative.  
(Matt 1:18; Luke 1:35)
- b. the Holy Spirit is the source of Jesus' life.  
(Matt 1:18, 20)
- c. God is present in Christ in a special way.  
(Matt 1:23; Luke 1:32)
- d. the humanity of Jesus is completely holy.  
(Luke 1:35)
- e. the birth is a submission to the Father and to suffering.  
(Rom 8:3; 2 Cor 8:9; Phil 2:6-7; Heb 10:5)

## 2. Baptism

- a. is an act of obedience to the Father, not personal need.  
(Matt 3:15)
- b. initiates his public ministry.  
(John 1:29)
- c. points to his death.  
(Luke 12:50)
- d. unites heaven and earth.  
(Matt 3:16; Mark 1:10; Luke 3:21; Isa 64:1-2; Mal 3:10)
- e. the Spirit as a dove symbolises a new creative redeeming act of God for his people.  
(Matt 3:16; Mark 1:10; Luke 3:22; Gen 1:2; Gen 8:8-12; Hos 7:11; 11:11)
- f. the Spirit's power is permanently given to Jesus.  
(Matt 3:16; Mark 1:10; Luke 3:22; John 1:32-33)
- g. the Spirit is given for service.  
(Acts 10:38; Isa 42:1)
- h. the voice from heaven confirms Jesus' Sonship.  
(Mark 1:11; Luke 3:22; Ps 2:7; Isa 42:1)
- i. the divine decree institutes Jesus as Messiah.  
(Acts 10:37-38; 1 Sam 10:1-6; 16:12-13 etc.)
- j. as Messiah-Servant, Jesus must die.  
(Isa 52:13-53:12)
- k. as Messiah, Jesus will bring glory to the Father by leading nations to obey Him.

(Ps 2:7; Isa 42:1; Gen 12:3)

### 3. Temptation

- a. occurs through the direction of the Spirit of God.  
(Matt 4:1; Mark 1:12; Luke 4:1-2)
- b. is an act of obedience to the Father.  
(Matt 4:1; Luke 4:1-2 passive voice)
- c. expressly for testing  
(Matt 4:1; Heb 4:15)
- c. Jesus is the faithful Son of God, unlike Israel.  
(Deut 8:2-5; Ex 4:22-23; Jer 31:9; Hos 11:1; Matt 4:3,6)
- e. defeats the devil by submission to God's Word.  
(Matt 4:4, 7, 10)
- f. maintains his mission as suffering Messiah-Son.  
(Matt 4:3, 8-10; Luke 4:13)

### 4. Ministry in Gospel of the Kingdom.

- a. the Kingdom of God opposes the kingdom of darkness  
(Matt 12:28; Luke 9:1-2; Acts 10:38)
- b. the ministry of Jesus brings complete healing, not wrath.  
(Matt 11:2-6; Luke 4:16-21; John 11:38-44)
- c. Jesus is the present servant King.  
(Matt 1:14-15; 10:45)

### 5. The Transfiguration

- a. Jesus shows his heavenly identity  
(Luke 9:27; Matt; 16:28; Mark 9:1; Dan 7:13-14)
- b. his death and resurrection will be a new exodus for God's people.  
(Luke 9.31)
- c. his unique Sonship is affirmed by the Father.  
(Matt 17:5; Mark 9:7; Luke 9:35; Ps 2:7; Gen 22:2; Isa 42:1; Deut 18:15)

### 6. The Entry into Jerusalem and Temple Cleansing

- a. entry on a donkey marks Jesus as the promised king.  
(Matt 21:4-5; Mark 11:10; John 12:13; Zech 9:9; Ps 2:7)



- b. Temple cleansing expresses authority to rule.  
(Luke 19:45-47; Mark 11:15-19; Isa 56:7; Jer 7:11; Mal 3:1-4)

## 7. The Last Supper

- a. Jesus emphasises service.  
(John 13:1-20, 31-35; Luke 22:24-27)
- b. he gives the disciples a kingdom.  
(Luke 22:28-30)
- c. The new covenant will come through his death.  
(Matt 26:26-30; Luke 22:14-23)

# 1124 DOCTRINE 1

## Lecture 15 and 16      **Glory Concealed**

1. The Death of Jesus is Without Human Glory.      Key Text: Isaiah 52:13-53:12
  1. It cannot be understood by ordinary human wisdom.  
(1 Cor 1:18-25)
  2. It is a part of the mystery of God.  
(Isa 48:6; Matt 11:25; 13:35; Rom 16:25-26; Eph 3:9-11)
  3. It was an experience of rejection for Jesus.
    - a. all deserted him      (Mark 14:50)
    - b. nature was darkened      (Mark 15:33)
    - c. God seemed absent      (Mark 15:34)
2. The Death of Jesus is the Means of Glorifying Humanity.      Key Text: Luke 24:26
  1. Through suffering Jesus is glorified.  
(Luke 24:26; John 12:28,32; 17:1-5; Heb 2:8-10; 1 Pet 1:11)
  2. This pattern is to be repeated in Christians.  
(Rom 8:17; 2 Cor 4:7-12,17; Eph 3:13; Phil 3:10; Col 1:24)
3. The Death of Jesus is the Reason he Came into the World.      Key Text: Mark 10:45  
(Luke 19:10; John 3:16; Gal 4:4; Phil 2:5-11; 1 John 3:8)
4. The Death of Jesus is the Climax of his Humiliation.      Key Text: Phil 2:5-8
  1. He surrendered the exercise of His divine powers.  
(Phil 2:5; 2 Cor 8:9)
  2. He took on our nature in every sense.  
(John 1:14; Rom 8:3)
  3. He suffered in body and soul.  
(Mark 6:31; John 4:6-7, 31: 19:28)
  4. He suffered by being tempted.  
(Matt 4:1-11; Luke 22:28; John 12:27; Heb 4:15; 5:7-8)
  5. He suffered humiliation by burial.  
(Gen 3:19; Acts 2:27, 31; 13:34-35)

5. The Death of Jesus Destroys Everything which Robs God of his Glory in Humanity.

Key Text: John 19:30

1. The cross conquers sin.

(Isa 53:6; Rom 6:10; 8:3; 2 Cor 5:21; Col 1:21-22; 1 Peter 2:24; 3:18)

2. The cross removes the condemnation of law.

(Rom 6:14; 7:1-4; Gal 2:19-20; 3:10, 13)

3. The cross defeats death.

(Rom 6:10, 23; 1 Cor 15:55-56; Heb 2:14-15)

4. The cross conquers Satan.

(Luke 22:53; John 12:31; 14:30; Gal 1:4; Col 1:13-14; 2:14-15; Heb 2:14; 1 John 3:8)

5. The cross satisfies the wrath of God.

(Rom 3:24-25; Heb 2:17; 1 John 4:10)

6. The Primary Impact of the Death of Jesus is on God's Relationship with us.

Key Text: 2 Cor 5:19

1. All human beings are under God's wrath and judgement.

(Ezra 10:14; Hab 3:2; Zeph 2:2; Matt 3:7; John 3:36; Rom 1:18; 2:5; Col 3:6; 1 Thess 1:10; Rev 6:16)

2. Sacrifice is directed to God and 'covers' sin so the worshipper is acceptable to God.

(Ex 29:33; Lev 1:4; Deut 21:8; Job 42:8; Eph 5:2; Heb 5:1)

3. 'Reconciliation' means a resolution of hostilities through satisfying the offended party.

(Matt 5:23-24; Rom 5:10; 11:28)

4. God is now able to express favour and pleasure through Christ to forgiven sinners.

7. Theories Concerning the Death of Christ.

Key Text: Gal 6:14

1. Jesus died as a ransom.

a. this is biblical.

(Ps 47:7-9; Matt 20:28; 1 Tim 2:5-6; Heb 9:15)

b. this is not paid to the devil

2. Jesus' death is a victory over evil powers.

a. this is biblical.

(John 12:31; Acts 2:24; 10:38; Col 2:15; Heb 2:14; 1 John 3:8)

b. the New Testament focus is not on the devil but God.

c. Jesus triumphs through weakness. (1 Cor 1:25; Heb 2:14)

3. Jesus' death is a powerful moral example.
  - a. this is biblical.  
(Rom 5:8; 1 John 4:19)
  - b. Jesus' death impacts the divine-human relationship objectively.
4. Jesus repents for us on the cross.
  - a. Jesus does identify with humanity in 'becoming sin'  
(2 Cor 5:21)
  - b. Jesus enters fully into the condition of sinners before God.
5. Jesus takes the penalty for our sin on the cross.
  - a. the Bible says Jesus died both in our place and instead of us.  
(Matt 20:28; John 11:50; 2 Cor 5:15; Gal 3:13)
  - b. Jesus takes our sin upon himself.  
(Isa 53:6, 12; John 1:29; 2 Cor 5:21; Gal 3:13; Heb 9:28; 1 Pet 2:21)
  - c. God the Father is initiator and Judge in love.  
(John 3:16; Rom 3:25; 5:8; 2 Cor 5:18-19)
  - d. the Bible does not teach that the Father punished the Son.
  - e. the death of Jesus is substitutionary but also inclusive.  
(2 Cor 5:21; Eph 1:7, 11, ... 'in him')

6. The Death of Jesus is For All People.

Key Text: John 3:16

1. Jesus dies for all people.  
(Isa 53:6; John 1:29; 3:16-17; Rom 5:18; 2 Cor 5:14-15; 1 Tim 2:6; Heb 2:9)
2. Jesus death is saving in relation to his people.  
(Matt 1:21; 20:28; John 10:11; 17:9; Acts 20:28; Rom 8:32; Eph 5:25)

**Lectures 17 and 18      Glory Revealed**

1. The Resurrection of Jesus Reveals the Glory of God.      Key Text: Romans 6:4
  1. Glory follows obedience to death.  
(Luke 24:26; Phil 2:8-11; Heb 2:8-10; 1 Peter 1:11)
  2. The resurrection is a trinitarian event
    - a. by God the Father.  
(Acts 2:24, 32; 3:15, 26; 4:10; 5:30, 32; 10:40; 13:30-33; 17:31; Rom 6:4; 1 Cor 6:14; Gal 1:1; Eph 1:20; ; 1 Peter 1:13)
    - b. by Jesus himself.  
(John 2:19-21; 10:18; 11:25)
    - c. by the Holy Spirit.  
(Rom 1:4; 8:11)
    - d. the Father authorised and enacted the resurrection of his Son by the Holy Spirit.  
This complete cooperation is the glory of God.
  
