Handouts for

CT 602 - Christian Theology II

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Early Development of the Doctrine of the Holy Spirit

The church believes “in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into heaven.” — Irenaeus, *Against the Heretics* (c. AD 190)

God “sent from the Father the Holy Spirit the Paraclete, the sanctifier of the faith of those who believe in the Father and the Son and the Holy Spirit. That this Rule has come down from the beginning of the Gospel, even before all former heretics, not to speak of Praxeas of yesterday, will be proved as well by the comparative lateness of all heretics as by the very novelty of Praxeas of yesterday.” — Tertullian, *Against Praxeas*, (c. AD 200)

“But we for our part are convinced that there are three distinct existents—Father, Son and Holy Spirit—and we do not believe that any of these is unbegotten except the Father. So the view which asks our approval as the most religious and truthful one is the following: that of all things brought into being through the Word the Holy Spirit is the most honourable and he is first in rank of all the things brought into being by the Father through Christ. And perhaps this is the reason why the Spirit is not called a son of God as well. The only-begotten alone is a son by nature from the very beginning; whereas the Holy Spirit seems to require the Son as an intermediary in respect of his distinct existence . . .” — Origen, *Commentary on John* (third century)

“We believe in one God the Father All-sovereign, maker of all things visible and invisible; And in one Lord Jesus Christ, the Son of God, begotten of the Father, only-begotten, that is, of the substance of the Father, God of God, Light of Light, true God of true God, begotten not made, of one substance with the Father, through whom all things were made, things in heaven and things on the earth; who for us men and for our salvation came down and was made flesh, and became man, suffered, and rose on the third day, ascended into the heavens, is coming to judge living and dead. And in the Holy Spirit. . . .” — Creed of Nicea (AD 325)

*“and the Son” was added when the creed was recited in the third Council of Toledo (AD 589).
Development of the Doctrine of the Holy Spirit

I. The church has had several controversies over the nature and role of the Spirit.

A. Montanism (2nd-3rd century)
   1. A charismatic movement that emphasized the fullness of the Spirit (esp. speaking in tongues and prophecy) and the imminent return of Christ.
   2. Montanus and two female disciples, Priscilla and Maximilla, claimed to be the direct spokespersons of the Paraclete.
   3. They said that their revelations clarified and even superseded the Scriptures.
B. The Arians held that the Spirit was a creature lesser than the Logos, who also wasn’t divine.
C. The Macedonians carried on Arian pneumatology.
   1. Named after their leader and theologian, Macedonius.
   2. Also called the Pneumatomachians (“spirit fighters”) because they fought against the doctrine of the full deity of the Holy Spirit.
   3. Condemned at a synod in 362.
D. Athanasius argued that the close relationship of the Spirit to the Father and the Son signaled that the Spirit was of the same essence.
   1. He also argued on soteriological grounds that the one who makes us “partakers of God” by dwelling in us (theosis) must himself be divine.
   2. Divinity of Spirit was confirmed at the Council of Constantinople in 381.
E. In 1054, Eastern and Western churches split over the filioque clause in the Nicene Creed.

II. The church has swung between acknowledging and ignoring the Spirit.

A. Reformation didn’t focus on the doctrine of the Holy Spirit, but made some contributions.
   1. Some radical Reformation groups elevated direct experiences of the Spirit above Scripture and the church. This led to great excesses.
   2. Luther and Calvin refused to separate the Spirit from the Word and the church.
      a) Calvin emphasized the inner witness of the Spirit as a testimony to the authority of Scripture.
      b) He argued that Christ is present in the Eucharist by means of the Spirit.
   3. Anabaptists spoke more about Spirit than other major Reformation groups did.
      a) They taught that the Spirit was the Inner Word as the Scripture was the Outer Word, and that both testified to the Living Word, Jesus Christ.
      b) Holy Spirit also produces regeneration; they emphasized that believers have new life and that the Spirit enables them to live Christlike lives.
B. Following the Reformation, the Age of Orthodoxy (Protestant Scholasticism) was a very rationalistic period.
   1. The Holy Spirit was much neglected (doctrinally and personally).
   2. But the Spirit found new ways to emerge.
C. The Quakers (founded 1668) emphasized the doctrine of the Inner Light.
   1. Idea that there was a divine spark or presence of the Spirit in everyone.
   2. Believers can rely on the inner presence of the Holy Spirit to grant revelations, give guidance, and produce holy living.
   3. Reliance on this inner guide rather than external observances (no ordinances or sacraments, no ministry, silent worship).
D. The Pietist movement in the Lutheran and Reformed churches (began 1675) re-emphasized the need for the Spirit in order to have a vital faith.
   1. New emphasis on the devotional life.
   2. New emphasis on the need for holiness of life.
   3. Groups influenced by Pietism include the Moravians and the Brethren.
   4. The Moravians influenced John Wesley and the Methodists.

E. Wesley’s contribution to pneumatology was the doctrine of entire sanctification.
   1. Idea that the believer can have an experience of the Holy Spirit in which he or she becomes perfected in the love of God and can avoid willful sin.
   2. Defines sin narrowly as willful transgression of a known law.
   3. This is where the idea of a “second blessing” or “second work of grace” subsequent to conversion began.

F. In the 19th century, interest in the Spirit waned.
   1. Classical liberalism emphasized ethics.
   2. Downplayed the Spirit or interpreted the Spirit in moral/ethical terms.

G. Late nineteenth and twentieth centuries saw renewal of interest in Holy Spirit.
   1. Revivalism emphasized experiential dimension of faith, including instantaneous (sometimes dramatic) conversion, emotional worship, strong devotional life, individualistic faith.
   2. Idea of a second blessing was carried on in the Wesleyan/Holiness tradition.
   3. Also a new version developed in the Keswick Movement (Higher Life or Victorious Life movement) in Britain and America.
      a) Problem was the number of nominal Christians who had supposedly been converted but who showed no evidence of Christlike lives.
      b) Keswick movement called believers to a second crisis experience at which they completely surrender their lives to Christ - called full surrender, total consecration, second blessing, baptism of Holy Spirit (not in Pentecostal sense).

H. The Wesleyan/Holiness tradition and Keswick movement gave birth to the Pentecostal movement in the late 1800s and early 1900s.
   1. Holiness Pentecostals added another experience subsequent to conversion.
      a) Conversion, then entire sanctification, then baptism in the Spirit, with the accompanying sign of speaking in tongues (“glossolalia”).
      b) Church of God (Cleveland, TN), Pentecostal Holiness Church, Church of God in Christ.
   2. Later Pentecostals who weren’t from Holiness background maintained two experiences.
      a) Conversion and then baptism in the Spirit.
      b) Examples: Foursquare Gospel, Assemblies of God.
   3. Pentecostals weren’t welcome in their denominations, so they formed new ones.
   4. Pentecostal movement is called the “first wave.”

I. Two other developments since then.
   1. Later in 1960s, the charismatic movement developed in Episcopal and Catholic churches and spread across denominations.
      a) Most people stayed in their denominations rather than founding new ones.
      b) This is called the “second wave.”
   2. The “third wave” developed independently of the Pentecostal and charismatic movements – focus on “signs and wonders” (Acts 2:43).
      a) C. Peter Wagner and John Wimber – Vineyard movement.
      b) Emphasis on healing, prophecy, demonstrations of power.
   3. Today, worldwide, Pentecostal and charismatic groups are the fastest-growing segment of the church.
The Identity of the Holy Spirit

I. Personhood of the Holy Spirit

A. Referred to as “he” (John 16:13) and “who” (Eph. 1:14).
   1. Ruach is feminine; pneuma is neuter.
   2. As with God the Father, we assume the Spirit doesn’t have gender.
B. The Spirit is another parakletos of the same kind as Jesus (John 14:16-17).
   1. Does for us what Jesus would do if he were here in the flesh.
   2. Jesus is called parakletos in 1 John 2:1.
C. The Spirit has intellect.
   1. Can be lied to (Acts 5:3-4).
   2. Engages in deliberations with church -- “it seemed good to the Holy Spirit and to us” (Acts 15:28).
   3. Expresses our longings to God (Rom. 8:26-27) and communicates God’s thoughts to us (1 Cor. 2:10-14).
D. The Spirit has emotions.
   1. Communicates God’s love to us (Rom. 5:5).
   2. Can be greeted (Eph. 4:30) or “outraged” or insulted (Heb. 10:29).
E. The Spirit has will.
   1. Distributes gifts as he wills (1 Cor. 12:11).
   2. Can be resisted (Acts 7:51).
F. The Spirit assures us that God is our Father (Rom. 8:15-16).
G. The Spirit mediates God’s personal presence in us (1 John 3:24) -- couldn’t be done by an impersonal force.

II. Divinity of the Holy Spirit

A. Spoken of in parallel with God (1 Cor. 3:16-17, temple); Acts 5:3-4 (Ananias and Sapphira).
B. Mentioned with Father and Son in Trinitarian formulas (Mt. 28:18-20; 2 Cor. 13:14 [blessing]; 1 Cor. 12:4-6 [source of gifts]; 1 Pet. 1:2 [involvement with Father and Son in salvation process]).
C. Called eternal (Heb. 9:14; cf. 1:10-12, of God).
D. Said to know everything, even the depths of God (1 Cor. 2:10-11).
E. Agent in creation and regeneration and resurrection (Gen. 1:2; John 3:5-8; Rom. 1:4).
F. The Spirit can be sinned against.
   1. The Spirit can be resisted (Acts 7:51).
   2. The Spirit can be quenched (1 Thess. 5:19).
   3. The Spirit’s aid in the Christian life can be refused (Gal. 3:2-3).
   4. The Spirit can be greeted by sin (Eph. 4:30).
   5. The Spirit can be blasphemed (Mt. 12:31-32; Mk. 3:27-28; Luke 10:12).

III. The Holy Spirit and the Trinity

A. The Spirit is said to “go out” or “proceed” from the Father (John 15:26).
   1. The Spirit is sent by Jesus (John 15:26) or by the Father (John 14:16, 26).
2. After the resurrection, Jesus breathed on the disciples and told them to receive the Holy Spirit (John 20:22).
3. Peter at Pentecost said the exalted Christ had received from the Father the promised Holy Spirit and had poured out the Spirit on the disciples (Acts 2:33).

B. The Spirit is closely identified with the Father and especially with the exalted Christ.
   1. Paul parallels “the Spirit,” “the Spirit of God,” “the Spirit of Christ” and “Christ” (Rom. 8:9-11).
   2. For Paul, being “in Christ” and “in the Spirit” refer to the same reality (Rom. 8:1; Phil. 2:1).
   3. Sometimes Christ and the Spirit are directly identified: “The Lord is the Spirit” (2 Cor. 3:17-18).

C. The Spirit is distinguished from the Father and the Son.
   1. All three persons appear at Jesus’ baptism (Matt. 3:16-17; Mark 1:10-11; Luke 3:21-22).
   2. Jesus had to go away in order for the Spirit to come (John 16:7).
   3. The Spirit testifies to Christ (John 15:26) and glorifies the risen Christ (Acts 19:17; 1 Cor. 12:3; Phil. 3:3; John 16:14) and transforms believers into Christ’s likeness (2 Cor. 3:17-18).
The Work of the Holy Spirit

I. The Spirit is the one who applies salvation to the individual.
   A. Conversion: Spirit convicts of sin (John 16:7-11).
   C. Father, Son, and Spirit come to abide in us (John 14:23-36).
   D. We become partakers in the Son and Spirit (Heb. 2:14; 3:14; 6:4).
   E. The Spirit is the firstfruits of salvation (Rom. 8:23).
   F. The Spirit seals believers as belonging to Christ and is a deposit on their inheritance (a foretaste of the full inheritance later) - 2 Cor. 1:22; 5:5; Eph. 1:13-14.
   G. Possession of the Spirit is the indication that one has become a Christian (Rom. 8:9).

II. The Spirit enables the Christian life.
   A. The Spirit indwells believers (John 14:16-17; 1 Cor. 6:19).
   B. Intercedes for us (Rom. 8:26-27).
   C. Empowers us for witness (Mark 13:11; John 15:26-27; Acts 1:8).
   D. Illumines believers (guides them into truth) and glorifies the Son (John 16:13-14).
   E. Enables believers to resist sin (Rom. 8:5-6).
   F. Produces fruit of Christlike character (Gal. 5:22-23).
   G. Makes us holy (1 Pet. 1:2).
   H. Gives assurance that believers are God’s children (Rom. 8:15-16).
   I. Transforms us into Christ’s likeness (Rom. 8:10-11; 2 Cor. 3:17-18).
   J. Gives assurance of our future resurrection (Rom. 8:11).

III. The Spirit constitutes the church.
   A. Creates the believing community (1 Cor. 12:13).
   B. Indwells the church corporately (1 Cor. 3:16).
   C. Inspired the Scriptures (John 14:26).
   E. Gives gifts to the church to build it up (1 Cor. 12:4-11).
   F. “The Spirit teaches, leads, and empowers the church on the Lord’s behalf” (Grenz 484).

IV. The Spirit is bringing God’s plan of redemption to completion (Rom. 8).
   A. He is the eschatological creator Spirit involved in both original creation and new creation (Grenz).
   B. Idea of “earnest” or “downpayment” or “deposit” or “firstfruits”: Through his work in our lives, he assures us that the fullness of God’s eschatological promises will come.
The Order of Salvation

God’s side (initiative of grace)

Election in Christ
Atonement by Christ

Calling
Illumination/
Enlightenment
Conviction
Enablement

Justification
Forgiveness
Peace
Freedom
Reconciliation
Adoption
Regeneration
Holy Spirit
Eternal life
Assurance
Inclusion in Christ
Inclusion in church
Image of God restored

Sanctification
(Growth in Christlikeness)
Fruit of Spirit
Gifts of Spirit
Preservation (Keeping)
Intercession by Christ

Glorification
Resurrection
Judgment
Perfection
Inheritance
Conformity to Christ

in Christ

Conversion
Repentance
Faith
Confession
Submission
Baptism

Faith
Faithfulness
Discipleship
Obedience
Good works

Worship

Our side (response of faith)

Salvation:

We were saved.
We are being saved.
We will be saved.
Models of Initial Salvation
by Brenda B. Colijn

I. Salvation is God’s answer to the human predicament:

<table>
<thead>
<tr>
<th></th>
<th>Sin is...</th>
<th>Salvation is...</th>
<th>Related theory of atonement</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Alienation</td>
<td>Reconciliation</td>
<td>Moral influence</td>
</tr>
<tr>
<td></td>
<td>(from God, self, others, creation)</td>
<td>Adoption</td>
<td></td>
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<tr>
<td>B</td>
<td>Bondage</td>
<td>Freedom</td>
<td>Christus Victor</td>
</tr>
<tr>
<td></td>
<td>(to sin, self, Satan)</td>
<td>Liberation</td>
<td></td>
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<tr>
<td>C</td>
<td>Condemnation</td>
<td>Justification</td>
<td>Satisfaction</td>
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<td></td>
<td>(guilt)</td>
<td></td>
<td>Penal substitution</td>
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<tr>
<td>D</td>
<td>Depravity</td>
<td>Regeneration</td>
<td>Incarnational</td>
</tr>
<tr>
<td></td>
<td>(moral corruption, distortion of the divine image)</td>
<td>Divinization</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td>Eternal death</td>
<td>Eternal life</td>
<td>Recapitulation</td>
</tr>
</tbody>
</table>

II. Union with Christ is the most comprehensive model of salvation.

A. It’s a real spiritual union with judicial and moral implications (Phil. 3:8-9).
   1. He abides in us and we abide in him (John 15:4; 17:20-26).
   2. To persecute the church is to persecute Christ (Acts 9:5).
   3. Our corporate union with him is like the union between husband and wife (Eph. 5:23-32).
   4. Uniting our bodies with a prostitute is like uniting Christ with a prostitute (1 Cor. 6:15-17).
   5. We’re members of one another because we’re members of Christ (Rom. 12:4-5); we’re the body of Christ (1 Cor. 12:12-27).

B. According to Paul, every dimension of salvation is in Christ:
   1. God has chosen from eternity past to save those who are in Christ (Eph. 1:4).
   2. He has provided atonement for sins through Christ (1 Cor. 1:30).
   3. We become incorporated in Christ when we respond to the gospel in repentance and faith (Eph. 1:13; Rom. 10:9-15).
   4. We are justified in Christ (Gal. 2:17).
   5. We receive all our spiritual blessings in Christ (Eph. 1:3).
   6. We are sanctified in Christ (1 Cor. 1:2).
   7. We will be made perfect or complete in Christ (Col. 1:28).
   8. Our Christian life is life in Christ’s body (1 Cor. 12:12-27).
   9. Our final goal is conformity to the image of Christ individually and corporately (Rom. 8:29; 2 Cor. 3:18) and sharing in his glory at his return (Rom. 5:2).
10. Christ is our life (Col. 3:4; 1 Cor. 15:21).
III. Relational models: reconciliation and adoption

A. Reconciliation is the heart of the gospel message (2 Cor. 5:18-20).
B. In reconciliation, our enmity with God is brought to an end (Rom. 5:10).
C. We who were far off have been brought near and made one in Christ (Eph. 2:11-22).
D. We are made children of God (John 1:12).
E. As adopted children, we can call God “Abba” (Gal. 4:6; Rom. 8:15-16).
F. We have become heirs with Christ (Rom. 8:16-17; 1 Pet. 1:3-5).
G. We also undergo parental discipline (Heb. 12:5-11).

IV. Legal model: justification

A. The paradox of justification is that God justifies the ungodly (Rom. 4:5; 3:21-26).
B. Justification is revealed in Christ (Rom. 3:24-25; 5:18, 19) and is achieved through his death (Rom. 5:6, 9) and resurrection (Rom. 4:25).
C. It is a gift of God’s grace (Rom 3:34; 5:17, 21).
D. Justification is received through faith (Rom. 3:28; 5:1; 10:10; Gal. 2:16).
E. Justification is linked with reconciliation and union with Christ (Rom. 5:9-11; 1 Cor. 1:30; 2 Cor. 5:18-21).
F. To be justified is to have peace with God (Rom. 5:1); to be alive in the Spirit (Rom. 8:10); and to have the hope of sharing God’s glory (Rom. 5:2).
G. Justification issues in works of faith (Rom. 1:5; 2:12-13; Eph. 2:8-10; Jas. 2:14-16).

V. Moral/spiritual models: regeneration; liberation; divinization (theosis)

A. Regeneration is part of God’s renewal of all things (Mt. 19:28; Titus 3:5).
B. Regeneration is being born again or from above (John 3:3, 7); born of God (1 John 3:9; 4:7); born of Christ (1 John 2:29); and born of the Spirit (John 3:5-8).
C. We who were spiritually dead are made spiritually alive in Christ by the Holy Spirit (Eph. 2:1-6).
D. We are a new creation (2 Cor. 5:17).
E. We receive a new nature or new self (Eph. 4:24).
F. We’re his workmanship, created for good works (Eph. 2:8-10).
G. The Holy Spirit comes to indwell us (Ezek. 11:19-20; Titus 3:5).
H. We have been freed from our bondage to Satan (Heb. 2:14-15) and to our own sinful nature (Rom. 8:2) and have been given the Spirit to enable us to live lives that please God (Rom. 8:1-17) and to transform us into Christ’s image (2 Cor. 3:17-18).
I. Our spirits are alive, but our bodies aren’t redeemed yet; that awaits final salvation (Rom. 8:9-11).
J. Divinization (theosis) means participating in God’s nature (2 Pet. 1:4).

1. We were created in God’s image (Gen. 1:27).
2. Our old self has been corrupted or ruined (Eph. 4:22; Col. 3:9).
3. We have been given a new self (Eph. 4:23-24; Col. 3:10).
4. We’re being transformed into the image of Christ (Rom. 8:29; 2 Cor. 3:18).
How Salvation Frees Us From Our False Beliefs
From The Search for Significance(?)

<table>
<thead>
<tr>
<th>False Beliefs</th>
<th>Consequences of False Beliefs</th>
<th>God’s Specific Solution</th>
<th>Results of God’s Solution</th>
</tr>
</thead>
<tbody>
<tr>
<td>I must meet certain standards that I set in order to feel good about myself.</td>
<td>The fear of failure; perfectionism; intensity about your own success; withdrawal from risks; manipulate others to help you succeed.</td>
<td>Because of justification, we are completely forgiven and fully pleasing to God. We no longer have to fear failure.</td>
<td>Freedom from the fear of failure; intensity about the right things; Christ and His Kingdom; love for Christ.</td>
</tr>
<tr>
<td>I must have the approval of certain others to feel good about myself.</td>
<td>The fear of rejection; please others at any cost; sensitive to criticism; withdrawal to avoid disapproval.</td>
<td>Because of reconciliation, we are totally accepted by God. We no longer have to fear rejection.</td>
<td>Freedom from the fear of rejection; willingness to be open and vulnerable; able to relax around others; willingness to take criticism; desire to please God no matter what others think.</td>
</tr>
<tr>
<td>Those who fail are unworthy of love and deserve to be punished.</td>
<td>The fear of punishment; punishing others; blaming others when you fail; dry spiritual life.</td>
<td>Because of propitiation, we are deeply loved by God. We no longer have to fear punishment or punish others.</td>
<td>Freedom from the fear of punishment; patience and kindness toward others; being quick to forgive; deep love for Christ.</td>
</tr>
<tr>
<td>I am what I am. I cannot change. I am hopeless, unless I am in control.</td>
<td>Inferiority feelings, shame, destructive habits, hopelessness, controlling, manipulating.</td>
<td>Because of regeneration, we have been made brand new, complete in Christ. We no longer need to experience the pain of shame or be in control.</td>
<td>Christ-centered self-confidence; joy, courage, peace, desire to know Christ. We leave things in God’s hands. We trust Him.</td>
</tr>
</tbody>
</table>

Because of redemption...

I am deeply loved.
By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. In this is love, not that we loved God, but that He loves us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.
—1 John 4:9-11

I am fully pleasing.
Therefore having been justified by faith we have peace with God through our Lord Jesus Christ.
—Romans 5:1

I am totally acceptable & accepted.
And although you were formerly alienated and hostile in mind, engaged in evil deeds, yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach...—Colossians 1:21-22

I am a new creation—complete in Christ.
...and in Him you have been made complete, and He is the head over all rule and authority...
—Colossians 2:10
NT Teaching on Sanctification
Brenda B. Colijn

I. Terms (Greek *hagiazo* and *hagiazmos*) can have a positional or a progressive sense:
   A. Set apart for divine service (positional) - Mt. 23:17, 19; John 10:36; 17:17, 19; 2 Tim. 2:21.
   B. Ethical or moral purity (progressive) - 1 Thess. 4:3; 1 Pet. 13-16.
   C. Has both past and future tenses - 2 Cor. 6:11; Heb. 10:14; 12:14.
   D. Believers are saints (set-apart ones) who are called to be holy (morally pure) - 1 Cor. 1:2.