2. What the Resurrection Meant for Jesus.      Key Text: Rom 1:4
  1. Entry into the sphere of glory.  
(John 17:1,5; Rom 6:4; 1 Cor 15:42-49; 2 Cor 3:17-18; 4:4-6; Heb 2:9; 1 Peter 1:11)
  2. Declaration of uniquely obedient Sonship.  
(Acts 13:33; Rom 1:4)
  3. Declaration of the final defeat in his person of all the powers of evil.
    - a. over death.  
(Acts 2:24-32; 1 Cor 15:54-57; Rev 1:18)
    - b. over Satan.  
(Eph 1:20-21; 1 Peter 3:21-22)
    - c. over sin.  
(1 Cor 15:56-57)
  4. Declaration of his righteousness/justification.  
(Rom 4:25; 1 Tim 3:16)
  5. Declaration of his holiness/sanctification.  
(Rom 6:9-11)

3. What the Resurrection Means for Us.

Key Text: 1Cor 15:19

1. New Birth.

(1 Pet 1:3)

2. Adoption

(Rom 8:23)

3. Justification

(Rom 4:25)

4. Reconciliation

(Rom 5:10)

5. Sanctification

(Rom 6:9-11)

6. Glorification

(Phil 3:10,21)

4. Can the Resurrection Be Proven.

Key Text: Acts 5:32

1. All alternative hypotheses are inadequate.

a. Jesus was only unconscious on the cross, not dead.

Reply: the Roman and Jewish sources reckon Jesus to have been killed. The Roman soldiers were experienced executioners. How could Jesus revive, move the stone, and convince his disciples he had conquered death.

b. The disciples shared a mass hallucination.

Reply: reports of this phenomenon are rare. The New Testament claims repeated resurrection appearances. At least one sceptic, James the brother of Jesus, seems to have been converted by such an appearance (John 7:5; 1 Cor 15:7). Why wasn't the body simply produced by the Jewish authorities to put an end to the Christian movement?

c. The disciples stole the body and concocted a resurrection story

(Matt 28:11-15).

Reply: this is completely out of character with the early grass-roots. "Jesus movement." What personal profit would the disciples gain?

d. The body was actually thrown into a common grave.

Reply: this could account for why the authorities did not produce the body. However, it cannot explain the apostolic claim to witness the resurrection.

e. The disciples did not see a body, only a spirit.

Reply: the New Testament texts seem to be written to directly contradict this view (Luke 24:36-43; John 20:27). In any case, why wasn't the body produced?

- f. The resurrection stories are meant to be read symbolically.  
Reply: this reverses the role of faith and makes it the creator of Christian hope. Salvation becomes a matter of personal conviction. Again, to stop the spread of Christianity, the body could have been produced.
2. The historical evidence for the resurrection.
    - a. the empty tomb was not a matter of dispute between the early Christians and their opponents.
    - b. the New Testament witness to the resurrection is early and uniform.  
e.g 1 Cor 15.
    - c. the apostolic proclamation of the resurrection reveals a basic life-change from fear to a faith that risks death.
  3. The historical nature of the resurrection.
    - a. Jesus rose at a specific point in space-time.
    - b. Jesus had a body which could be seen, heard, touched, recognised (John 20:11-18; 21:4-8, etc). The cases where Jesus is not recognised are due to God's preventing this (Luke 24:16).
  4. The more than historical nature of the resurrection.
    - a. the actual event is not described.
    - b. the apostles do not try to explain the resurrection, they proclaim its theological significance.
    - c. the resurrection of Jesus has not analogies, it is unique. (Not, for example, a resuscitation, John 11:38-44)
    - d. it is the place and time where the old age where death reigns is overcome by the new age where life is eternal.
    - e. God has ordained that in the present age the resurrection can only be known by faith and not sight.
  5. The Cosmic Significance of the Resurrection. Key Text: 2 Cor 5:16-17
    1. The resurrection establishes Jesus as universal and sovereign Lord, it is the revelation of his identity as the heavenly Son of Man.  
(Matt 28:19; Luke 24:44-49; John 20:19-23; Acts 2:36; 4:10-12; 5:31; 10:42; 13:32-38; 17:31)
    2. It is the source of all the benefits of salvation.  
(Luke 24:47; John 20:23; Acts 4:12; 5:31; 10:43; 13:38; Rom 4:25; 5:10; Eph 1:20; Phil 3:10, 21; 1 Peter 1:3)
    3. Since the Old Testament expectation of a final judgement and resurrection at the end of time (Isa 26:19; Dan 12:1-4) has been enacted in the death and resurrection of Jesus, the end of the world has begun  
(1 Cor 10:11; Eph 3:5; Col 1:26; Heb 6:5).

**Lectures 19 and 20 Return to Glory**

1. Taken Up In Glory

Key Text: 1 Tim 3:16

1. Jesus has returned to the Glory of his Father.

(John 14:1-7; 28-29; 16:16-17; 17:5)

2. This is an act in which Jesus is exalted by God.

a. to heaven

(Luke 24:51; Acts 1:2, 11; 2:34; 3:21; 7:55-56; 9:3; 11:9; 22:6; 26:19; Rom 10:6; Eph 4:10; 6:9; Phil 3:20; Col 4:1; 1 Thess 1:10; 4:16; 2 Thess 1:7; Heb 1:3; 4:14; 7:26; 8:1; 9:24-25; 1 Pet 3:22; Rev 4ff)

b. to the authority of God's right hand.

(Ps 110:1; Mark 14:62; Acts 2:33; 5:31; 7:55-56; Rom 8:34; Col 3:1; Heb 1:3; 8:1; 10:12; 12:2; 1 Peter 3:22)

c. to visible glory ('clouds')

(Dan 7:13; Matt 24:30; 26:64; Acts; 1:9; 7 : 55 –56; 1 Thess 4:17; Rev 1:7; 14:14 cf. Ex 13:21; 33:9-10; 1 Kings 8:10; Ezek 10:3-4.)

3. This ascension is unlike the previous resurrection disappearances.

a. the disciples did not previously see Jesus going

b. the ascension is permanent until the Second Coming

(Acts 1:11, 3:21)

c. the glory of the ascended Christ far exceeds that manifested by the risen Lord

(Acts 7:55; 9:3-5; Rev 1:12-18)

2. Events Associated with the Ascension.

Key Text: Acts 1:8-11

1. The Great Commission

(Ps 2:8; Luke 24:44-53; Acts 1:6-11)

2. The manifestation of glory

(Acts 1:9 cf. Luke 24:26; 1 Peter 1:11)

3. The angelic witness

(Acts 1:10; 1 Tim 3:16)



### 3. The Offices of the Ascended Lord

Key Text: Acts 5:31

#### 1. The offices of humanity in creation.

- a. Adam, as prophet, was to hear and speak the Word of God.  
(Gen 2:17)
- b. Adam, as priest, was to offer himself and creation back to God as worship.  
(Gen 1:28-30; 2:15)
- c. Adam, as king, was to exercise dominion all over the earth.  
(Gen 1:28-30; Ps 8)

#### 2. The offices of humanity in the Old Testament.

- a. prophet: to represent God to humanity by revelation  
(Deut 18:15-22; Jer 1:9-10; Am 3:7-8 etc)
- b. priest: to represent humanity to God in reconciliation.  
(Lev 16:1-34; 4:20, 26, 31, 35; Num 15:25-28; 16:46-48; 19; 29:7-11; etc)
- c. king: to exercise rule in the world on behalf of God  
(Deut 17:14-20; 1 Sam 10:25; Jer 30:21 etc)
- d. anointing for office
  - (i) priests and kings by oil  
(Ex 29:7; 30:30; 40:12-15; Lev 8:10-13; 1 Sam 10:1; 16:6-13; 2 Sam 2:4; 5:3 etc)
  - (ii) prophets by the Spirit  
(1 Sam 10:6; 11:6; 2 Kings 2:19, 15 etc)

#### 3. The earthly offices of Jesus

- a. prophet.
  - (i) reveals the will of God  
(Matt 7:21; John 6:39-40)
  - (ii) preaches the gospel  
(Luke 4:18-21)
  - (iii) warns of judgement  
(Mark 1:15; Matt 11:20-24)
  - (iv) predicts his death, resurrection and return  
(Luke 9:22; 17:25; 22:15; Mark 13)

- b. priest
  - (i) entire life is an act of sacrifice for us eg. baptism, temptations.  
(Mark 2:5; Luke 7:48).
  - (ii) enacted in his pronouncing forgiveness
  - (iii) this is concentrated in the cross: sacrifice, blood etc.  
(Matt 26:28; John 3:14; Mark 10:45; John 17; Rom 3:25, 5:9; Eph 1:7, 2:13; Col 1:20; Heb 9:12-14; 12:24; 1 Pet 1:2, 19; 1 John 1:7; Rev 1:5; 7:14; 12-11 etc)
  - (iv) the superior priesthood of Christ in Hebrews  
(Heb 3:1; 4:14; 5:5; 6:20; 7:26; 8:1)
    - a higher order than the angels (1:4-14), Moses and Joshua (3:1-4:13), the Aaronic priesthood (4:14-7:28)
    - Jesus' Melchizedek priesthood is eternal  
(5:6; 7:16-17, 20-25), perfect (7:28) confirmed by God's oath (7:20-22)
    - based on a real self-sacrifice and not symbolic or typological  
(9:11-10:10)
- c. king
  - (i) expressed in his rule of nature  
(Mark 4:41; 8:27)
  - (ii) expressed in his healing miracles  
(Mark 5:1-13; Matt 12:28 etc)
  - (iii) expressed in his authority over evil powers  
(Mark 5:1-13; Matt 12:28 etc.)

#### 4. The offices of the ascended Lord.

- a. prophet.
  - (i) Jesus is never called a/the prophet in the N.T. letters. This seems to be because:
    - He is the subject of the entire witness of Biblical prophecy  
(Luke 24:25-27; 1 Peter 1:11)
    - Jesus is the source and the content of all revelation of God  
(John 1:1; Heb 1:1-2 etc)
  - (ii) The prophetic ministry of Jesus continues in the Church.  
(Acts 1:1)
    - by the Holy Spirit (John 16:12-14)
    - through the gifts of the Holy Spirit (1 Cor 12:1-11)

- in all that testifies of Jesus (Rev 19:10)
  - in the Bible (2 Peter 1:20-21)
- b. priest

Christ's priestly work as a sacrifice was completed at the cross. It now continues through his heavenly intercession.

(i) Jesus as intercessor

Jesus is called **parakletos** in the New Testament (John 14:16; 1John 2:1). The word involves advocacy and counsel.

Christ as our advocate pleads the believers' cause with the Father against Satan the accuser (Zech 3:1; Heb 7:25; 1John 2:1; Rev 12:10),

(ii) The importance of Christ's intercession:

- the intercession of Christ at the right hand of the Father is itself an atoning act.
- through it the Father accepts the sacrifice of the Son for sinners.
- perfect access to God : at God's right hand in the true tabernacle in heaven

(Heb 9:24; Rom 8:34).

- perfect understanding of our needs:

(i) a human being (1 Tim 2:5).

(ii) tempted (Heb 4:15).

(iii) suffered (Heb 5:7; 2:17-18)

(iv) sympathetic (Heb 4:15).

- perfect sufficiency:

(i) his life is the prayer, he is in complete unity with the Father

(John 17:9,11, 15,17,20,24).

(ii) the Father always answers the Son in the affirmative (John 11:41-42 cf. Luke 11:22,31f).

(iii) The content of Christ's intercession

- carries humanity into the presence of God (Heb 9:24). cf. the twelve tribes of Israel - the breastplate of the High Priest.

- makes any charges brought against the elect invalid

(Roman 8:33-34).

- makes all the offerings of God's people in prayer, worship and service acceptable to God (1 Pet 2:5).

- asks for the sanctification, protection and preservation of the people of God (John 17:17,24; Heb 4:14,16; 10:21-22; 1Pet 2:5).

- (iv) The subjects of Christ's intercession
  - John 17:9 is exclusive, referring to the elect v.20ff includes others who will believe.
  - other scriptures (Rom 8:34; Heb 7:25; 9:24) likewise refer to believers.

- (v) Christ's intercession and the Holy Spirit
  - the sending of the Holy Spirit is a complete blessing as a result of the intercession of Christ. (John 14:16f; cf. 7:39; 16:7).
  - the intercession of the Holy Spirit in the temple of our bodies (1 Cor 6:19; Rom 8:16, 26f; cf. Eph 6:18) is united with the intercession of the Son in the sanctuary of heaven and brings the joy of heaven into every believing heart.

c. king

This refers to His sovereignty as the divine-human redeemer by which He now rules all things in heaven and earth. His kingship is:

- (i) eternal  
(Eph 1:4)
- (ii) universal
  - (Matthew 28:18; Hebrews 1:3).
  - His title of Kings of Kings and Lord of Lords (Ephesians 1:19-23; Revelation 19:15,16).
- (iii) spiritual
  - by the spiritual means of Word and Spirit.
  - not worldly (John 18:33-38) nor of human might (Matt 26:52-53), but humble (Matt 21:5)
- (iv) gracious
  - initiated by the Father, through the Son, in the Spirit.
  - we are freed by grace (Ephesians 2:8,9) in order to enter into the protection of his grace. (Hebrews 4:16).
- v) glorious
  - glory of Christ is being revealed (John 17:24) and will be both revealed to us and experienced by us at the end of time (2 Peter 1:11).
- (vi) triumphant
  - has a special focus on the defeat of the powers (Col 2:15; 2Cor 2:14; John 3:8; Eph 2:6; 6:11-12; Heb 2:14 ff; Rev 5:10.) Cf. Jesus' exorcisms.
  - is achieved only through the work of the cross (John 12:31).
  - at the cross the king (John 19:19-22) brings about complete victory.

- victory is over the evil one and His kingdom (Colossians 2:15; 1 John 3:8) and comes about not through the exertion of brute force but through suffering obedience (Hebrews 2:14; Revelation 5:9-10).
  - His victory on the cross is the sole basis of our own present and future victory (Romans 8:31-37; Revelation 3:21).
  - the real conflict is not one of power but moral authority.
  - the victory of Jesus is in his refusal to overpower; in submission to the will of the Father, by suffering, he undermines the authority of the powers; 'might is not right.'
- (vii) for the church
- special focus on Christ's role 'for the church' (Eph 1:22) as this is his body. Jesus reigns for us.
  - present : all the resources of heavenly power are available to his people.
  - future : the people of God will reign with Christ over the earth (1Cor 6:2; Rev 2:26; 5:10; 20:4,6; 22:5).
  - they will judge angels with him (1Cor 6:3).
  - the dominion of Gen 1:26-27 will be perfectly fulfilled.
- (viii) being extended through the Church over the world.
- Matt 28:18-20 'all authority is given to me, go therefore....'.
  - discipling of the nations is the extension of his universal rule **de facto**.
  - this involves the defeat of his enemies (1Cor 15:25) through the proclamation of the Gospel (Matt 24:14; 28:20) and the outpouring of the Holy Spirit (Acts 2:33).
- (ix) climaxes at his coming
- reigns and will continue to do so until all is consummated (1 Corinthians 15:24-28)
  - humanity's original kingship will be restored. (Rev 5:10; 20:4)

**Lectures 21 and 22      Glory Outpoured**

1. The Holy Spirit brings Glory to the Triumphant Christ.      Key Text: John 7:37-39
  1. The Spirit is the Father's gift to the Son.  
(John 14:16, 26; 15:26; Acts 2:33)
  2. The Spirit is given by the Son.  
(John 15:26; 16:7, 12-15; 22:20; Acts 2:33)
  3. The Spirit can only be given after the ascension of Jesus to the Father's right hand.  
(John 7:37-39; 16:7; Acts 1:4-5; 2:1-4,33)
  4. Jesus is the one who baptises in the Holy Spirit.  
(Matt 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 2:1-4, 33; 10:44-47; 11:15-17; 19:4-6)
  
2. The Gift and Baptising in the Spirit is Entry into the New Creation in Christ.      Key Text: Matt 3:11-12
  1. The Spirit testifies to the things of Christ.  
(John 15:26; 1 John 5:6-7)
  2. The Spirit is the power of the Kingdom of God.  
(Matt 12:28; John 3:5; Acts 10:38; Rom 14:17; 1 Cor 4:20)
  3. The Spirit is the power of the age to come.  
(Ezek 36:26-27; Joel 2:28-32; Acts 2:17-21; 1 Cor 10:11; Heb 6:5)
  4. The Spirit is the guarantee of our eternal inheritance.  
(2 Cor 1:21-22; 2 Cor 5:5; Eph 1:13)
  5. The Spirit enables us to testify to Jesus.  
(John 15:26-27; Acts 1:8; 4:8,31; 5:32; 1 Cor 12:3; Rev 19:10)
  6. The Spirit expresses the life of Christ through spiritual gifts.  
(Acts 2:4,11,17,18; 8:18; 10:46; 19:6; Rom 12:4-8; 1 Cor 12:12-31; Gal 3:3-5; Eph 4:11-12; 1 Peter 4:10-11)
  7. The Spirit is the one who forms the bride of Christ, the body of Christ and the temple of God.  
(1 Cor 3:16-17; 12:4-26; Eph 2:19-22; Rev 22:17)

3. Through the Spirit we are United to Christ. Key Text: 1 Cor 6:17
1. The Spirit unites us to Christ.  
(Rom 8:9; 1 Cor 6:17; 12:13; 2 Peter 1:4)
  2. The gift of the Spirit is an assurance of forgiveness.  
(Acts 2:38; 10:43-44; 11:17-18; 15:8-9)
  3. The gift of the Spirit means we are sons of God.  
(Rom 8:12-17; Gal 4:4-6)
4. Through the Holy Spirit we are in Christ. Key Text: 2 Cor 5:17
1. We have been connected to Christ in the progress of his life: “with him”
    - a. crucifixion (Gal 2:20)
    - b. death (Rom 6:5; Col 2:20)
    - c. burial (Rom 6:4; Col 2:12)
    - d. life (Rom 6:8; Col 2:13)
    - e. resurrection (Eph 2:6; Col 2:12; 3:1)
    - f. seating with God (Eph 2:6)
    - g. return (1 Thess 4:13; 2 Thess 1:10)
  2. Every step of God’s plan for us is “in Christ”.
    - a. election (Eph 1:4,11)
    - b. creation (Eph 2:10)
    - c. grace (1 Cor 1:4)
    - d. redemption (Eph 1:7)
    - e. sonship (Eph 1:5)
    - f. wisdom (1 Cor 1:30) (righteousness, holiness, redemption)
    - g. death (1 Thess 4:16)
    - h. resurrection (1 Cor 15:22)
  3. We are in the Father-Son love.  
(John 14:20; 15:9-10; 17:21-26; 1 John 2:24; 5:20)
5. Through the Spirit, Christ is in us. Key Text: Col 1:27
1. Jesus’ life resides in us.  
(John 15:5; Rom 8:10; 2 Cor 13:5; Gal 2:20)
  2. Jesus works in our lives from the inside.  
(Rom 15:18; Gal 2:20; Phil 4:13)

6. The Entire Life of a Christian is Lived Within Jesus' Life and Lordship.

Key Text: Rom 14:8

1. Speech  
(2 Cor 2:17; 12:19)
2. Strength  
(Phil 4:13)
3. Victory  
(1 Cor 15:58)
4. Joy  
(Phil 4:4,10)
5. Body and spirit  
(1 Cor 6:15,19)
6. A good conscience  
(Rom 9:1)
7. Spiritual growth and maturity  
(Col 1:28; 2:6-7)
8. Ministry  
(Rom 15:15-17)
9. Revelation  
(2 Cor 12:2)
10. Marriage  
(1 Cor 7:39; Eph 5:21-33; Col 3:18)
11. Obedience to authority  
(Eph 6:1, 5-7; Col 3:20, 22-24)
12. Death  
(Rom 14:8; 1 Cor 15:18; 1 Thess 5:10; Rev 14:13)