II. Significant features
   A. Sanctification is part of God’s working to call out and form a people for his own glory.
      1. We are God’s holy people (1 Pet. 2:9-10); our lives should bring glory to him (Eph. 1:12; 2 Thess. 1:10).
      2. We have a holy calling (2 Tim. 1:9); we are a holy priesthood and a spiritual house (1 Pet. 1:5; Eph. 2:21).
      3. We are the dwelling place of the Holy Spirit corporately (1 Cor. 3:17) and individually (1 Cor. 6:19).
      4. We are called to be holy because God is (1 Pet. 1:15-16); it’s his will for us (1 Thess. 4:3).
      5. God’s purpose is that we will share in his holiness (Heb. 12:10).
   B. Sanctification is based on the completed work of Christ and accomplished in us by the Holy Spirit.
      1. Sanctification is connected with the Father (1 Thess. 5:23-24), Son (1 Cor. 1:2, 30; 6:11; Eph. 5:26), and Spirit (Rom. 15:16; 1 Cor. 6:11; 2 Thess. 2:13; 1 Pet. 1:2).
      2. We were sanctified by Jesus (Heb. 2:11) - through his blood (Heb. 10:29; 13:12), and on the basis of his offering of his body once for all (Heb. 10:10).
      3. Christ set us apart through his death and sanctified us at our conversion (Heb. 10:10, 29; 13:12).
   C. To grow in holiness, we must actively cooperate with the sanctifying work of the Spirit in us (1 Pet. 1:13-16).
      1. We receive sanctification by faith in Christ - Acts 26:18.
      2. We must pursue sanctification (moral purity) - Heb. 12:14.
      3. We should make ourselves slaves of righteousness for sanctification - Rom. 6:19, 22.
      4. We should purify ourselves, perfecting holiness - 2 Cor. 7:1; see 2 Tim. 2:21.
      5. We are sanctified in the truth (God’s word) - John 17:17.
      6. Our activities are sanctified by God’s word and prayer - 1 Tim. 4:5.
   D. The standard of sanctification is Christ (John 17:17, 19; 1 Cor. 1:30; Eph. 4:13, 15; 1 John 2:3-6).
   E. The context of sanctification is the body of Christ (1 Cor. 3:17; Eph. 2:21; 4:7-16; 1 Pet. 1:5, 9-10).

III. Related concepts
   A. Perfection or entire sanctification - Mt. 5:22, 28; 1 Thess. 5:23, 1 John 3:6-10; 4:16-18.
      1. Jesus gave us a perfect standing by the atonement, although we are still “being sanctified” - Heb. 10:14.
      2. We must still “go on toward perfection” - Heb. 6:1.
      3. In this process, we look to Jesus, the “perfecter of our faith” - Heb. 12:2.
   B. Progressive conformity to Christ’s image - Rom. 8:29; 2 Cor. 3:18; see also Eph. 4:15.
   D. Consider ourselves dead to sin (Rom. 6:1-14); present ourselves as living sacrifices and don’t be conformed to world (Rom. 12:1-2); put on new self (Eph. 4:22-23); walk by the Spirit (Gal. 5:16, 25; Rom. 8:12-14); press on toward the goal (Phil. 3:12-14); abide in Christ and obey his commandments (John 15:1-11).
Glorification

I. It is the goal of our salvation (Rom. 8:30) and our inheritance (1 Pet. 1:3-5).

II. The completion of our salvation, when we will be fully conformed to Christ's image.

   A. This will take place at Christ’s return and will be instantaneous (1 Cor. 15:51-52).
   B. At his return, we will be like him and see him as he is (1 John 3:2).
   C. We will attain fullness of knowledge (1 Cor. 13:12).
   D. We will receive resurrection (1 Cor. 15:20, 23).
   E. Our bodies will be redeemed, and we will receive resurrection bodies like Christ’s (Rom. 8:11; Phil. 3:20-21).
   F. We will be spared from the wrath of God in the day of judgment (Rom. 5:9-10).
   G. Involves the transformation of the creation, as well (Rom. 8:18-25); there will be a new heaven and new earth (Rev. 21:1-2).
   H. We will be glorified with Christ just as we have suffered with him (Rom. 8:17).
   I. We will share in his glory at his return (Col. 3:4; 2 Thess. 2:14).
   J. The indwelling Holy Spirit is our pledge of this inheritance (2 Cor. 5:5; Eph. 1:13-14).

III. Heaven (the intermediate state before the resurrection) is not our final hope!
Election and Predestination

I. We should see the foundation of the NT concept of election in the OT concept of election.

A. Deut. 7:6-12 - God chose Israel not because of their worth but because of his love, his covenant faithfulness (hesed) to their ancestors. Their election takes the form of a covenant which they must keep. Thus it’s based on God’s grace but entails human responsibility. Election is primarily a corporate concept. Individuals may participate in the election as they keep the covenant. The law stipulates when individuals must be cut off from the covenant.

B. Election is to special privilege and special responsibilities; it’s often spoken of in parallel with servanthood (Ps. 105:26 - Moses and Aaron; Is. 45:4 - Israel).

C. Election is not exclusive but is meant to benefit the non-elect (starting with Abraham in Gen. 12:1-2). See this in the Law, also, which benefits foreigners living in Israel.

II. In the NT, election is corporate and in Christ.

A. Jesus Christ is preeminently the Elect One, the Chosen One of God, the Beloved, the Servant - Is. 42:1, 6 (prediction of Elect One); Mt. 12:18 (Jesus fulfilled Is. 42:1); Mt. 17:5 (Jesus as beloved Son); Lk. 9:35 (Jesus as elect Son).

B. Election is in Christ (Eph. 1:4, 11).
   1. Those who are united with Christ are elect (Eph. 1:3-14).
   2. He is the Elect (Beloved) One; we participate in the election as we participate in him (v. 6).
   3. Eph. 1:13 implies that we participate in the election as we hear the word and believe in Christ.

C. Election is predominantly corporate rather than individual; individuals participate in the election as they are united with Christ.
   1. See this also in Romans 9-11 (the corporate election of Israel and the Gentiles in history).
   2. Individuals participate in that election as they respond with faith and confession (Rom. 10:9-10).
   3. Individuals can be grafted in or broken off from the “olive tree” of the people of God (Rom. 11:17-24).

III. Predestination

A. Predestination is God’s determination to grant certain blessings to those who are in Christ - being conformed to the image of his son (Rom. 8:29).

B. Romans 8:29-30 says predestination is based on foreknowledge.

C. 1 Peter 1:2 says we were chosen (elected) according to the foreknowledge of God (chosen by God, obedient to Christ, sanctified by Holy Spirit).

D. Rom. 8:29-30 shows sequence of foreknowledge, predestination, call, justification, glorification.
   1. Rom. 10:9-10 suggests that calling happens through hearing the word.
   2. Eph. 1:13 says they were sealed when they heard the word and believed.
   3. In 2 Thess. 2:14 Paul says the Thessalonians were called through his ministry.

IV. In the NT, the concepts of election and predestination are addressed to believers.

A. To give comfort, encourage believers to trust in God’s faithfulness, exhort to holy living, show how precious we are to God (Col. 3:12-13).

B. Doesn’t directly explain why some people don’t participate in the election.

C. People not coming to God aren’t said to be non-elect or predestined to damnation but to be responsible for their own sin or rejection of God.
   1. Luke 7:30 - Pharisees and lawyers rejected God’s purpose for themselves (see also Mt. 23:37).
THE “FIVE POINTS” OF CALVINISM AND ARMINIANISM

I. “OF DIVINE PREDESTINATION”

A. Arminianism: Conditional Election
   “That God, by an eternal and unchangeable purpose in Jesus Christ his Son, before the foundations of the world were laid, determined to save, out of the human race which had fallen into sin, in Christ, for Christ’s sake and through Christ, those who through the grace of the Holy Spirit shall believe on the same his Son and shall through the same grace persevere in this same faith and obedience of faith even to the end; and on the other hand to leave under sin and wrath the contumacious and unbelieving and to condemn them as aliens from Christ, according to the word of the Gospel in John 3:36, and other passages of Scripture.”

B. Calvinism: Unconditional Election or Particular Predestination
   “God’s choice of certain individuals unto salvation before the foundation of the world rested solely in his own sovereign will. His choice of particular sinners was not based on any foreseen response or obedience on their part, such as faith, repentance, etc. On the contrary, God gives faith and repentance to each individual whom he selected. These acts are the result, not the cause of God’s choice. Election therefore was not determined by or conditioned upon any virtuous quality or act foreseen in man. Those whom God sovereignly elected he brings through the power of the Spirit to a willing acceptance of Christ. Thus God’s choice of the sinner, not the sinner’s choice of Christ, is the ultimate cause of salvation.”

II. “OF THE DEATH OF CHRIST, AND THE REDEMPTION OF MEN THEREBY”

A. Arminianism: Universal Redemption or General Atonement
   “That, accordingly, Jesus Christ, the Saviour of the world, died for all men and for every man, so that he has obtained for all, by his death on the cross, reconciliation and remission of sins; yet so that no one is partaker of this remission except the believers (John 3:16; 1 John 2:2).”

B. Calvinism: Particular Redemption or Limited Atonement
   “Christ’s redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary endurance of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of his people, Christ’s redemption secured everything necessary for their salvation, including faith which unites them to him. The gift of faith is infallibly applied by the Spirit to all for whom Christ died, thereby guaranteeing their salvation.”

III. “OF THE CORRUPTION OF MAN”

A. Arminianism: Natural Inability
   “That man has not saving grace of himself, nor of the working of his own free will, inasmuch as in his state of apostasy and sin he can for himself and by himself think nothing that is good—nothing, that is, truly good, such as saving faith is, above all else. But that it is necessary that by God, in Christ and through his Holy Spirit he be born again and renewed in understanding, affections and will and in all his faculties, that he may be able to understand, think, will and perform what is truly good, according to the Word of God (John 15:5).”

B. Calvinism: Total Inability or Total Depravity
   “Because of the fall, man is unable of himself to savingly believe the gospel. The sinner is dead, blind, and deaf to the things of God; his heart is deceitful and desperately corrupt. His will is not free, it is in bondage to his evil nature; therefore, he will not—indeed he cannot—choose good over evil in the
spiritual realm. Consequently, it takes much more than the Spirit’s assistance to bring a sinner to Christ—it takes regeneration by which the Spirit makes the sinner alive and gives him a new nature. Faith is not something man contributes to salvation but is itself a part of God’s gift of salvation—it is God’s gift to the sinner, not the sinner’s gift to God.”

IV. “OF MAN’S CONVERSION TO GOD, AND THE MANNER THEREOF”

A. Arminianism  Prevenient Grace
“That this grace of God is the beginning, the progress and the end of all good; so that even the regenerate man can neither think, will nor effect any good, nor withstand any temptation to evil, without grace precedent (or prevenient), awakening, following and co-operating. So that all good deeds and all movements towards good that can be conceived in thought must be ascribed to the grace of God in Christ.
“But with respect to the mode of operation, grace is not irresistible; for it is written of many that they resisted the Holy Spirit (Acts 7 and elsewhere passim).”

B. Calvinism  Effectual Calling or Irresistible Grace
“In addition to the outward general call to salvation which is made to everyone who hears the gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The external call (which is made to all without distinction) can be, and often is, rejected; whereas the internal call (which is made only to the elect) cannot be rejected; it always results in conversion. By means of this special call the Spirit irresistibly draws sinners to Christ. He is not limited in his work of applying salvation by man’s will, nor is he dependent upon man’s cooperation for success. The Spirit graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ. God’s grace, therefore, is invincible; it never fails to result in the salvation of those to whom it is extended.”

V. “OF THE PERSEVERANCE OF THE SAINTS”

A. Arminianism  Conditional Perseverance
“That those who are grafted into Christ by a true faith, and have thereby been made partakers of his life-giving Spirit, are abundantly endowed with power to strive against Satan, sin, the world and their own flesh, and to win the victory; always, be it understood, with the help of the grace of the Holy Spirit, with Jesus Christ assisting them in all temptations, through his Spirit; stretching out his hand to them and (provided only that they are themselves prepared for the fight, that they entreat his aid and do not fail to help themselves) propping and upholding them so that by no guile or violence of Satan can they be led astray or plucked from Christ’s hands (John 10:28). But for the question whether they are not able through sloth or negligence to forsake the beginning of their life in Christ, to embrace again this present world, to depart from the holy doctrine once delivered to them, to lose their good conscience and to neglect grace—this must be the subject of more exact inquiry in the Holy Scriptures, before we can teach it with full confidence of our mind.”

B. Calvinism  Final Perseverance
“All who were chosen by God, redeemed by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus persevere to the end.”

Assurance and Perseverance

I. Definitions

A. Assurance – whether believers can know that they currently possess salvation.
B. Perseverance – whether believers will inevitably attain final salvation.

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<th>Calvinism</th>
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<th>Eternal Security</th>
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<tr>
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<tr>
<td>Doctrine of perseverance?</td>
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II. The Bible teaches that we can have assurance of our salvation.

A. Those who have the Son can know they have eternal life (1 John 5:11-13).
B. The Holy Spirit testifies with our spirit that we’re God’s children (Rom. 8:16).
C. The Spirit produces fruit in our lives (Gal. 5:16-26).
D. Lots of evidence for assurance mentioned in 1 John: we confess Christ, we have the Spirit, we do right, we love the brothers and sisters, we obey Christ.

III. On perseverance, the Bible upholds both God’s faithfulness and the necessity of our faithfulness.

A. God is able to keep us safe (Jude 24).
B. He promises that nothing outside ourselves can separate us from him (John 10:28-39; Rom. 8:35-39).
C. He promises never to forsake us (Heb. 13:5). Can we forsake him?
D. We are exhorted to be faithful and persevere. Faith involves faithfulness.
E. Believers stand by or through their faith (Rom. 11:20-21).
F. We must remain faithful and live out our commitment to Christ (1 Tim. 4:16).
G. Our faithfulness makes certain the hope we have (Heb. 6:11-12; 2 Pet. 1:10-11).

IV. Some passages express salvation as conditional (1 Cor. 15:2; Heb. 3:6, 14; 1 John 2:24-25).

V. Other passages talk about apostasy.

A. Some passages describe a turning away from the faith (Mt. 24:10; 2 Thess. 2:3).
B. Warning passages (Heb. 6:4-8; 10:26-31; John 15:6) suggest that believers can fall away.
C. Rev. 3:5 implies that one’s name can be blotted out of the Book of Life (see Ex. 32:33).
D. 2 Tim. 2:11-13 suggests that God will remain faithful to us even when we’re faithless, but he will deny us if we deny him.

VI. 1 Peter 1:5 shows both sides.

A. We’re kept by God’s power, which operates through our faith.
B. We thus persevere by grace through faith, just as in our initial salvation.
C. Salvation is a relationship with Christ, not just a legal transaction or an insurance policy.
### The People of God

- **People of God** (Rom. 9:25-26; 1 Pet. 2:9-10)
- **Israel** (Gal. 6:16; Eph. 2:12; Heb. 8:8-10)
- **Chosen race** (1 Pet. 2:9)
- **Holy nation** (1 Pet. 2:9)
- **Twelve tribes** (Jas. 1:1)
- **The patriarchs** (1 Cor. 10:1-10)
- **Circumcision** (Rom. 2:25-29; Phil. 3:3-11)
- **Abraham’s sons** (Gal. 3:29; Rom. 4:16)
- **The exodus** (1 Cor. 10:1-12; Heb. 11:23-29)
- **House of David** (Acts 15:16-18)
- **Remnant** (Rom. 9:27; 11:5-7)
- **The elect** (Eph. 1:6; 5:10)
- **Sacrifice** (Rom. 12:1-1; Heb. 13:10-16)
- **Aroma** (2 Cor. 2:15)
- **Festivals** (1 Cor. 5:7-8)

### The New Creation

- **New creation** (2 Cor. 5:17; Jas. 1:18)
- **First fruits** (Jas. 1:18; Rev. 14:4)
- **The new humanity** (Col. 3:10; Eph. 4:24)
- **The last Adam** (Rom. 5:18; 1 Cor. 15:21-22)
- **The Son of Man** (Heb. 2:5-11)
- **The Kingdom of God** (Mark 1:15; Heb. 12:28)
- **Fighters against Satan** (Eph. 6:10-18)
- **Sabbath Rest** (Rom. 14:1-4; Heb. 4:1-11)
- **The coming age** (Mark 10:3; Mt. 13:38; Lk. 20:34-36)
- **God’s glory** (2 Cor. 3:7-18; 1 Thess. 2:12)
- **Light** (Mt. 5:14; Phil. 2:15)
- **The name** (Mt. 28:18-20; Rev. 3:12)
- **Life** (John 20:31; Col. 3:3; 1 Pet. 3:7)
- **The tree of life** (Rev. 22:1-5)
- **Communion in the Holy Spirit** (2 Cor. 13:14)
- **The bond of love** (1 John 3:4)

### The Fellowship in Faith

- **The sanctified** (1 Cor. 1:2; 6:11; Heb. 2:11)
- **The faithful** (Acts 4:32; Heb. 11)
- **The justified** (Rom. 5:9; 8:30)
- **Followers** (Rev. 14:4; 19:14)
- **Disciples** (Mt. 28:18-20; Acts 6:1)
- **Road** (Mt. 7:13-14; Lk. 13:23-24; Acts 9:2; 19:9)
- **Coming and going** (John 3:5-8; 20:21)
- **Witnessing community** (John 15:26-27; Rev. 12:17)
- **Confessors** (Rom. 10:9; 1 Tim. 6:12-14)
- **Slaves** (1 Cor. 9:19; 2 Cor. 4:5; Gal. 5:13)
- **Friends** (John 15:15)
- **Servants** (Mark 9:35; 10:43; John 12:25-26)

### “with [Christ]” (Rom. 6:3-8)

- **Edification** (Eph. 4:7-12; 1 Pet. 2:5)
- **Household of God** (1 Pet. 4:17)
- **Sons of God** (John 1:12; Rom. 8:14-17)
- **Brotherhood** (1 Pet. 2:17; 5:9)

### The Body of Christ

- **The body of life** (Rom. 5:8)
- **Members of Christ** (1 Cor. 6:12-20)
- **The body and the blood** (1 Cor. 10:16-17)
- **The diversities of ministry** (1 Cor. 12:12-27)
- **Spiritual body** (1 Cor. 10:6; ch. 15)
- **Head of cosmic spirits** (Col. 2:9-10)
- **Head of the church** (Eph. 4:15-16; Col. 1:18)
- **The body of this head** (Eph. 4:4-6; Col. 3:12-17)
- **Unity of Jews and Gentiles** (Eph. 2:14-18; 3:6)
- **The growth of the body** (Eph. 4:15-16; Col. 2:19)
- **The fullness of God** (Eph. 1:22-23; 3:19; 4:11-13)

### Minor Images

- **Salt of the earth** (Mt. 5:13)
- **A letter from Christ** (2 Cor. 3:2-3)
- **Fish and fish net** (Mark 1:17; John 21:1-14)
- **The boat** (Mt. 8:23-27; 14:22-27)
- **The ark** (1 Pet. 3:18-22)
- **Unleavened bread** (1 Cor. 5:7; Mt. 13:33)
- **One loaf** (1 Cor. 10:16-17)
- **The table of the Lord** (1 Cor. 10:21)
- **The altar** (Heb. 13:10-15)
- **The cup of the Lord** (1 Cor. 10:16, 21; Mk 10:35-45)
- **Wine** (Mark 2:22)
- **Branches of the vine** (John 15:1-8)
- **Vineyard** (Mt. 21:28-41)
- **Fig tree** (Lk. 13:6-9)
- **Olive tree** (Rom. 11:13-24)
- **God’s planting** (1 Cor. 3:9)
- **God’s building** (1 Cor. 3:9-15)
- **Building on the rock** (Mt. 16:18-19)
- **Pillar and buttress** (1 Tim. 3:5, 15)
- **Virgins** (Rev. 14:1-4; Mt. 25:1-13)
- **Messiah’s mother** (Rev. 12:1)
- **Elect lady** (2 John 1:1)
- **Bride of Christ** (2 Cor. 11:2-3; Eph. 5:22-31; Rev. 21:2-4)
- **Wedding feast** (Mt. 22:1-10; Rev. 19:9)
- **Wearers of white robes** (Mt. 22:1-14; Rev. 19:7)
- **The choice of clothing** (Rom. 13:14; Gal. 3:27)
- **Citizens** (Eph. 2:12, 19; Phil. 3:20)
- **Exiles** (1 Pet. 1:1, 2:11; Heb. 11:13)
- **Dispersion** (Jas. 1:1; 1 Pet. 1:1)
- **Ambassadors** (2 Cor. 5:18-21)
- **The poor** (Luke 6:20)
- **Hosts and guests** (Mt. 25:31-46; Rom. 14:3)
“In the Bible, the people of God originated out of their calling to serve God’s mission in the world. God’s people occupied a fundamental place in the divine strategy to restore humanity. The church is not only an instrument for proclaiming the kingdom of God. It is also a visible and concrete demonstration of that kingdom. The church is God’s ‘experimental plot,’ planted in the midst of human history and pointing to the ultimate ‘universal restoration’ (Acts 3:21). In its mission the messianic community, like its Lord, finds true life in willingness to lay down its life for others. ‘Those who find their life will lose it, and those who lose their life for my sake will find it’ (Matt. 10:39). The church, by the very nature of its calling, must be in mission. Here is the thesis of this book. The church is the human community that experiences and communicates the saving intention of God. Often this vital sense of identity, inspired by the biblical images, is missing; then the church’s vision dries up, its missional activity is deformed, and it falls short of following God’s saving purpose for all creation . . . The images we use reflect what we are; they also largely determine what we will become” (12).

I. Images of the church taken from secular society

A. Imperial model (from Roman empire) - hierarchy and bureaucracy; ministers are “princes of the church”; pope is a temporal power like emperor.
B. Feudal model (from medieval society) - ministers are feudal lords; church controls land and gives and receives fealty from other lords.
C. Colonial model (19th century missionary expansion) - church’s mission is to civilize other lands; “mother” church founds and dominates “daughter” churches.
D. Democratic model (North America) - church as “a voluntary society with membership based on a social contract”; town meetings; voting on officers and business; congregational independence.
E. Corporate model (business world) - church run by management techniques and evaluated by gains and losses; gospel communicated by marketing strategies.
F. Others: country club, entertainment model, therapeutic model, educational model, cafeteria model (provides range of services at low cost), Christian army, crusade, liberation movement.

G. “During its history the church has constantly been tempted to interpret the NT from the perspective of its own level of conduct. The church has often toned down the obvious meaning of primitive Christian testimony because it could no longer imagine it possible to take the gospel with such seriousness. This is a sad commentary on the church’s hermeneutics” (22).

II. Pilgrimage Images

A. The Way (Acts 9:2; 18:25-26; 19:9, 23; 22:4; 24:14, 22; cf. Is. 40:3; Matt. 3:3; John 14:4-6) - the community in which the way of God can be found; they must walk in the way of God (obedience, ethics) through conflict and suffering.
B. Sojourners (Phil. 3:20; Heb. 11:9-13; 13:14; 1 Pet. 1:1; 2:11; 4:1-6; cf. Gen. 12:10; Deut. 26:5) - Christian community lives as strangers and exiles in this fallen world (“resident aliens”); they are citizens of another kingdom and live by its values.
C. The Poor (Luke 4:18-19; 6:20; 7:22-23; 14:21; Rom. 15:26; Gal. 2:10; Jas. 1:9; 2:5; 3:13; 4:6) - the church is characterized by humility and meekness; it identifies with and reaches out to the poor, weak, rejected, and afflicted.

III. New-order Images

A. The Kingdom of God (Ps. 145-146; Matt. 4:23; 6:10; 12:28-29; Mark 1:15; Acts 1:3-5) - the church is not the kingdom but is “the messianic community in the service of the kingdom.” It
witnesses to the kingdom (the inbreaking of God’s power and rule in Christ), lives by its standards, and anticipates its fulfillment.

B. **New Creation** (Is. 65:17; 66:22; Rom. 8:19-23; 2 Cor. 5:17; Gal. 4:26; 6:15; Eph. 2:10-16; Col. 1:15-20; Rev. 21:1-5) - God’s purpose is to make all things new; he has begun with the church, a new reconciled community in God’s image which is a sign of hope to the world.