**Lectures 23 and 24      Glory Revealed**

1. The Goal of Salvation is the Revelation of Glory. Key Text: Rom 5:1-2
  1. This is sharing in God's glory.  
(Rom 5:2; 1 Thess 2:12; 2 Peter 1:3)
  2. It is focused on Jesus' glory.  
(2 Cor 3:17-18; 4:6; Col 1:27; 1 Thess 2:14)
  3. It is by the Holy Spirit.  
(2 Cor 3:7-8, 17-18; 1 Peter 4:14)
  4. It will be fully revealed at the end.  
(Rom 5:2; 1 Cor 15:42-43; Phil 3:21; Col 3:4; Titus 2:11-13; 1 Pet 4:13 5:1,4,10)
  
2. The Beginning of Salvation is Regeneration. Key Text: John 3:3
  1. This is the work of the trinity.
    - a. from the Father  
(John 1:13; Eph 2:5; James 1:17-18; 1 Pet 1:3)
    - b. through the Son  
(James 1:17-18; 1 Peter 1:3, 23)
    - c. of the Spirit  
(John 3:5,8)
  2. It is the gift of a new spiritual nature.
    - a. a new heart and spirit  
(Ezek 36:26; 2 Cor 5:17; Gal 6:15; Eph 2:10)
    - b. a putting to death of old sinful desires  
(Ezek 36:25; Rom 6:1-11; 1 Cor 6:11; Gal 5:24-25; 6:14; Titus 3:5; 1 Peter 2:1)
    - c. a new desire to serve God  
(Ezek 36:27; Rom 8:4,14; 1 Peter 2:2)
  3. It is being born into God's family.  
(John 1:12-13; 8:44; 1 John 2:29; 3:9,10; 4:7; 5:1)
  4. It makes conversion possible.  
(John 3:3,5; Acts 16:14)

### 3. Regeneration is Accomplished by God's Effective Call.

Key Text: 2 Thess 2:13-14

#### 1. God calls all people to salvation.

- a. this is an external call.  
(Isa 45:22; Matt 11:28)
- b. not all people are chosen.  
(Matt 22:14)

#### 2. God issues an effective call.

- a. it is particular.  
(Matt 4:18-22; Mark 1:16-20; John 1:35-51; Luke 19:1-10; Acts 9:1-9; 1 Cor 1:24)
- b. it is by sovereign power to salvation.  
(1 Cor 1:9, 22-24; Eph 1:18; 1 Tim 6:12)
- c. it is through the gospel.  
(Acts 13:48; 2 Thess 2:10, 12, 14)
- d. it is in Christ.  
(Phil 3:14; Heb 3:1; 9:15)
- e. it involves the illuminating work of the Spirit.  
(2 Thess 2:13)
- f. it is to share God's glory.  
(1 Thess 2:12; 2 Thess 2:14; 1 Peter 5:10)
- g. it is to sonship.  
(1 John 3:1)
- h. it is to holiness.  
(Rom 1:7; 1 Cor 1:2; 1 Thess 4:7; 2 Thess 2:13; 2 Tim 1:9; 1 Pet 2:9)
- i. it is to suffering.  
(James 2:5-7; 1 Peter 2:20-21)
- j. it is permanent.  
(Rom 11:29)

4. The Result of Regeneration is Conversion.

Key Text: Acts 11:18

1. Conversion is a change of life-direction.

(Matt 18:3; Mark 4:12; Luke 22:32; Acts 3:19; 28:27; James 5:19-20)

2. Faith is a part of conversion.

a. it is commanded.

(Mark 1:15; Acts 16:31; 19:4)

b. it is a gift.

(Eph 2:8-9; Phil 1:29)

c. it brings salvation

(Acts 11:21; 16:31; Rom 3:22; 10:9; 1 Cor 1:21; Gal 3:22; 1 Tim 4:10)

3. Repentance is a part of conversion.

a. it is commanded

(Mark 1:15; 6:12; Acts 2:38; 3:19; 17:30; 20:21; 26:20)

b. it is a gift.

(Acts 5:31; 11:18; 2 Tim 2:25)

c. it involves

(i) sorrow

(Joel 2:12-13; Acts 8:22; 2 Cor 7:10)

(ii) confession

(Ps 51; Luke 19:8-9; Acts 19:18)

(iii) restitution

(Luke 3:8; 19:1-9; Acts 26:20)

4. Conversion is an ongoing attitude.

(2 Cor 7:9-10, 12:21; Rev 2:5, 16: 3:3)

5. The Result of Conversion is Sonship.

Key Text: Gal 4:4-6

1. This involves inclusion in the trinity.

a. God is known as the Father.

(Rom 8:15; Gal 4:6; 1 John 3:1; Rev 21:7)

b. through the Sonship of Jesus.

(Rom 8:17; Gal 3:26; 4:4-6)

c. by the Holy Spirit.

(Rom 8:14-15; Gal 4:6)

2. It is through adoption

(Rom 8:15; Gal 4:5; Eph 1:5)

3. It includes all the benefits of salvation

- (a) forgiveness (Eph. 4:32)
- (b) peace with God (Rom. 5:1)
- (c) reconciliation (Rom. 5:8,10)
- (d) the liberty of the children of God i.e. friendship, intimacy, joy (Rom. 8:14-16)
- (e) providential Fatherly care (Matt. 6:25-34 ; Phil. 4:19)
- (f) discipline in love (Heb. 12:5-11)
- (g) favour (cf. John 15:14-15)
- (h) eternal inheritance : ‘joint heirs with Christ’ (Rom. 8:17 cf Gal. 3:26, 29; 4:7).

**Lectures 25 and 26      Glory Revealed**

1. God Restores Our Relationship with him through Reconciliation.

Key Text: 2 Cor 5:18-19

1. Reconciliation is God’s initiative.  
(Rom 5:8-10; 2 Cor 5:16-21; Eph 2:14-18; Col 1:19-20)
2. It is aimed at doing away with our hostility to God.  
(Rom 5:10; Col 1:21; James 4:4)
3. It is accomplished by the death of Christ.  
(Rom 5:10; 2 Cor 5:21; Eph 2:16; Col 1:20)
4. It saves us from the wrath of God.  
(Rom 5:9; 2 Cor 5:11; Eph 2:3; 1 Thess 1:10)
5. Reconciliation is to be received.  
(Rom 5:11; 2 Cor 5:20)

2. God’s Act of Justification Restores Our Glory.

Key Text: 2 Cor 3:9

1. The nature of justification.

**I AM ACCEPTABLE TO GOD (ie JUSTIFIED) BECAUSE-**

- |  |   |   |
|--|---|---|
| 1. Christ died for me  | T | F |
| 2. The scripture says I am                                   | T | F |
| 3. I am filled with the Holy Spirit                          | T | F |
| 4. I have a sense of joy and peace                           | T | F |
| 5. Christ bore my sins on the cross                          | T | F |
| 6. Christ lives in me  | T | F |
| 7. The Spirit bears witness with my Spirit                   | T | F |
| 8. Christ perfectly fulfilled the law on my behalf           | T | F |
| 9. Christ suffered the penalty of the law for me             | T | F |
| 10. I have been born again                                   | T | F |
| 11. I have experienced the reality of God’s love in my heart | T | F |
| 12. I feel the Lord’s presence with me                       | T | F |
| 13. I am walking in the Spirit                               | T | F |
| 14. The cross covers all my sin, past present and future     | T | F |
| 15. If I do sin, I confess it                                | T | F |
| 16. Christ’s saving work is totally sufficient for all sin   | T | F |
| 17. I pray everyday  | T | F |
| 18. No sin can change my relationship with God               | T | F |
| 19. I believe in the grace of God towards me                 | T | F |
| 20. I believe in the life of God within me.                  | T | F |

2. The subjects of justification.

- a. the ungodly.  
(Isa 53:11; Rom 4:5; 1 Cor 6:9-11; 1 Tim 1:13-15; Titus 3:3-7)
- b. those who appeal for mercy.  
(Luke 18:9-14)

3. The basis of justification

- a. God's love.  
(1 John 4:10-18)
- b. God's righteousness.  
(Rom 3:19-26)
- c. the work of Christ.  
(Rom 3:25; 5:12-21)

4. Justification and faith.

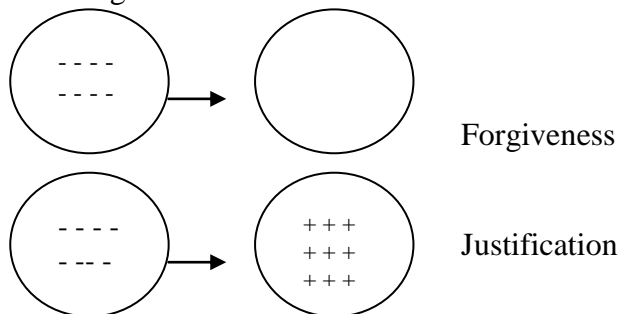
- a. justification is through faith.  
(Rom 3:26; 4:16, 22; 5:1; Gal 3:24)
- b. faith is not the cause of justification.
- c. faith is a gift.  
(Acts 3:16; Rom 12:3; Eph 2:8-9; 6:23; Phil 1:29; Heb 12:2; 2 Pet 1:1)

5. Justification and good works.

- a. works do not justify.  
(Rom 3:20, 28; 4:4-5; Gal 2:16; Eph 2:8-9; 2 Tim 1:9; Titus 3:5)
- b. works follow as the fruit of justification.  
(John 3:21; Eph 2:10; 1 Thess 1:3; Titus 3:8; James 2:14-26)

6. The benefits of justification.

- a. freedom from guilt.  
(Rom 8:1)
- b. full forgiveness.  
(Rom 4:6-8)
- c. positive righteousness



- d. access to God.  
(Rom 5:1-2)
- e. adoption to sonship.  
(Rom 8:15-17; Gal 4:5-6; Eph 1:5-6)
- f. eternal life.  
(Rom 5:18; 6:23)

3. God's Action in Sanctification Makes Us Holy.                      Key Text: John 17:17-19

1. The nature of sanctification.

- a. separation from sin.  
(Ezra 6:21; Isa 52:11; 2 Cor 6:17; 2 Tim 2:19; Rev 18:4)
- b. separation to God.  
(Ex 22:31; Deut 7:6; Isa 62:12; Jer 2:3; Luke 1:74-75; 1 Cor 3:17; Eph 1:4; Heb 12:10; 1 Peter 2:9)
- c. moral cleansing  
(Ex 40:12-13; Lev 16:4; Ezek 36:25-27; John 3:5; 13:10; 15:3; 1 Cor 6:9-11; Eph 5:25; Titus 3:5; 1 Peter 2:9)
- d. purity  
(Ps 24:4; Matt 5:8; Phil 4:8; 1 Tim 5:22; James 3:17; 1 John 3:2-3)
- e. holiness  
(Rom 6:19-22; 2 Cor 1:12; Col 1:22; Heb 12:10, 14; 1 Pet 1:15-16; 2 Pet 3:11)