C. **New Humanity** (Eph. 2:13-18; 4:22-24; Col. 3:9-11; Rom. 5:12-21; 6:4-6; 1 Cor. 15:20-22, 45-49) - Jesus Christ, the Last Adam, is the head of a new humanity, re-creating them in his image (righteousness, holiness, humility, obedience). Old divisions (e.g., Jew and Gentile) are overcome in peace and reconciliation.

IV. Peoplehood Images

A. **The People of God** (Deut. 7:6; Jer. 31:31-34; Acts 15:14; Rom. 9:24-26; Heb. 8:10-12; 1 Pet. 2:9-10; Rev. 21:3) - the call to peoplehood is central to the message of salvation; the church belongs to God; it is to have a corporate witness and is called to be faithful to God in light of his promises.

B. **The Family of God** (Matt. 5:9; 12:48-50; 23:9; 25:40; Mark 14:36; Rom. 8:15; Gal. 4:6; Eph. 5:1) - believers are God’s sons and daughters, brothers and sisters to one another; they maintain covenantal relationships of love and show their Father’s character.

C. **The Shepherd and the Flock** (Ezek. 34:1-10, 30-31; Matt. 10:6; Luke 12:32; John 10:1-21; Heb. 13:20; Rev. 7:9-17) - God or Jesus is the Shepherd who gathers his flock, liberates them, cares for them, and lays down his life for them; all shepherding of the flock must take the form of suffering servanthood.

V. Images of Transformation

A. **Salt, Light, and a City** (Matt. 5:13-16; cf. Num. 18:19; Is. 42:6) - the church is a “contrast-community” whose life and actions are a witness to a dark and corrupt world; the church must live by Christ’s standards (righteousness, obedience, *shalom*, communion) rather than the world’s.

B. **A Spiritual House** (Matt. 16:18; 1 Cor. 3:9, 16-17; 2 Cor. 6:16; Eph. 2:21-22; 1 Thess. 5:11; 1 Tim. 3:15; Heb. 3:2-6; 1 Pet. 2:5; 4:17) - Christ builds up the church as a new community of God’s restored and reconciled people which itself should be engaged in mutual upbuilding; the church is the “sign and instrument of the saving power and presence of the Spirit of God”; it should be guided by the Spirit and show forth God’s glory.

C. **A Witnessing Community** (Is. 43:8-13; 44:8; Matt. 10:32-33; 28:18-20; Luke 24:48; John 18:37; Acts 1:8; 5:41; Col. 1:24; 1 Pet. 4:13; 1 John 1:1-4; Rev. 1:5, 9; 12:17) - the church is called to follow Jesus in a witness of word and servanthood that is faithful even in suffering and martyrdom.

“The messianic mission is aimed at the establishment of the eschatological people of God in which the social order of the reign of God will be lived” (32). “They are to be a contrast-society set in the midst of the nations as a sign of God’s saving purposes for all peoples. Jesus’ great commission is based on this restored messianic community” (33). “[The] primary concern in the biblical vision is not merely the private holiness of individuals, important as this may be. The fundamental thrust . . . is that the people of God (as a people) give witness to his saving purpose for all humanity. The unambiguous identity of the early church is the prime ingredient in the fulfillment of its mission. This contrast-society is both the context in which God’s mercy is experienced and the instrument of God’s mission to the peoples of the earth” (35). “The credibility of the gospel which the church proclaims is directly related to the authenticity of its life” (212).
The Nature of the Church

I. Marks of the church = qualities or features that characterize the true church.

A. Traditional marks: unity, holiness, catholicity, apostolicity.
   1. From creeds: “I believe in one holy, catholic, apostolic church.”
   2. Unity = no schism.
   3. Holiness = eschatological; for some (sacraments or religious orders) in the present.
   5. Apostolicity = consonant with teaching of apostles. Later Catholicism developed the doctrine of apostolic succession (authority transmitted through unbroken line of ordination going back to the apostles).

B. Lutheran and Reformed: the Word is rightly preached and the sacraments rightly administered.

C. Anabaptists: gospel, sacraments, mutual love, obedience, discipline, witness, suffering.

II. Models of the church in relation to the world

A. The church is to be in the world but not of the world; be a visible alternative to the world. See John 17; 1 Cor. 5:9-13.

B. The Cyprianic model of the church (dominant prior to Constantine)
   1. The great majority of church members were truly converted and committed; joining the church often meant persecution, even death.
   2. The church is a visible church, composed of true believers only.
   3. It has a visible structure - “organized around its bishops and ministry.” This visible structure provides its unity.

C. The developed Catholic model
   1. Institution founded upon Peter and carried on by apostolic succession.
   2. The church is the mediator of grace to believers through the sacraments.

D. The Augustinian model
   1. Developed for an established church that had united itself with the state under Constantine.
      a) Christianity became the official religion; everyone was baptized into it as an infant; everyone was by definition Christian.
      b) Church was filled with many nominal believers who were indistinguishable from nonbelievers.
   2. Augustine (fifth century) developed the distinction between the visible church and the invisible church.
      a) Based on a misinterpretation of the parable of the wheat and the tares (Matt. 13:24-30, 36-43).
      b) The visible church is a mixed body composed of wheat and tares (believers and nonbelievers).
      c) The invisible church is the true church, made up of the elect, known only to God.
      d) We should not judge between wheat and tares but to allow them to exist side by side until the judgment.
   3. This model was retained by all Protestant Reformers except Anabaptists.

E. The Anabaptist model of the church
   1. The church as a visible covenantal community.
   2. “The church of Christ—inwardly of spiritual quality, and outwardly as a body before the world—consists of men born of God” (Pilgram Marpeck).
   3. Three aspects:
      a) Believers’ church (regenerate membership, voluntary membership)
b) Visible church (no visible/invisible distinction; discipleship; witness)
c) Gathered church (community emphasis; mutual commitment; local focus)

4. Church is composed of true believers who are committed to following Christ and committed to one another.

F. The Wesleyan or Methodist view of the church
   1. The church includes everyone who gathers to hear the Word of God.
   2. Methodists were “a church within the church” - a group of dedicated people within the larger visible (nominal) body.
   3. A renewal movement within the established structures.

III. The kingdom and the church

A. The Kingdom of God – reign or rule of God; also the sphere in which that rule is experienced.
   1. Its coming was the central message of Jesus’ preaching (Mark 1:15).

B. To what extent has God’s eschatological kingdom been fulfilled?
   1. Consistent eschatology – kingdom is totally future; Jesus expected it to come after his death.
   2. Realized eschatology – kingdom was fully present in Jesus’ ministry, NOT future.
   3. The “already/not yet” approach – kingdom was inaugurated in Jesus’ ministry, can be experienced in part in the lives of individual believers and in the church, and will come in its fullness when Jesus returns.

C. The church is a sign of the kingdom, not the kingdom itself.
   1. In the Augustinian and Roman Catholic views, the kingdom is the institutional church.
   2. For many Protestants, the kingdom is the invisible church.
   3. But the kingdom of God is broader than the church; it’s God’s rule over all creation.
   4. The church is the human community that is under the rule of God and demonstrates what God’s kingdom is like.
      a) The church is called into existence by the gospel of the kingdom.
      b) It is called to witness to the kingdom and to live by kingdom principles in the present.

IV. Israel and the church

A. Two poles:
   1. Reformed - church replaces Israel; all unfulfilled prophecies about Israel transfer to the church.
   2. Dispensational - church and Israel are two eternally separate entities; God has two separate plans; all unfulfilled prophecies about Israel apply to literal Israel.

B. The NT picture seems to be development within continuity.
   1. NT uses some replacement language (Matt. 21:43; Heb. 8:13) and applies OT expressions for Israel to the church (Gal. 3:29; 1 Pet. 2:9-10).
   2. But Romans 9-11 and Ephesians 2 show continuity between Israel and the church.
      a) The faithful remnant of believing Israel is the nucleus of the church (Rom. 11:5).
      b) The church is organically related to Israel as a tree trunk is related to its roots (Rom. 11:17-24).
      c) Gentiles are now fellow citizens with God’s people; believing Jews and Gentiles form a single building built on the foundation of the prophets and apostles, with Jesus as the cornerstone (Eph. 2:12-13, 19-20).
   3. Paul still holds out a future for ethnic Israel (Rom. 11:25-32), but there is no evidence that this future is separate from the salvation God has provided through Christ. There are not two different plans of salvation.
Leadership and Ministry from the Inside Out
Brenda B. Colijn

Leadership and ministry from the inside out means that you start with the core or foundational commitments and move out from there. Each circle is based upon the circles inside it. The core commitments never change. As you move out from the center, the circles become more specific to your context and more changeable. Leadership and ministry should grow from who we are and should be directed by our foundational sources of authority. Specific tasks, methods, and programs may change to meet the changing circumstances.

Sources of authority: Who or what gives legitimacy to the church’s life and ministry?
Identity: What is the church?
Mission: What does God call the church to do?
Vision: What is God calling this congregation to do to fulfill the church’s mission?
Ministry: What specific tasks will this congregation do to fulfill its God-given vision?
Jesus Christ is the authority for the church (Matt. 28:18). We experience his authority by means of the Word and the Holy Spirit (Luke 24:27; John 5:39-40; 15:26). Scripture describes the church’s identity in many ways; three important images appear here (see 1 Pet. 2:9-10; 1 Cor. 12:4-27; 3:9, 16-17). The mission of the church is implied in passages such as Matthew 22:34-40; 28:18-20; Acts 2:42-47. To determine the vision for your congregation, study God’s leading, the congregation’s gifts and circumstances, and your community. Then decide on the structures, programs, personnel, and resources you’ll need to fulfill your God-given vision.
Baptism and the Lord’s Supper
Brenda B. Colijn

I. The biblical/theological meaning of baptism

A. Baptism is commanded by Christ in the Great Commission (Mt. 28:18-20).
B. It is usually associated with repentance and faith (Acts 2:37-41; 8:12; 10:44-48; 16:14-15, 31, 43; 18:8, 19:1-7). In Mt. 28:18-20, it follows the command to disciple.
C. Some texts seem to suggest that baptism is important to salvation (Acts 2:38; 1 Pet. 3:21; Titus 3:5).
   1. It is part of the composite event in which individuals call upon the Lord to be saved (Acts 2:21, 38; 22:16).
   2. Yet baptism isn’t mentioned in some of the important texts that say what we must do to be saved (e.g., Rom. 10:9-10).
D. It symbolizes our union with Christ (Rom. 6:3-11; Eph. 2:5-6; Col. 2:12; 3:1).
E. It represents our entrance into the church (the body of Christ) and our union with other believers (1 Cor. 12:13).
F. It’s often used to express the unity of the church in Christ (1 Cor. 12:13; Eph. 4:5).
G. It’s associated with receiving the Holy Spirit, who is the pledge of the full salvation that will be revealed at Christ’s return (Acts 2:38; 1 Cor. 12:12; 2 Cor. 1:21-22; 5:5; Eph. 1:13-14).
H. It represents cleansing and forgiveness of sin (Acts 2:38; 1 Pet. 3:21; Eph. 5:26; Heb. 10:22; Acts 22:16; 1 Cor. 6:11).
I. It’s an act of commitment - a transfer of allegiance and a pledge to a life of discipleship (1 Pet. 3:21).
K. Baptism is the believer’s entrance upon the way of servanthood, as we follow the path of our master (Mark 10:38-45).
L. Believer baptism is the norm in the NT.
   1. The issue of household baptisms has been much discussed - see Acts 10:44-48 (Cornelius); Acts 16:15, 33 (Lydia, Philippian jailer); Acts 18:8 (Crispus); 1 Cor. 1:16 (Stephanus).
   2. Some of these accounts state that the word was preached to all who were subsequently baptized; others are silent.
M. Most believer baptist traditions teach an age of accountability for children (Is. 7:15-16; Dt. 1:39; Gen. 8:21; Rom. 7:9).
N. There are three common modes of baptism:
   1. Immersion best symbolizes Romans 6:1-10 (death, burial, resurrection) and is the most likely practice in the NT (Mark 1:10; John 3:23; Acts 8:36).
   2. Pouring (affusion) is associated with the coming of the Spirit (Joel 2:28; Acts 2:1-2, 38).
   3. Sprinkling (aspiration) is associated with cleansing from sin, esp. in OT rituals of purification (Is. 52:15; Ezek. 36:25; Titus 3:5; Heb. 9:10, 13-14; 10:22; 1 Pet. 1:2).
   4. The Didache (late 1st century, early 2nd century) is flexible on the mode of baptism: “The procedure for baptizing is as follows. After rehearsing all the preliminaries,
immerse in running water ‘In the Name of the Father, and of the Son, and of the Holy
Ghost’. If no running water is available, immerse in ordinary water. This should be
cold if possible; otherwise warm. If neither is practicable, then sprinkle water three
times on the head ‘In the Name of the Father, and of the Son, and of the Holy
Ghost’.”
5. Brethren baptize by trine immersion (immersing three times forward).

II. The biblical/theological meaning of the Lord’s Supper

B. The Last Supper itself was the preeminent example of Jesus’ table fellowship that was a
   sign of the inbreaking of God’s kingdom.
C. It is a memorial, a time to remember Christ and what he has done for us - “do this in
   remembrance of me” (Luke 22:19; 1 Cor. 11:24-25). We give thanks.
D. It’s a proclamation of the gospel - Christ’s death on our behalf (1 Cor. 11:26).
E. It looks forward to Christ’s return - “until he comes” (1 Cor. 11:26).
F. It is a community act - one loaf, one body (1 Cor. 10:15-17).
G. It’s a participation or sharing in Christ (1 Cor. 10:16).
H. It provides the opportunity to reaffirm the commitments that were made in baptism.
I. All these aspects of meaning suggest that the Lord’s Supper is for believers, although
   others may attend and observe.
J. The Lord’s Supper has past, present, and future dimensions:
   1. Looking back to Christ’s death on our behalf.
   2. Celebrating our fellowship with him and with one another in the present.
   3. Proclaiming the gospel.
   4. Reaffirming our commitment to him and to one another.
   5. Looking forward to the Messianic banquet (Is. 25:6-8) and the coming marriage feast
   6. Ethical emphasis: it calls for us to act in light of our redemption in Christ and our
      promise of a future life with him; it calls us to live in love with one another and to
      work for reconciliation.
K. Some traditions observe it in the context of a common meal (agape meal), as the early
L. Brethren practice threefold communion, with agape meal or love feast, footwashing, and
   bread and cup (conflating John 13 with Synoptic accounts).
Church Polity

I. Biblical evidence on polity is mixed.

A. Apostles appointed elders in local congregations (Acts 14:23; Titus 1:5) - suggests hierarchical model.
B. Yet the Jerusalem church chose its own “deacons” (Acts 6) and the Antioch congregation set apart Paul and Barnabas (13:1-4) - suggests a more congregational model.
C. Congregational leadership provided by groups of elders (1 Tim. 5:17) - suggests representative model. (The church in a given city would be composed of interconnected house churches.)
D. Paul seemed to think that he had sufficient authority over the Corinthian congregation to command them (2 Cor. 13:10).
E. Yet the congregation itself was to handle its own affairs, including church discipline (1 Cor. 5:4-5; cf. Mt. 18:15-17).
F. Acts 15 is an interesting illustration: question raised by Antioch church, submitted to apostles and elders in Jerusalem; decided by general consensus, through process led by apostles and elders; letter sent from apostles and elders and whole church; decision assumed to be binding on everyone.

II. Biblical evidence on church leadership suggests a variety of functions.

A. Apostles
   1. Sent out to preach the gospel (Mark 3:15), testify to Christ (John 15:27), found churches.
   2. The Twelve (Mark 3:15); Paul (Rom. 1:1); Barnabas (Acts 14:14); Andronicus and Junia (Rom. 16:7); perhaps others (2 Cor. 8:23).
   3. Paul says he received his apostleship directly from God (Gal. 1:15-17), although the Antioch church set apart him and Barnabas at God’s instruction (Acts 13:1-4).
B. Bishop/overseers and elders - leadership/oversight of local congregations
   2. Elders (plural) were group of leaders for local bodies of believers (1 Tim. 5:17).
   4. People had a role in choosing leaders (Acts 6:1-6) and in decisions (Acts 15:22).
C. Deacons - service to and/or leadership of congregations
   1. Not clear how they differed from elders; have substantially the same qualifications in the Pastoral Epistles (except perhaps teaching).
   2. See 1 Tim. 3:8-13; Acts 6:1-6 (although “deacon” not mentioned); Rom. 16:1.
D. There were also prophets, evangelists, pastors and teachers (Eph. 4:11).
E. At least apostles (Rom. 16:7), prophets (Acts 21:8-9; 1 Cor. 11:2-16), and deacons (Rom. 16:1) were female. It’s possible that female heads of households in which churches met were elders (Acts 16:14-15; Col. 4:15).
F. More emphasis on function than on office.
   1. Functions/offices seem to be based on gifts (Eph. 4:11; 1 Cor. 12:28); on calling (1 Cor. 1:1); and on character (1 Tim. 3:1-13 and Titus 1:5-9).
   2. Paul’s lists of gifts in 1 Cor. 12:28 and Eph. 4:11 do not mention bishop and elder.
G. Ordination is formally setting apart someone for leadership in the community - usually done with prayer and the laying on of hands by apostles (Acts 6:3, 6); elders (1 Tim. 4:14); or congregation (Acts 13:13).
   2. The church recognized those God had chosen and gifted for certain types of ministry.

III. NT sequence: God gives leaders and gifts; leaders equip people for ministry; ministry is done by the whole body (Eph. 4:7-16).
Forms of Church Government

I. Episcopal - from *episkopos*, meaning bishop or overseer (Roman Catholic, Eastern Orthodox, Anglican, Episcopal, Methodist)
   A. Hierarchical polity - like a monarchy.
   B. Authority is vested in the office of bishop: governs group of churches; supervises several clergy; assigns pastors; conducts discipline; performs ordinations.
   C. Bishops are central in apostolic succession.
   D. May be degrees of ordination; threefold ministry was defined by early 2nd c. - bishop, presbyter (elder), deacon.
   E. Papal infallibility (made dogma in 1870) - highest claim for authority of bishop (Bishop of Rome).
      1. When the pope speaks *ex cathedra* (from the chair - that is, in the authority of his office) on matters of faith and doctrine, he is infallible.
      2. Only two dogmas have been officially tied to this: the Immaculate Conception of Mary (1854) and the Bodily Assumption of Mary (1950).

II. Presbyterian - from *presbuteros*, meaning elder (Reformed, Presbyterian).
   A. Representative polity - like a republic.
   B. Authority is vested in the office of elder; elders ordain.
   C. Two types: teaching elders (ordained clergy) vs. ruling elders (lay people).
   D. Elders exercise authority in governing assemblies:
      1. Local church - session (Presby.) or consistory (Reformed).
      2. Area churches - presbytery (Presby.) or classis (Reformed).
      3. Next stage - Synod (highest level for Reformed).
      4. Highest level for Presbyterians - General Assembly.
   E. Decisions are binding unless overturned by higher assembly.

III. Congregational - Grenz’s “independent” (Baptist, Congregationalist)
   A. Democratic polity - authority vested in congregation - local congregations are self-governing, in voluntary association with other congregations.
   B. Every member has a vote in local decisions.
   C. Local church calls pastor; congregation may ordain, or may call to ordination, with denominational elders doing the ordaining.
   D. Individual independent congregations may have different internal organizations.

IV. Nongovernment approach (Quakers/Friends, Plymouth Brethren)
   A. Deny or downplay the need for a visible organization or structure.
   B. May eliminate formal ordination to ministry.
   C. They don’t necessarily minimize the importance of community, however!

V. Suggested biblical/theological principles of church organization:
   A. Importance of order (1 Cor. 14:40)
   B. Priesthood of all believers (1 Pet. 2:9-10).
   C. Recognition of spiritual gifts, including leadership (1 Cor. 12:1-31; Heb. 13:17).
   D. Mutuality and servanthood (Mark 10:42-45; Eph. 5:21).
   E. Leadership equips all members for ministry (Eph. 4:11-16).
Concepts in Eschatology

I. Definitions

A. Eschatology – the study of last things: the fates of individuals, the consummation of history, and the completion of God’s plan of salvation.

B. Personal eschatology (sometimes called “individual eschatology”)
   1. “God’s intention for us as individuals” (Grenz).
   2. What is in store for individuals beyond death? ➔ Resurrection.

C. Corporate eschatology
   1. “God’s intention for humankind as a whole and for human history” (Grenz).
   2. What is the end of history? ➔ Return of Christ.

D. Cosmic eschatology
   1. “God’s intention for the entire cosmos” (Grenz).
   2. What is God’s ultimate goal for creation beyond history? ➔ Renewal of creation

II. Eschatology and history

A. Eschatology is possible only because the Christian view of time is linear, not cyclical.
   1. Unlike concept of time in Hinduism or Buddhism.
   2. History is progressing toward an end – God’s end.

B. Eschatology has reflected the varying fortunes of the church.
   1. Eschatological perspective of NT faded as church became established and prosperous.
   2. Comes to the fore in times of distress or persecution, often in minority groups.
   3. Varieties of eschatology tend to reflect the situation of the group in question.
      a) When church is prosperous, assumes that God is working within history.
      b) When church is persecuted, assumes that God must break in from outside history.

III. When doing eschatology, distinguish central issues from peripheral ones.

A. Central points: Jesus’ return, resurrection, judgment, eternal life or death, hope beyond the grave.
B. Peripherals: time of his return (Luke 17:20f; Mark 13:32; Acts 1:7); timetable of end times events.
C. Also recognize that some issues, important as they are, aren’t spelled out in detail in Scripture – e.g., intermediate state.
D. Also keep in mind the practical implications of these ideas: reassuring us of God’s sovereignty, giving us hope for the future, inspiring us to holy living, comforting people in crisis, giving us a standard against which to critique the world (and the church!), motivating us to engage with the world in evangelism and service. (See Grenz’s final chapter.)

IV. Death – There are three aspects of death, all involving separation:

A. Physical death – separation of spirit (immaterial part) from body (material part).
B. Spiritual death – separation of person from God.
C. Eternal death – eternal separation of person from God (begins when those who are spiritually dead experience physical death).

V. Views of the goal of personal existence

A. Oblivion – death ends all existence.
B. Monism (Eastern religions, process theology)
   1. Reality is ultimately one (no distinction between creator and creation).
   2. Human destiny is union with the One, the Absolute; loss of personal identity.

C. Reincarnation (Eastern religions, New Age)
   1. Beyond death is a rebirth into another body.
   2. Either an endless series of rebirths or as an ascent to eventual union with the Absolute (monism).

D. Immortality of the soul (Greek philosophy, classical liberalism)
   1. The soul is superior; the body is inferior.
   2. The goal of human existence is to free the soul from its imprisonment in the body - eternal disembodied existence.

E. Resurrection (biblical view)
   1. The body will be raised to life again for eternity, never to die again, in a transformed existence that has some elements of continuity and some elements of discontinuity with present existence.
   2. This is not resuscitation to mortal life but resurrection to eternal life.
   3. Our final destiny is NOT to be disembodied souls in heaven but to be embodied persons in the resurrection.

VI. Views of the intermediate state

A. Intermediate state – what happens to people between death and resurrection.

B. Soul sleep (Seventh Day Adventists, others) – the soul survives in an unconscious state until the resurrection. See John 11:11, 14 (euphemism of death as sleep).