2. The basis of sanctification.

- a. God (Father) is holy  
(Ps 78:41; John 17:11; 1 Pet 1:15-16)
- b. Jesus is the Holy Son of God  
(Luke 1:35; Acts 3:14)
- c. the Spirit of God is holy  
(Ps 51:11; Rom 1:4; 8:1-11; Gal 5:16-25)
- d. God desires fellowship with his people  
(Lev 11:44-45; Ps 17:15; Eph 4:24; 5:26-27; Col 1:23; Titus 2:14; Heb 12:10; 1 Pet 1:15-16; 2:5,9; 2 Pet 1:4)

3. Sanctification is a trinitarian action.

- a. God (Father) sanctifies us.  
(Eph 1:4; 1 Thess 4:3; 5:23)
- b. Jesus sanctifies us.  
(Eph 5:25-26)

- c. the Holy Spirit sanctifies us.  
(1 Cor 6:11; 2 Thess 2:13; 1 Pet 1:2)
  - d. Christ is our sanctification.  
(Acts 26:18; 1 Cor 1:2, 30)
4. The means of sanctification.
- a. the sacrifice of Christ  
(Lev 16:1ff; Eph 5:25-26; Heb 10:10; 13:12)
  - b. the Word of God  
(John 15:3; 17:17; Eph 5:25-26; 1 Tim 4:5)
  - c. the Spirit of God  
(Rom 15:16; 1 Cor 6:11; Eph 4:30; 1 Thess 4:7-8; 2 Thess 2:13; 1 Pet 1:2)
5. The time of sanctification.
- a. event  
(1 Cor 1:30; 6:11; Eph 5:25-26; Col 1:2; 3:12; Heb 2:11; 9:13-14; 10:10, 29; 13:12)
  - b. status: “saints”  
(Rom 1:7 etc.)
  - c. process  
(Rom 6:11; 12:1-2; 2 Cor 7:1; Phil 4:8-9; Heb 12:4)
6. The goal of sanctification: Christ likeness.  
(Rom 8:29-30; 2 Cor 3:18; 1 John 3:1-3)



**Lecture 27      Glory Restored**

1. The Glory of the New Covenant. Key Text: 2 Cor 3:1-11
  1. The new covenant promises are unilateral.  
(Jer 31:31-34; Ezek 36:26-27 “I will”...)
  2. The new covenant is eternal.  
(2 Sam 7:16; 23:5; Isa 59:21; Jer 32:40; 50:5; Ezek 37:26; Heb 8:6-12; 9:15; 13:20)
  3. The content of the new covenant is eternal life.  
(John 3:15-16, 36; 5:24, 39-40; 6:40, 47; 10:28; 11:26; 17:2; Rom 5:21; 6:23; 1 Tim 1:16; 2 Tim 1:10; 1 John 5:13; Jude 21)
  
2. God’s Promises Secure Our Salvation. Key Text: 1 Thess 5:23-24.
  1. God cannot break his promises.
    - a. he cannot lie.  
(Num 23:19; 1 Sam 15:29; Rom 3:4; 2 Tim 2:13; Titus 1:2; Heb 6:18)
    - b. his promises do not fail.  
(Josh 21:45; Rom 4:21; 1 Cor 1:9; 1 Thess 5:24)
    - c. his word is effective.  
(Isa 55:10-11; Eph 1:9, 11)
  2. The work of Christ is complete.  
(John 19:30; 2 Cor 1:18-20; Heb 9:26; 10:14)
  3. The Spirit assures us of our salvation.
    - a. the gift of the Spirit is a guarantee.  
(Eph 1:13-14; 2 Cor 1:21-22)
    - b. the Spirit witnesses of our sonship.  
(Rom 8:15-16; Gal 4:6; 1 John 4:13)
  
3. God’s Grace Will Preserve Us. Key Text: John 10:27-29  
(Jer 32:40; John 5:24; 6:38-40; Rom 8:30, 38-39; 1 John 3:9; 5:13, 18)
  
4. Only God’s Children Persevere. Key Text: 1 John 3:9
  - a. false believers will be exposed.  
(Matt 7:21-23; John 6:64, 70; Gal 2:4; 2 Cor 11:14-15, 26; 2 Pet 2:1-3; Jude 4,19)
  - b. the unregenerate fall away.  
(Matt 24:9-12; Mark 4:1-20; 1 John 2:19)

c. the elect endure to the end.

(Matt 24:13; Luke 8:15; 21:19; Rom 5:3; 1 Cor 9:12b, 2 Tim 2:10; Rev 13:10; 14:12)

5. The Warning Texts of the Bible are for our Strengthening.

Key Text: Heb 12:7-11

1. The warnings are addressed to Christians.

(Gal 5:2-4; Heb 2:1-3; 3:12; 6:1-8; 10:26-31)

2. They are followed by assurance of perseverance.

(1 Cor 10:13; Heb 6:9-10; 10:39)

## Lecture 28 Glory Fulfilled

1. The “Last Things” Fulfil God’s Eternal Plan In Christ.      Key Text: Rev 22:13
  1. At the End Jesus will fill all things with the glory of the Father.
    - a. he will head up and fill all things.  
(Eph 1:10; 22-23; 4:10)
    - b. this fullness is the communication of the life of Christ.  
(Eph 1:22-23; Col 1:19; 2:9-10; 3:11)
    - c. God the Father then will be “all in all.”  
(1 Cor 15:28; Eph 1:23)
  2. The End has come in Jesus.
    - a. he is the origin and the goal of God’s creation.  
(Col 1:16-17; Rev 1:8, 17; 2:8; 21:6; 22:13)
    - b. the “last days” came with Jesus.
      - (i) as the fulfilment of end-time prophecy.  
(Isa 9:1-7; 11:1-9; 42:1-9; Micah 5:2-5; Zech 9:9; Mal 3:1)
      - (ii) in the action of the Kingdom of God.  
(Matt 11:2-6; 12:28; Mark 1:14-15; Luke 4:16-21)
    - c. since the gift of the Spirit at Pentecost we are in the “last days”  
(Acts 2:17; Heb 1:2; 9:26; James 5:3; 1 Pet 1:20; 2 Pet 2:3; 1 John 2:18)
2. The Book of Revelation Unveils the Present and Coming Glory of Jesus Christ.      Key Text: Rev 1:1
  1. The contents of the book of Revelation have their origin in Jesus’ relationship with the Father.
    - a. it is given to Jesus by God to be made known to his servants.  
(Rev 1:1)
    - b. God and Jesus (the Lamb) are linked.  
(Rev 1:1-2, 9; 3:2, 12; 5:13; 7:15-17; 11:15-17; 12:5, 10; 14:4; 19:9; 20:6; 21:22-23; 22:3)
  2. The book of Revelation is about the testimony of Jesus.
    - a. his self-revelation  
(Rev 1:2; 19:10; 22:16)
    - b. testimony to Jesus  
(Rev 1:9; 6:9; 11:7; 12:11, 17; 17:6; 20:4)

3. The book of Revelation unveils the post-ascension identity of Jesus.
  - a. glorious.  
(Rev 1:12-16)
  - b. Lord of the Church.  
(Rev 1:20-3:22)
  - c. reigning King (present and future)  
(Rev 11:15; 12:10; 17:14; 19:11-16; 20:4; 6)
  - d. Lamb of God.  
(Rev 5:6ff; 7:9f; 14:1ff; 17:14; 19:7ff; 22:1,3 etc)
  - e. Word of God.  
(Rev 19:13)
4. The book of Revelation is not a prediction about future history.
  - a. its centre is not earth but heaven, where Christ is.  
(Rev 4:1-5:14; 8:1-5; 15:1-8; 19:11-16; 21:1-2 etc.)
  - b. it unveils how the death and resurrection of Christ decides the nature of things to come.  
(Rev 1:5-18; 2:8; 5:5-6, 9; 7:14; 12:11; 13:8)
  - c. all Christians live in the gospel era where these things “must soon take place”  
(Rev 1:1)

3. Death Translates Believers To A Higher Glory. Key Text: Phil 1:21-24

1. Believers pass into the presence of God.  
(Luke 16:9; 23:43; Heb 12:22; Rev 6:9; 7:9; 14:3)
2. This is a better state than our earthly experience.  
(2 Cor 5:8; Phil 1:21-23)
3. There is no interruption with our fellowship with Christ.
  - a. to speak of Christians “falling asleep” indicates victory over death.  
(John 11:11; Acts 7:60; 1 Cor 7:39; 11:30; 15:6, 18, 20; 1 Thess 4:14-15)
  - b. no biblical texts support a doctrine of cleansing from sin through suffering (purgatory)
    - (i) 2 Maccabees 12:43-45 is not scripture.
    - (ii) Matthew 12:32, does not relate to believers.
    - (iii) 1 Cor 3:15 is about loss of reward.
4. This is apparently a bodiless state.  
(2 Cor 5:3; heb 12:212; Rev 6:9)
5. The New Testament hope is not this intermediate state but the return of Christ.

## 1124 DOCTRINE 1

### Lectures 29 and 30 Glory Fulfilled

1. The Second Coming is the Centre of Christian Hope. Key Text: 2 Tim 4:8
  1. It is the transition point from the concealed heavenly reign of Christ to the revelation of his glory upon the earth.
    - a. (**apocalypsis**: unveiling) - it removes those things which now obstruct our vision of Christ.  
(1 Cor 1:7; 2 Thess 1:7; 1 Pet 1:7,13; 4:13).
    - b. (**epiphaneia**: appearance, manifestation) – it is a coming forth out of a hidden background with the rich blessings of salvation.  
(2 Thess 2:8; 1 Tim 6:14; 2 Tim 4:1,8; Tit 2:13).
    - c. (**parousia**: presence) – it results in his powerful presence  
(Matt 24:3,27,37; 1 Cor 15:23; 1 Thess 2:19; 3:13; 4:15; 5:23; 2 Thess 2:1-9; James 5:7-8; 2 Pet 1:16; 3:4,12; 1 John 2:28.)
  2. It is the final stage of Jesus' exaltation.
    - a. Jesus will return in person, not as some life-force or cosmic principle.  
(Acts 1:11; 1 Thess 4:16 etc)
    - b. a public and visible bodily return is indicated.  
(Acts 1:11; 3:20-21; Heb 9:29; Rev 1:7)
    - c. cosmic in scope.  
(Matt. 24: 7, 29; 2 Pet. 3: 10ff; Rev. 6: 12-17, 8: 5).
    - d. glorious and triumphant.  
(Matt 24:30; 25:31-46; 1 Cor 15:25; 1 Thess 3:13; 4:16; 2 Thess 1:7,10; Rev 19:11-16)
2. The Time of the Second Coming. Key Text: Matt 24:36-44
  1. Christians are to expect the soon return of Christ.  
(Matt 24:43; Luke 21:28; Rom 13:20; 1 Cor 7:29; Heb 10:37; James 5:8-9; 1 Pet 4:7; Rev 1:1, 3; 3:11; 22:7,12,20)
  2. This is a conscious expectation.
    - a. eager.  
(Rom 8:19-25; 1 Cor 1:7; Phil 4:5)
    - b. conscientious.  
(Matt 25:5; Luke 12:45-46; 19:12; 2 Thess 2:7; 2 Pet 3:12-14)

- c. motivating holiness  
(Matt 24:42-51; 25: 13; 1 Cor.15: 52; 1 Thess. 5: 2-3, 8; 2 Pet 3:11-14; 1 John 2:28.)

3. The precise time is unknown.

- a. not revealed.  
(Matt 24:36-44; Mark 13:32-33; Acts 1:7)
- b. incalculable.

3. Events Accompanying the Second Coming.

Key Text: Matt 24:1-14

1. The calling of the Gentiles.

- a. the gospel preached to all people groups in such a way that they have opportunity to accept it  
(Matt 24:14; Mark 13:10; Rom 11:25).
- b. the New Testament considers this to be fulfilled.  
(Rom. 15: 19, 23; Col. 1: 16, 23; 2 Tim. 4: 7).

2. The conversion of the fulness of Israel.

(Zech 12:10; 13:1; 2 Cor 3:15-16; Rom 11:25-29.)

3. The great tribulation and great falling away.

- a. Matt 24:9-12,21-24; Matt 13:9-22; Luke 21:22-24; 2 Thess 2:3; 1 Tim 4:1; 2 Tim 3:1-5; Rev 6:9; 7:13-14.
- b. this is part of the ongoing suffering of God's children  
(John 15:18 f, 1 Cor 7:26; 2 Tim 3:12; Rev 2: 9-10; 3: 10; 7:14 ff; 13:10.)

4. Signs of the End

- a. Jesus addressed this to his disciples: "you"  
(Matt. 24: 4,6,9,15,20,23,26,32,33).
- b. wars, famines, earthquakes - the time of the Coming of Christ  
(Luke 21:10-11; Lev 6:12; 18:8)
- c. false prophets and false Christs  
(Matt 24:10-11,24; 1 Tim 4:1; 2 Tim 4:3-4; 2 Thess 2:3,9).
- d. fearful astronomical events  
(Matt 24:29-30; Mark 13:14-25; Luke 21:25-26). N.B. Acts 2:18-20 fulfilled.
- e. an unprecedented increase in lawlessness  
(Matt 24:12; Luke 21:9; 1 John 2:18; 1 Tim 4:1; 2 Tim 3:1)
- f. such things occur throughout history.
- g. the signs point to the collapse of the present order.

4. The Rapture. Key Text: 1 Thess 4:13-17
1. The rapture is the snatching away of believers from the earth.  
(Matt 24:31; 1 Thess 4:17)
  2. Some Christians teach two raptures.
    - a. a secret rapture for saints prior to the great tribulation.  
(Matt 24:40-41; Luke 17:34; John 14:3; 1 Thess 1:10; 4:15-17; Heb 9:28; Rev 7:14)
    - b. public return of Christ with the saints.  
(Matt 24:30; Luke 17:24; 1 Thess 3:13; 4:14; 2 Thess 1:7-8; Rev 1:9)
  3. This view is questioned by others.
    - a. the “rapture” is mentioned **after** the Second Advent.  
(Matt.24: 29-44; Luke 17: 30-34)
    - b. unbelievers are taken **in judgement** at the coming of the Lord.  
(Matt 24:36-41)
    - c. the ‘wrath to come’ is not temporal suffering but the Last Judgement  
(2 Thess 1:7-9).
    - d. 1 Thessalonians 4:14 focuses on the return with Jesus of those who have already died, not ‘raptured’ as believers.
    - e. it is the New Testament expectation that Christians will experience the days of distress (Matt 24:22) and the time of Antichrist (2 Thess 2:15).
    - f. Christians are to set their hope for glory on the Second Coming.  
(1 Cor 1:7; 2 Thess 1:6-7; Tit 2:13 etc)
5. The Appearance of Antichrist. Key Text: 2 Thess 2:1-12
1. The term “antichrist”
    - a. ‘instead of’; ‘in place of’. He brings the Adamic claim to be equal to God to its peak by imitating Christ.
    - b. ‘against’; ‘opposed to’. Since he is a satanic substitute for Christ he is ‘against’ Christ.
  2. The nature of antichrist.
    - a. personal.  
(2 Thess 2:3-4)
    - b. both singular and plural.  
(1 John 2:18,23; 2 John 7)
    - c. deceiving.  
(2 Thess 2:10; 1 John 2:21; Rev 13:14)

- d. powerful.  
(2 Thess 2:9; Rev 13:3, 7-8; 17:13)
- e. Satanic.  
(2 Thess 2:9; Rev 13:2, 14, 16:12-13)
- f. false religion.  
(2 Thess 2:4; 1 John 2:19; Rev 13:8,12)
- g. opposed to all the purposes of God.  
(2 Thess 2:3-4; Rev 13:6; 17:13-14, 19:19)
- h. doomed to destruction.  
(2 Thess 2:3; Rev 17:8; 19:20)

3. The identity of the antichrist.

- a. various human figures have been suggested.  
(Nero, the Pope, Napoleon, Hitler, Bill Gates)
- b. 666 is 'the number of man' i.e. one short of perfection. (Rev 13:18)

6. The Place of Israel.

Key Text: Rom 11:15-16

1. Some Christians Believe Present Day Israel is a fulfilment of Biblical Prophecy.

- a. God promised the land to Abraham and his posterity: 'the whole land of Canaan will belong to your descendants forever'. (Genesis 17:8)
- b. the prophets predict a return from an exile among the **nations**.  
(Isa.11:12; Ezek. 11:16-17; 12: 14; 17: 21.)
- c. this is distinct from the restoration from exile in the **nation** of Babylon.  
(Jer. 29:10; Ezek. 37: 11f; Zech. 8: 1-9.)
- d. The nature of the return from Babylon does not fit the glory described in the prophetic predictions.  
(Isaiah 40-55 cf. Neh.1)
- e. the conditions under which the modern nation-state of Israel was formed, and how it has been preserved, are nothing short of miraculous.

2. Arguments against this conclusion.

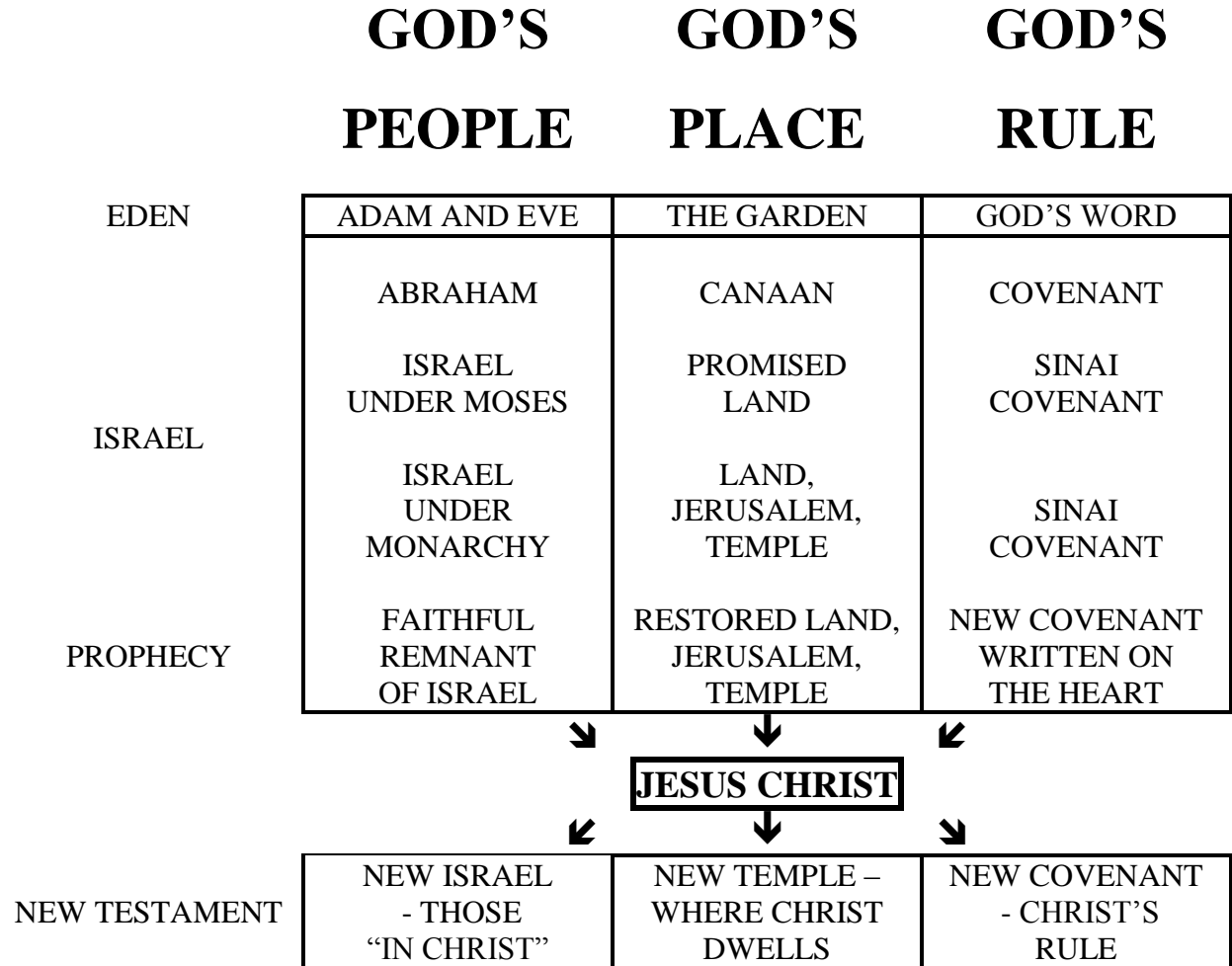
- a. exile to Babylon **is** exile to the nations  
(Ps. 44: 10 - 11; Jer. 30: 10f; 31:10; 46: 27f; Ezek. 20: 34; 36: 19-20.)
- b. the New Testament applies the prophecies of a return to the building up of the church. i.e. the gathering of all nations to Jesus as Messiah.  
(See Acts 15: 16-17 interpreting Amos 9: 11-12.)
- c. Old Testament terms applied to Israel are transferred to the church.  
(Ex 19:5-6 ⇔ 1 Pet 2:5, 9; Hos 2:23 ⇔ 1 Pet 2:10)