C. Purgatory (Roman Catholics, some Anglicans) – place for people who die in a state of grace but with venial sins that need to be purged before they can enter heaven. See 2 Maccabees 12:43-45.

D. Limbo – place for unbaptized infants (and until the resurrection, for OT saints).

E. Instantaneous resurrection (W. D. Davies) – “resurrection in death” - believers get their resurrection bodies individually at death rather than at the general resurrection in the end times. See 2 Cor. 5 and 1 Cor. 15.

F. Conscious existence of the soul (most common view) – at death, the righteous experience the presence of the Lord, while the wicked experience separation from the Lord. They experience blessing or torment in a disembodied state while they await the final judgment, at which time their judgments will be confirmed. The final state would be an embodied state, after the resurrection.

VII. Universalism and other “universals”

A. True universalism is universal salvation (everyone will be saved). See Acts 3:19-21; Rom. 5:12-21; 1 Cor. 15:20-26a; Eph. 1:10; Phil. 2:9-11; Col. 1:16-23.

B. “Universals” that are NOT universalism:
   1. Universal atonement – idea that Christ died for everyone, not just the elect. Doesn’t mean everyone will respond to the gospel and be saved. See 2 Cor. 5:19; Titus 2:11; Heb. 2:9; 1 John 2:2.
   2. Universal opportunity – idea that everyone within his or her lifetime has an opportunity to respond in a saving fashion to Christ (either by hearing the gospel or by being judged according to the light they’ve received). See Romans 1-2.

C. Universal conversion – the whole world will eventually respond to the gospel.
D. Universal reconciliation (Barth) – Christ has reconciled the whole world through his death; separation exists only in the mind of human beings, so people need to be made aware of their reconciliation. See 2 Cor. 5:19.

E. Universal pardon (C. H. Dodd) – God will eventually pardon everyone and not carry out the judgment he threatens.

F. Universal restoration (Origen, others) – Greek, *apokatastasis*- although some will be sent to hell, everyone (in some versions, even Satan) will eventually be purified enough to enjoy fellowship with God for eternity. Thus there will be a full restoration of everything that fell. See Mt. 17:11.

VIII. Notes on the final state

A. Gehenna – Greek word for hell in the NT.
1. Named for the Valley of Hinnom outside Jerusalem (Josh. 15:8; 18:16; 2 Ch. 28:3).
2. Place of child sacrifice (2 Kings 16:3; 23:10) and judgment (Jer. 19:6ff.); a garbage dump with continuous fires and maggots (Mk. 9:48).
3. Body and soul are destroyed there (Mt. 10:28; Lk. 12:5).
4. Jesus said to avoid it at all costs (Mt. 5:29f; 18:9; Mk. 9:43, 45, 47).

B. Annihilationism – idea that the wicked will be destroyed rather than eternally punished. See 1 Cor. 3:17; Phil. 1:28; 3:19; 2 Thess. 1:9; Rev. 20:14.
1. Some hold that wicked will simply pass out of existence because God will not grant them eternal life. (Assumption is that human beings are not immortal; only God allows them to live – conditional immortality.)
2. Some hold that the wicked will be destroyed, either by God directly or as a consequence of sin.

IX. Millennial and tribulational views

A. The millennium refers to the thousand-year reign of Christ on earth.

B. Millennial views – refers to when Christ returns relative to the millennium.
1. Premillennialism – Christ returns before the millennium.
2. Postmillennialism – Christ returns after the millennium.
3. Amillennialism – no literal millennium.

C. Tribulational views (all premillennial) – refers to when Christ comes for his church relative to the great tribulation
1. The tribulation refers to a period of great destruction, persecution, suffering, and apostasy that occurs in the end times before the millennium (Matt. 24:9-10; 2 Thess. 2).
2. Pretribulational premillennialism – Christ comes for his church before the tribulation - also called dispensational premillennialism.
   a) The second coming is in two stages: Christ “comes for” the saints in the rapture to remove the church from the world; then after the tribulation he “comes with” the saints to usher in the millennium.
   b) The second coming is imminent: the rapture can occur at any time.
3. Posttribulational premillennialism – Christ comes for his church after the tribulation - also called historic premillennialism.
   a) The second coming is in one stage.
   b) The second coming is impending – some events have to take place first (preaching the gospel to the whole world, Antichrist revealed).
4. Midtribulational premillennialism – Christ comes for his church in the middle of the tribulation.
Notes on Biblical Eschatology

I. Death

A. The OT does not have a fully developed understanding of the afterlife.
   1. Sheol is the place of death in the OT.
   2. Some passages suggest that death is the end, that sheol simply refers to the grave (Job 7:9-10; Ps. 6:5; Eccl. 9:5-6; 9:10; Is. 26:14; 38:18).
   3. In other places, there’s a sense that sheol is a shadowy existence after death, a place where both the righteous and unrighteous go (Ps. 88:10-12; Is. 14:9-10).
   4. Some passages have ambiguous expressions of hope (Ps. 49:13-15; 73:24-26).
   5. Late OT literature begins to have hope of resurrection (Dan. 12:2-3).
   6. Intertestamental period saw elaboration of idea of afterlife and growth of belief in resurrection.

B. In the NT, Jesus’ resurrection changed the meaning of death and the hope for life after death.

C. Death was not part of God’s creation intentions (Gen. 2:17). It is not a natural end to life.

D. The fall (sin) brought death into the world (Rom. 5:12; 6:23; Heb. 2:14-15).

E. Christ achieved victory over sin and Satan and freed people from their fear of death (Heb. 2:14-15).
   1. Death allows us to be with the Lord (Acts 7:56; Phil. 1:23).
   2. We have victory through Christ (1 Cor. 15:54-57).
   3. The cycle of law-sin-death has been broken for us (Rom. 8:1-2).
   4. Believers rest from their labors (Rev. 14:13).
   5. We are still right to grieve and to be angry at death (John 11:33-35).
   6. But we don’t grieve like those who have no hope, because we know that believers who have died are “in Christ” and will rise again (1 Thess. 4:13-14).

F. In the consummation, death will be destroyed (1 Cor. 15:26, 54-57; Rev. 20:14a; 21:4).

G. Our resurrection is assured by Jesus’ resurrection and by our present possession of the Holy Spirit (Rom. 8:11, 23; 1 Cor. 15:20-23; Eph. 1:14; Col. 1:15; Rev. 1:5).
   1. Our resurrection bodies will be like Christ’s (Phil. 3:20-21; 1 John 3:2).
   2. They will be both similar to and different from our mortal bodies (1 Cor. 15:35-57).
   3. Jesus had a tangible body (Luke 24:38-39), which bore the scars of the crucifixion (John 20:27), which was recognizable (but not immediately – Luke 24:16, 31), and which could apparently appear and disappear at will (Luke 24:36; John 20:19).

H. On the intermediate state, see 2 Cor. 4:13-5:10.
   1. Believers go to be with the Lord (Luke 23:43; 2 Cor. 5:8; Phil. 1:23).
   2. We have very little information about the intermediate state of unbelievers; Jesus’ story of the rich man and Lazarus suggests that unbelievers are separated from the Lord (Luke 16:19-31).

II. The eschatological framework of the NT

A. Both OT and NT have concept of two ages: this present age and the age to come.
   1. Present age – sin, corruption, suffering, strufe, despair, death.
   2. Age to come – end of sin and evil, creation redeemed, peace, joy, life.

B. OT expected that on the Day of the Lord, God would initiate the age to come.
   1. Is. 2:12-18 - Lord alone will be exalted; idols will disappear.
   3. God would judge the nations (Amos 1:2; Joel 3:2) and Israel (Amos 5:18-24; Mal. 3:2-5).
   4. Mal. 4:1-6 - Elijah will come first.
5. Joel 2:28-32 - the Lord will pour out his Spirit.

C. The Day of the Lord would see the kingdom of God come, and God’s sovereignty over creation (Ps. 47:7) would be acknowledged by all (Zech. 14:1-9).

D. The kingdom of God broke into human history in Jesus’ ministry (Mark 1:15; Matt. 12:22-29).
   1. The surprise was that the age to come had dawned, but without doing away with the present age. The resurrection had begun, and God’s Spirit had been poured out, but God hadn’t done away with sin, evil, and death.
   2. The resurrection of Christ marked the beginning of the end.
   3. The return of Christ will bring in the age to come and the kingdom of God in fullness.
   4. Believers now live “between the times,” in the “already” and “not yet” of God’s kingdom (see Romans 8).

5. In the NT, the Day of the Lord (Yahweh) has become the Day of the Lord Jesus Christ.

III. The Second Coming
   A. Three words are commonly used in the NT for the second coming of Christ: parousia (coming); apokalupsis (revealing), epiphaneia (appearing).
   C. The time of Jesus’ coming is uncertain (Mark 13:32-33, 35; Matt. 24:36-44; Acts 1:7).
   D. It will be sudden; we are to be watchful (Matt. 24:44, 50; 25:13; Mark 13:35).
   E. His coming will be personal, bodily, visible, and triumphant (Acts 1:11; Dan. 7:13).

IV. The resurrection
   A. Resurrection is accomplished by the triune God (John 11:24-25; Rom. 8:11).
   B. It’s associated with Christ’s coming (1 Cor. 15:23; Phil. 3:20-21; 1 Thess. 4:13-16; 1 John 3:2; Rev. 20:4-6, 13).
   C. NT focus is on the resurrection of the just (Luke 14:14), but unbelievers will be raised, too (Dan. 12:2-3; Matt. 10:28; Luke 12:5; John 5:28-29; Acts 24:14-15).

V. The final judgment
   A. God is the judge (Heb. 12:23), but NT says that he has delegated this to Christ (Acts 10:42). Jesus is the apocalyptic Son of Man coming in judgment (Dan. 7:13-14; Mark 14:62).
      1. Christ will judge the evil cosmic powers (Ex. 12:12; Num. 33:4; Jer. 10:14-15; Col. 2:15; Matt. 25:41; 2 Pet. 2:4; Rev. 20:10).
      3. Christ will judge all human beings - living and dead (Acts 10:42; 2 Tim. 4:1; 1 Pet. 4:5), believers and unbelievers (Rom. 14:10; 2 Cor. 5:10).
   B. All secrets and sins will be revealed (Luke 8:17; Rom. 2:16; 1 Cor. 4:5).
   C. Judgment is final and irrevocable - eternal (Matt. 25:46).
   D. Believers will have a judging function, too (Matt. 19:28; Luke 22:28-30; 1 Cor. 6:2-3; Rev. 3:21; 20:4).
   E. Judgment is on the basis of works (Jer. 17:10; 32:19; Matt. 16:27; 25:31-46; Rom. 2:6; 2 Cor. 5:10; John 5:27-29; Rev. 20:13).
      1. Works will be related to knowing God and obeying the gospel (2 Thess. 1:8-9).
2. Works are an outgrowth of faith and can show faith (James 2:14-26).
3. Works must be on the basis of relationship with Christ (Eph. 2:8-10).
4. Those who do good works without knowing Christ won’t be saved by them (Matt. 7:21-23).
5. Some passages suggest that people will be held accountable for what they know (Rom. 2:12-16; Luke 12:47-48; John 12:48).

F. For believers, there will be no condemnation (Rom. 3:21-26; 8:1); their works will be tested and purged (1 Cor. 3:13-15), and they will be vindicated (Luke 18:1-8).

G. Believers will receive rewards (Matt. 25:14-30; 1 Cor. 3:10-15); yet there are no distinctions in the kingdom (Matt. 20:1-16).