- d. Paul follows this course, terms addressed to Israel in the Old Testament are used of Christians.  
(Acts 15:9; Rom 2:29; 4:11; 2 Cor 3:3; 6:2; Gal 3:24-29; Phil 3:3)
  - e. Old Testament restoration centres on recognition of the Messiah, something the modern secular state of Israel refuses to do.
  - f. the inheritance of Abraham (Genesis 17:8) is eternal and heavenly.  
(Rom 4:13; Heb 3-4; 11:8-16; 1 Pet 1:3-5)
3. Jesus, Israel and prophecy.
- a. Jesus never applied Old Testament prophecy to himself as a restorer of Jewish political sovereignty.
  - b. Jesus never speaks of a time of political independence for Israel.
  - c. Jesus taught that the role of the Jewish nation as the people of God was being transferred to the people who accepted him as Messiah. For example, in the parable of the tenants in the vineyard.  
(Matt. 21: 33-46; 21:41,43; 8:10-12 ⇒ Isa 43:5-6; Ps 107:3)
  - d. Jesus treated his followers as the real people of God.  
(Luke 12:32 ⇒ Ezek 34; John 15:1-5 ⇒ Hos 10:1)
4. Jesus is the true Israel
- a. he fulfils the prophecies spoken to Israel in the Old Testament.  
(Isa 60:1-6 ⇒ Matt 2:11; Hos 11:1 ⇒ Matt 2:15)
  - b. he applies to himself Old Testament texts related to Israel.  
Deut 6-8 ⇒ Matt 4: 1-11; Ps 22:1 ⇒ Matt 27:46)
  - c. Jesus and the Gospel writers appropriate to him titles used of Israel.  
(Isa 42:1-4 ⇒ Matt 12:15-21; Dan 7:13 ⇒ Matt 26:64; Ps 118:22 ⇒ Matt 21:42)
  - d. he fulfils the destiny of Israel in himself.  
The covenant curses fall on him.  
(Gal.3:13; 2 Cor.8:9; Isa 53:8; Dan.9:26).  
He thus atones for Israel as the Servant of the Lord. By dying as Israel he dies representatively for the world, whom Israel had represented by her call.  
(Gen.12:2-3; Exodus 19:5-6).  
His resurrection reconstitutes Israel, he is the new Temple,  
(Matt.26:61; John 2:19; 4:24-26) where true worship is offered (Hebrews 12:18-24).
5. Israel today.
- a. the state of Israel is not a specific fulfilment of Old Testament predictions, but it is within God's providential care for his people.

- b. Jewish people must believe in Jesus to be saved.  
(Acts 3:19-21; Rom:1:16-17; 2:9-11; 3:22-23; 10:12 etc.)
- c. God's plan for Israel.
  - (i) God has not rejected Israel  
(Rom 11:2)
  - (ii) Jews shall be reached through believing Gentiles  
(Rom 11:11-14)
  - (iii) God's glory in the church will cause a turning to Jesus as Messiah  
(Rom 11:14, 30-31)
  - (iv) many Jews will be saved  
(Rom 11:12, 17-24, 26-27).
  - (v) this is a present expectation  
(Rom 9:1-3; 10:1-2; 11:11-14, 26)
- d. Jew-Gentile reconciliation in the Church will convey to the world the depth of God's atoning love in Christ  
(Romans 11:12; Eph. 2:11-21).

## The Kingdom Of God And The Gospel



G. Goldsworthy. (1981). *Gospel and kingdom*. Homebush, Lancer.

Lectures 31 and 32      **Glory Fulfilled**

1. The General Resurrection. Key Text: 1 Cor 15:50-58
1. The history of the doctrine.
    - a. not in the oldest parts of the Bible.
    - b. a wisdom response to suffering.  
(Job 19:25-27; Ps 49:15; 73:24-25; Prov 23:14)
    - c. clearly taught in the prophets.  
(Isa 26:19; Dan 12:1-2)
    - d. accepted by the Pharisees.  
(Acts 23:6-8)
    - e. taught by Jesus.  
(Matt 22:23-33; John 5:25-29; 6:39-40,44,54; 11:24-25; 14:3; 17:24.)
  2. It is the work of the trinity.
    - a. God raises the dead  
(Matt 22:29; 2 Cor 1:9).
    - b. the Son raises the dead  
(John 5:21,25,28-29; 6:38-40; 44,54; 1 Thess 4:16).
    - c. this is an authority which the Father has given to the Son  
(Matt.28:19; John 17:2).
    - d. the Holy Spirit gives life to mortal bodies .  
(Rom:8:11).
  3. It is a physical or bodily resurrection.
    - a. it is not a spiritual resurrection.  
(Rom 8:11; 2 Tim 2:18).
    - b. it is patterned after the bodily resurrection of Jesus.  
(1 Cor 15:20,23; Col 1:18).
    - c. salvation must include the body.  
(Rom 8:23; 1 Cor 6:13-20).
    - d. resurrection **means** 'a standing up again' (**anastasis**).

4. The identity of the resurrection body.
  - a. 'resurrection' implies the same body.
  - b. this is stated (Rom 8:11; 1 Cor 15:53)
  - c. it is argued at length (1 Cor 15:36-38, 40-49)
  - d. this picture, along with the example of Christ, implies both continuity and discontinuity.
5. It is a glorified body
  - a. the terms 'incorruption', 'immortality', 'power', 'glory', 'spiritual' all relate to the elevation of the body by the power of God beyond decay and dissolution.
  - b. we must suppose that only in such a body can human beings stand before the glory of God and live.
6. It is a resurrection of both the righteous and the wicked.
  - a. this is clearly taught in Scripture  
(Dan 12:1-2; John 5:28-29; Acts 24:15; Rev 20:13-15).
  - b. the biblical focus is on the resurrection of the just, for this alone is saving.

## 2. The Millennium.

Key Text: Rev 20:1-6

1. Christians hold a variety of views.
  - a. postmillennialism.
    - (i) Jesus will return after the millennium.
    - (ii) the world is first transformed by the spread of the gospel.  
(Isa 45:22-25; Hos 2:23; Matt 16:18; Mark 13:10; Rev 7:9)
    - (iii) the millennium is the age of the church.
  - b. premillennialism (historic)
    - (i) Jesus will return before the millennium
    - (ii) he will reign on earth from Jerusalem  
(Isa 11:6-7)
    - (iii) Christians will reign with him  
(Rev 19)
    - (iv) Satan is destroyed after the millennium  
(Rev 20:7-10)
  - c. premillennialism (dispensational)
    - (i) Jesus will return before the millennium
    - (ii) he will reign on earth from Jerusalem  
(Isa 11:6-7)

- (iii) Christians will reign with him  
(Rev 19)
  - (iv) the Temple and sacrifice will be restored  
(Ezek 45:17; Zech 14:16)
  - (v) Israel will be saved
  - (vi) the rapture occurs either three and a half years or seven years prior to the millennium
  - (vii) Satan is destroyed after the millennium  
(Rev 20:7-10)
- d. amillennialism
- (i) Jesus will return after the millennium
  - (ii) the millennium of Rev 20 is symbolic of the present heavenly reign of Christ
  - (iii) the resurrection of Rev 20:4 is spiritual
  - (iv) Satan is currently bound because of Christ's victory on the cross  
(Matt 12:29; John 12:31-32; Col 2:15)
  - (v) Satan is put away at the Second Coming  
(Rev 20 7-10 = 19:17-21).

### 3. The Last Judgement.

Key Text: Rev 20:11-15

#### 1. The Judge is Jesus

- a. it is the last stage of his exaltation.  
(Matt 25:31-32; John 5: 26 - 27; Acts 10:42; 17:31; Phil 2:10; 2 Tim 4:1)
- b. this is an honour conferred on the Son by the Father as a reward for his atoning work.  
(Matt 28:18; John 5:27; Phil 2:9-10).
- c. it completes the salvation of his people.

#### 2. The elect assist Jesus as agents

- a. The angels assist Jesus as agents.  
(Matt 13:41-42; 24:31; 25:31)
- b. the saints will sit and judge with Christ as part of their union.  
(Ps 149:5-9; 1 Cor 6:2-3; Rev 20:4)

#### 3. The parties that will be judged

- a. fallen angels  
(Matt 8:29; 1 Cor 6:3; 2 Pet 2:4; Jude 6)

- b. all people  
(Ps 50:4-6; Matt 12:36-37; 25:32; Rom 14:10; 2 Cor 5:10; Rev 20:12)
  - c. the sins of believers will be revealed as **pardoned** sins cf. John 5:24.
4. The time of the judgement
- a. at the end of history  
(Matt 13:40-43; 2 Pet 3:7).
  - b. it will be a fruit of the coming of Jesus  
(Matt 25:19-46; 2 Thess 1:7-10; 2 Pet 3:9-10)
  - c. it will immediately follow the resurrection  
(Dan 12:2; John 5:28-29; Rev 20:12-13).
5. The standard of judgement
- a. this is the revealed will of God.
  - b. Gentiles who have not heard the Gospel will be judged by the law of nature inscribed on their hearts  
(Rom 2:12-16).
  - c. Israelites before Christ will be judged in terms of the Old Testament revelation.  
(Rom 2:12-16)
  - d. those who have heard the Gospel will be judged by their response to the Gospel.
  - e. there will be different degrees of retribution and reward according to the deeds done in the body.  
(Matt 11:20 - 24; Luke 12:47,48; 20:47; Dan 12:3; 2 Cor 9:6).
6. The nature of the judgement
- a. it will take into account the secret thoughts and intentions of the heart.
    - (i) as the heart is the source of motivation it must be judged by God  
(1 Sam 16:7 Rom 2:16 cf. Rom 8:27; 1 Thess 2:4; 1 Cor 4:5 cf. Matt 5:21,27,33).
    - (ii) this involves what it means to be fallen and 'in Adam'.
  - b. it will render to every person according to their works.
    - (i) this is clearly taught in the New Testament  
(Matt 5:11f; 10:32f; 10:41f; Rom 2:5-10; 2 Cor 5:10)
    - (ii) the motive of good works is not the reward, but devoted and humble service to God  
(Luke 17:10 etc).
    - (iii) the reward is a sign or symbol of God's good pleasure  
(Matt 25:21,23,28ff).

- (iv) the reward is God Himself  
(1 Cor 13:12; 2 Cor 5:8).
- (v) this reveals that Gospel pardon is a miracle we could never naturally anticipate.
- c. it will involve a public pronouncement of sentence.
  - (i) it is a revelation of God's righteous judgement before his tribunal and all creation  
(Rom 2:5; 2 Cor 5:10).
  - (ii) it is the public vindication of God and the glory of his grace.
  - (iii) it is a declaration and not an investigation.  
(John 3:18, 36; 1 John 5:12)
- d. it will involve an execution of sentence.
  - (i) the righteous to everlasting blessedness:  
(Matt 25:34)
  - (ii) the wicked to everlasting misery  
(Matt 25:46)
- e. it is final
  - (i) God is supreme Judge: no appeal
  - (ii) God is omnipotent: no resistance
  - (iii) God's decree is inexorable: no pleading  
(Isa.1:5; Ezek.8:18)
  - (iv) the time for mercy is past  
(Rev.14:10)

## 7. The judgement of Christians

- a. by Jesus their shepherd and saviour.  
(Rom 14:10; 2 Cor 5:10)
- b. in terms of deeds as believers.  
(Rom 14:10; 1 Cor 3:5-15; 4:4-5; 2 Cor 5:10)
- c. some will be rewarded.  
(1 Cor 3:14; 2 Cor 5:10)
- d. this seems to involve the nature of welcome at the judgement.  
(Matt 25:24)



#### 4. Hell

Key Text: Mark 9:43-48

##### 1. The origin of hell.

- a. Jesus taught hell was a place 'prepared for the devil and his angels' (Matt 25:41).
- b. hell had no place in God's original purpose for humanity.
- c. there is therefore no true purpose or meaning in hell.

##### 2. The meaning of 'hell'

- a. there is no place of eternal punishment in the oldest parts of the Old Testament. (Job 7:21; 10:21-22; 17:26; Prov 7:27; Ps 139; Ezek 26:20).
- b. a doctrine of final judgement and permanent punishment developed later. (Isa 24:21-22; 66:24; Dan 12:2).
- c. by the time of Jesus the Pharisees accepted a doctrine of eternal punishment.
- d. Jesus spoke of 'hell' as **Gehenna** i.e., the valley of Hinnom, where a perpetually smouldering rubbish dump consumed the waste of Jerusalem (Matt 5:22,29,30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5)
- e. elsewhere this is referred to as a 'furnace of fire' and a 'lake of fire' (Matt 13:42, 50; Rev 20:14-15; 21:8)

##### 3. The sufferings of hell.

- a. Jesus indicates degrees of punishment in hell (Matt 11:21-24; Luke 12:47-48).
- b. the principle here is that responsibility is in direct proportion of knowledge.
- c. it involves exclusion from the presence of God. This must be taken to mean complete loss of the favour of God. (Matt 25:41; 2 Thess 1:9).
- d. the agonies of hell are described in physical terms: 'men will weep and gnash their teeth' (Matt 8:12). Presumably this is an example of hyperbole (cf. Jude 7, 13)
- e. hell is spoken of as eternal punishment (Matt 25:46; Luke 16:26)
- f. it is the second death (Rev 2:11; 20:6, 14; 21:8).
- g. it is the total absence of participation in the glory of God.

#### 4. Universalism

- a. all human beings will attain to heaven.
- b. the positive reasons for this view include:
  - (i) the eternal presence of the love of God will subdue all human resistance.
  - (ii) a universal atonement means universal reconciliation  
(Eph 1:9-10; Col 1:20; Phil 2:10,11).
- c. other reasons for this view include:
  - (i) an eternal punishment of retribution is incompatible with a loving God.
  - (ii) it implies God's purposes have failed.
  - (iii) the images of hell are not literal but symbolic and designed to shock us into repentance now.
  - (iv) the bliss of the saints is incompatible with their knowledge of an eternal hell.
- d. reply to universalism.
  - (i) God's wrath is the expression of his holy love, not in opposition to it.
  - (ii) it is not God but people who fail to reach their goal. God will still have a family.
  - (iii) the scriptures speak of an eternal separation from God, even if the language used of hell is pictorial  
(Matt 25:41, cf. Luke 16:19-31).
  - (iv) it denies the total bias the human heart has against God  
(Jer 17:9).
  - (v) no purpose exists in shocking language if nothing corresponds to it.
  - (vi) the universal texts of the New Testament speak of a universal subjugation of persons to the rule of Christ. This may not be willing.
  - (vii) Jesus taught as though knowledge of eternal punishment was compatible with God's joy, and so it must be for us.

#### 5. Annihilationism

- a. those who are not saved are annihilated.
- b. reasons for this view include:
  - (i) the alternative of eternal punishment is cruel and vindictive.
  - (ii) finite amount of sin cannot deserve infinite torment.
  - (iii) immortality is not natural to man but a gift given by God only to believers
  - (iv) biblical images such as fire and destruction suggest annihilation of existence  
(Matt 25:41; 2 Thess 2:8-9; Jude 7)

- (v) the objects in Gehenna disintegrate, but the fire continues (Mark 9:48).
  - (vi) strict literalism cannot be forced upon the apocalyptic language of Revelation.
  - (vii) 'eternal' in places like Matt 25:46; 2 Thess 1:9 and Heb 6:2 signifies a permanent result to judgement.
  - (viii) eternal torment means to an eternal cosmic dualism.
- c. reasons for rejection this view.
- (i) God's triumph over evil enhances his glory. (Rev 11:15-18; 15:3-4; 16:4-7)
  - (ii) people continue in sin forever so suffer eternally. (Rev 22:11, 15)
  - (iii) to be created in the image of God is to be given an eternal gift.
  - (iv) Revelation expressly states people suffer forever. (Rev 14:10-11; 20:15; 21:8)
  - (v) Jesus spoke of continuity of life in Gehenna 'their worm does not die' (Mark 9:47-48).
  - (vi) the natural sense of the use 'eternal', 'everlasting' and 'forever' suggests an endless period (Isa 33:14; 66:24; Jer 17:4; Matt 18:8; 25:41; Jude 7; Rev 14:11; 20:10).
  - (vii) the parallelism between 'eternal punishment' and 'eternal life' in Matt 25:46 is inescapable.
  - (viii) no orthodox Christian group has taught annihilationism.
  - (ix) the Greek word for 'annihilation' is not used.
  - (x) Jesus was not annihilated on the cross.

## 5. Heaven.

Key Text: Rev 21:22-22:5

### 1. What does heaven mean?

- a. heaven can mean a place. (Gen 1:1, Matt 5:18 etc)
- b. heaven is a virtual synonym for God (Luke 5:18,21; Matt 21:25; John 3:27).
- c. heaven is the home of God. (Matt 6:9, 7:11, 21; 10:32 etc).
- d. heaven is the home of the angels who are God's servants (Mark 13:32; Matt 18:10; Luke 2:13 etc).

- e. heaven is the place from which Christ shall be revealed  
(1 Thess 1:10; :16; 2 Thess 1:7).
  - f. heaven is the place where believers will be for all eternity  
(Matt 6:19-20; Col 1:5; Eph 1:10; 1 Pet 1:4-5 etc).
  - g. heaven is the true home of believers even now.  
(Heb.11:13ff; 1 Pet.2:11; Phil.3:20-21; Col.3:2; 1Jn.5:19)
2. The location of heaven
- Heaven must be a place as well as a state.
- a. at present heaven is separated from the earth.  
(Matt 22:32; Luke 16:22; Acts 1:11; 3:21)
  - b. after Jesus' return heaven and earth will be one.  
(2 Pet 3:10-13; Rev 21:1-4)
  - c. for Christians, heaven is located in terms of the presence of Jesus.  
(John 14:3; 2 Cor 5:8; Phil 1:23; 1 Thess 4:17; Rev 7:17; 21:22-23; 22:3)
3. The nature of heaven
- a. heaven is the fulfilment of God's original intention to dwell with men and women in the most intimate fellowship.  
(Rev 21:3, 7, 22-23; 22:3-5)
  - b. this fellowship is a full share in the glory of the Father-Son love.  
(John 17:20-26)
  - c. it involves perfect knowledge of God  
(1 Cor 13:9-12; 1 John 3:2).
  - d. it includes the destruction of all sin and evil  
(Rev 20:10; 21:4)
  - e. it is a place filled with the glory of God.  
(Rev 21:23; 22:5)
4. Motivation
- a. it should stimulate holiness.  
(2 Pet.3:11, 14; 1Jn.3:2-3)
  - b. it should bring consolation.  
(Rev.21-22)
  - c. it should open us to admonition and warning.  
(Rev.21:8,27; 22:3, 11, 14, 15)

5. Activity in heaven.

- a. life in heaven is characterised by rest and fulfilment.  
(Heb 3:11,18; 4:9-11; Rev 14:13).
- b. worship is a central activity in heaven  
(Rev 19:1-8 etc).
- c. service in the kingdom of God.  
(Matt 25:14-30)
- d. perfected community of fellowship amongst believers and God.  
(Heb 12:22-24; 2 Peter 3:13; Rev. 21:8, 27; 22:11, 15, 27)