VI. Hell is the final state of the unrighteous.

A. Many references to hell in the NT, both in Jesus’ teaching and in the teaching of the apostles (Matt. 13:42, 49-50; 22:13; 24:51; 25:10-30, 46; John 5:29; 2 Thess. 1:9; Heb. 6:2; Jude 7; Rev. 14:10-14).
B. Described as outer darkness (Matt. 8:12); eternal fire (Matt. 25:41); second death (Rev. 21:8); weeping and gnashing of teeth (Matt. 8:12; 25:30); torment (Rev. 14:10-11).
C. Main point: hell is eternal separation from the presence of the Lord (2 Thess. 1:8-10).
D. NT seems to point to eternal punishment (Matt. 25:46; Mark 9:43-48; Rev. 20:10, 15).
E. Some passages refer to destruction (1 Cor. 3:17; Phil. 1:28; 3:19) or eternal destruction (2 Thess. 1:9).

VII. Redemption of creation

A. God will create a new heavens and a new earth (Is. 65:7; Rev. 21:1).
B. Heaven and earth were created together (Gen. 1:1); they fell together (Rom. 8:20); they will be destroyed together (Is. 51:6; 2 Pet. 3:6-7, 10), and they will be redeemed together (Is. 65:17; 66:22; 2 Pet. 3:13; Rev. 21:1).
C. Creation will be liberated from its bondage to decay (Rom. 8:20-22).
D. The separation between heaven and earth will be overcome, and God will dwell with human beings (Rev. 21:1-3).
E. The kingdom of God will come in its fullness (1 Cor. 15:24-28; Eph. 1:10; Rev. 11:15).

VIII. The final state of the righteous will be eternity in the presence of God experiencing communion with him.

A. God’s plan to prepare a people for himself will be complete (Rev. 21:3).
B. We will see and know God directly (1 Cor. 13:9-12).
C. We will have fellowship with other believers (Heb. 12:22-24).
D. Some relationships (like marriage) will not be part of the new creation (Matt. 22:30).
E. God will put an end to all pain and suffering; sin and death will be no more (Rev. 21:4).
F. Evil will be destroyed (Rev. 20:10).
G. Believers will be perfected and glorified along with Christ (Rom. 8:30; Col. 3:4; 2 Thess. 2:14; 1 Pet. 5:4).
H. Believers will share in the glory of God (Rom. 5:2; 2 Pet. 1:4).
I. This state is described with words like Sabbath rest (Heb. 4), worship (Rev. 19), service (Rev. 22:3).
I. Pneumatology
   A. Who or what is the Holy Spirit?
   B. What does the Holy Spirit do?

II. Soteriology
   A. What is salvation? Why is it necessary? What does it consist of?
   B. Who can appropriate it and how?
   C. What events and processes are involved?
   D. What are the divine and human roles?
   E. What is the goal of salvation?

III. Ecclesiology
   A. What is the nature of the church?
   B. What is the purpose, mission, or ministry of the church?
   C. What important rites should the church observe? How? What do they mean?
   D. How is the church organized?
   E. What is the leadership of the church?

IV. Eschatology
   A. What happens at death?
   B. What is the goal of history? What are the important events of the end?
   C. What are the final states of human beings and creation?
Guidelines for Paper Preparation
adapted from Turabian 6th ed.

I. Parts of the paper required
   A. Title page, body, notes (if using endnotes), bibliography or reference list.
   B. No table of contents is needed.

II. Section headers
   A. These are optional. Short papers generally don’t need them.
   B. If you use them, make them stand out from the text by centering them or placing at the left margin and separating them from the text. You may use boldface, italics, or underline to emphasize them.

III. Margins
   A. At least one inch on all sides; larger on the left if you are putting the paper in a folder.
   B. Major sections of the paper (first page of text, notes, bibliography) should begin 2 inches from the top of the page.
   C. Indent paragraphs consistently, whether five spaces, eight spaces, or another value.
   D. Don’t right-justify text unless you have an excellent proportional font that doesn’t leave large spaces between words.
   E. Quotations of two or more sentences that extend to eight or more lines in your paper should be set off as block quotations. Block quotations should be indented four spaces from the left margin. Paragraphs within block quotations should have an additional four-space paragraph indentation.

IV. Spacing
   A. Double space throughout the text except for indented block quotations, which are single-spaced. Double-space before and after the block quotation.
   B. For footnotes, endnotes, bibliography, or reference list, single-space entries and double-space between entries.
   C. Subheadings should begin three lines after the previous text and should have a double space after.

V. Page numbers
   A. Preliminary pages (before your text starts) are numbered with lowercase roman numerals (i, ii, iii). The title page is page i, although the number does not appear. Short papers generally have no preliminary pages other than the title page.
   B. For the text, use arabic numerals without dashes or periods. Either center the numbers on the top of the page or place them even with the right margin (e.g., 3/4 inch from the top).
   C. On the first page of major sections, page numbers are centered at the bottom of the page.

VI. Type font
   A. Use a standard typewriter-quality or laser-quality type font. Times Roman and Courier are good examples. About 12 point is a good size.
   B. Do not use bold, italic, or unusual fonts for your basic text. Use italics or underline for foreign words or for book titles. Books of the Bible are not italicized.
Guidelines for Documentation in Papers

Brenda B. Colijn

I. When to document

A. Document *anything* you use from a secondary source, whether facts, ideas, sentences, words, definitions, charts, graphs, photographs, lists, etc., by using footnotes, endnotes, or parenthetical references. Document ideas or paraphrases as well as direct quotations. A general bibliography of sources you used is *not* enough to document your work.

B. Failure to give proper credit for material you take from a secondary source is *plagiarism*, which is literary theft. Using information from a secondary source without documenting it is plagiarism. Using the words of a secondary source without enclosing them in quotation marks is plagiarism, even if you document the material.

C. The only things you don’t need to document are your own original work and information that is general knowledge. If you didn’t know it before you read the secondary source, document it.

D. Even if you had an idea before you read it in a secondary source, acknowledge that source in documentation. You can indicate that this person agrees with your idea.

E. When in doubt, document it.

II. How to present secondary sources

A. Material from secondary sources must be quoted *exactly*, using quotation marks, or paraphrased *completely*. Using the same sentence structure and changing a few words is plagiarism. Using striking phrases from your source in your own sentence without quotation marks is plagiarism. You can use words or phrases from your source only if you enclose them in quotation marks.

B. Generally it’s better to paraphrase, because this shows that you have understood and digested the material, and it fits more smoothly into your own writing. Too many quotations make a paper hard to read. Quote only when the source has said something concisely and remarkably well. Always explain the relevance and the implications of any quotation you use. Quotations don’t explain themselves, and their relationship to your topic isn’t always immediately clear.

C. Take research notes *accurately* before you write the paper. When you take notes, be very careful to record the exact words of your source, in quotation marks, or to paraphrase completely. A partial copying of your source, in which some of the words are yours and some are theirs, is not acceptable. When you write your paper, you may not remember how close your notes are to your sources. Keep careful track of what page every piece of information is from. You need to include the page numbers in your documentation.

D. Check your research notes after you write the paper to be sure you haven’t included undocumented information from secondary sources unintentionally.

1. Original: Hemingway’s debt to journalism was a large one, and he always acknowledged it. Unlike many ex-newspapermen, however, he neither sentimentalized the profession nor misunderstood its essential threat to creative writing. (from Charles A. Fenton, *The Apprenticeship of Ernest Hemingway*)

2. Unacceptable paraphrase: Hemingway’s indebtedness to journalism was very great, and he himself said so. Unlike so many writers who have been newspaper men, however, he did not sentimentalize journalism or misunderstand that it is a danger to creative talent (Fenton 1982, 23). [Uses same sentence structure, different words.]

3. Unacceptable paraphrase: Hemingway always admitted a large debt to journalism. But he never sentimentalized the profession or forgot that it could be an essential threat to novelists (Fenton 1982, 23). [Uses some phrases from source.]

4. Acceptable: Hemingway admitted that he learned from newspaper work. But he also recognized that journalism can hurt writers as well as help them (Fenton 1982, 23). [Notice that this paraphrase is shorter than the original.]

III. How to document

A. Make completely clear what material is yours and what material is from a secondary source.
B. Put a footnote or parenthetical reference at the *end* of the material you’re using from a secondary source.
C. Footnotes don’t carry across paragraph boundaries. If two or more consecutive paragraphs have material from the same secondary source, put a footnote or parenthetical reference at least at the end of *each paragraph*.
D. You can reference more than one page from the same source in one note.
E. You can combine more than one source in the same note if it’s clear what material in your text came from each source. (For example, if you want to say that three commentaries agreed with your interpretation of this verse, you can cite the three commentaries in a single note.)
F. Use Turabian format for documentation.
Samples of Documentation Form for Papers

I. Footnote or Endnote System

A. Footnotes/Endnotes (double space between notes; my annotations are not part of the notes)


B. Bibliography (double space between bibliography entries)


II. Parenthetical Reference System

A. Parenthetical References (these appear in the text after the relevant material)

…end of the sentence (Osborne 1975, 145).
…end of the sentence (Smith 1991, 30).
…end of the sentence (Bruce 1964, 187).
…end of the sentence (McKnight 1992, 25).
…end of the sentence (Finger 1989, 2:98).
…end of the sentence (Bromiley 1982).
…end of the sentence (Kittel and Friedrich 1968).
…end of the sentence (Forster and Marsten 1973, 102).

B. Reference List (this takes the place of a bibliography)


Hawk’s Compositional Caveats (Redacted by Colijn)

1. Each paper should present a thesis: an argument or perspective on the topic that will be developed in the paper. At some point (usually early on), the thesis should be articulated in a statement that clearly and succinctly defines the topic and your approach to it.

2. Your thesis should be developed in an organized and coherent fashion. Paragraphs should follow in logical order, with transitional sentences to guide your reader. To achieve coherence, you may find it helpful to make an outline of the paper before writing it.

3. Each paragraph should develop a single idea, introduced by a topic sentence.

4. Generally, paragraphs should comprise three or more sentences. Fewer sentences rarely allow the opportunity to develop an idea. However, paragraphs usually should not be longer than one page.

5. Your analysis and perspective should provide the primary focus and organization of the paper. Do not let secondary sources draw most of your conclusions for you. Use secondary sources to support and supplement your own research.

6. Support all assertions, conclusions, and assessments with relevant information. Give examples. Your position is stronger if you support it from the text itself rather than from secondary sources alone.

7. Be sure to spell out the implications of your observations. Draw explicit conclusions. Explain the significance of your findings. Always ask yourself, “So what?”

8. Information of a general nature should be synthesized from a number of sources and presented in your own words. Information unique to a particular source must be documented.

9. Use quotations sparingly—only when the information or perspective is unique or is presented in a distinctive and particularly helpful fashion.

10. Make sure all quotations are explained or integrated into the paper so that your reader can appreciate their relevance. Quotations should be part of larger paragraphs; they don’t stand on their own. They also don’t interpret themselves, so you must interpret them.

11. Present most information from secondary sources in your own words. Paraphrasing shows that you understand the material. Be sure to recast the information completely; changing a word here or there is not paraphrase but inaccurate and unacknowledged quotation.

12. Document both quotations and paraphrases from secondary sources. Follow Turabian format carefully. If more than one of your paragraphs refers to the same source, document each paragraph.

13. Use good scholarly sources, those which not only give conclusions but define the issues, offer relevant supporting material, and/or survey scholarship on the topic. Don’t neglect journal articles (through Religion Index I and ATLA).

15. Use active voice whenever possible. Referring to yourself in the first person (as “I”) is permissible, as long as you do so sparingly and don’t put yourself in the foreground. Of course, personal reflection papers should use first person more often than research papers should.

16. Use complete sentences. Sentence fragments are rarely effective in formal writing.

17. Don’t join independent clauses with a comma; use a semicolon, as in this sentence. When you use “however” or “therefore” in the middle of a sentence, it must have a semicolon either before it (if it introduces the next clause) or after it (if it completes the previous clause).

18. When beginning a sentence, a modifier must refer to the subject of the sentence, as in this example.

19. The pronoun “they” is still considered a plural pronoun in most formal writing. For inclusive language, use a plural noun with “they” or use a singular noun with “he or she.”

20. Proofread your paper carefully! If you have difficulty doing this, find an editor.

21. Good writing is rewriting.