

COURSEWORK FOR  
TH501 SYSTEMATIC THEOLOGY I  
THEISM, BIBLIOLOGY, THEOLOGY

A PROJECT SUBMITTED TO  
LOUISIANA BAPTIST UNIVERSITY

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IN PARTIAL FULFILLMENT OF  
THE REQUIREMENTS FOR THE COURSE  
TH501 SYSTEMATIC THEOLOGY I

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## Assignment

### TH501 SYSTEMATIC THEOLOGY I

**TEXT:** Theissen, Henry (rev. by Doerksen), LECTURES IN SYSTEMATIC THEOLOGY, Grand Rapids: William B. Eerdmans Publishing Co., any date is acceptable

**COURSE OBJECTIVE:** To learn more about the nature, Being and attributes of God, the doctrine of the Trinity, an in-depth examination of the nature of theology and of the Scriptures as verbally inspired.

#### **COURSE REQUIREMENTS:**

- (1) Read chapters one through twelve (1-12) of the textbook for understanding. Mark listings, Scriptures and information you wish to quickly locate for outlining each of the above chapters and for preparing the required questions and answers which are described below.
- (2) Prepare a detailed outline of each chapter (at least three or four full pages per chapter) in such a way that it can be used for teaching a series of lessons about these theological subjects to your college class, church congregation, staff members, or Sunday school class. Attach at the end of your other materials.
- (3) Select another conservative theology or doctrine book and read what the author teaches about the subjects shown above under "Course Objective". Document what you learned from this reading on the enclosed "Required Supplemental Reading Report" and submit with your course.
- (4) From each of the above chapters, prepare and show the answers to at least eight (8) questions (true or false, fill in the blank, multiple choice or listings of important facts) which you feel could be an appropriate final exam if you were actually developing this course for a college or Christian school. Indicate the page number where you found each question and its answer, and place these questions and answers after your reading report.

SEND ALL CORRESPONDENCE TO:  
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**BE SURE TO ALWAYS KEEP A FILE COPY OF EVERYTHING!**

#### **REQUIRED SUPPLEMENTAL READING REPORT**

Select and read for understanding the appropriate portions of a supplemental book on this subject and fill in the following bibliographical information about the book.

AUTHOR:

TITLE:

PUBLISHED BY:

YEAR PUBLISHED:

I have read pages \_\_\_\_\_ and found that this author and Thiessen disagree on the following points: (Be sure to state which you agree with, and why, and fill this entire page with discussion. Do not say, "I could not find any major differences in what they said.")

## **Supp. Req. Reading Report - The Nature, Being and Attributes of God**

Required Supplemental Reading Report 1 of 4

I have select and read for understanding the appropriate portions of a supplemental book on this subject: AUTHOR:August Hopkins Strongs, D. D., LL. D.

TITLE:Systematic Theology: The Doctrine of God (Volume I)

PUBLISHED BY:Philadelphia: The Judson Press YEAR PUBLISHED: 1907

I have read pages 243-370 (128 pages) and found that this author and Thiessen disagree on the following points:

Augustus H. Strong (1836-1921) is the only Baptist who had his volumes of systematic theology attain any recognition. Like Thiessen, and the Presbyterian theologians preceding him, however, Strong presents just another rendition of the Reformed Theology which always envelopes the essence and attributes of God in a thick unresponsive development of 'decrees.' His Baptist backgrounds, however, seems to make his coverage of the decrees of God a little more responsive to mans free will than is Thiessen, or Shedd or Hodge.

While Thiessen only adds a consideration of mans free will as an apologetic afterthought of his decree and providence developments, Strong attempts to deal with the conflict throughout his development. God's decrees and the free agency of man mix like oil and water. Reformed theology has swollen the 'Sovereign Decrees' of a Sovereign Omniscient Infinite God to such a state that there is no free agency of man included in Thiessen's regurgitated Reformed Theology. Strong at least states that "No undecreed event can be foreseen." and then grapples with the Bible reality that man has a free agency given by God which, if it is real, has events which are unforeseeable, ergo are undecreed. It is refreshing to read a work about the nature, being and attributes of God that deals with mans free agency. One that addresses with reality that God tested Job with a real test not an orchestrated review of his foreknowledge, that God knew Abraham's heart "That he will command his children and keep the way of the LORD" NOT by

his future-knowing, omniscient, infinite, foreknowledge, but by knowing Abraham as “a friend of God.” Hodge Shedd and Thiessen, develop a stodgy Sovereign God all boxed in by decrees and unable to offer the seed line to Moses in stead of Judah, (Exod 32:9-10), unable to change the successful conquests against Syria base on Joash's zeal at smacking arrows on the ground (2Kings 13), unable to change the length of Hezekiah's days because of his prayer (2Kin 20, 2Ch 32, Isa 38) and unable to change the judgment due to Nineveh because of their repentance (Jonah 3) Strong indeed provides a refreshing breeze to the stale air of Reformed Theology, he includes a free agency of man.

But alas Strong never jumps out of the stale old deepening ruts of Reformed Theology and he too centers his development of the nature and attributes of God on those muddied ruts. Ruts that insist that God must have decreed all that comes to pass and predetermined, before the foundation of the earth, who would be saved and who would be damned to hell for eternity. Even Strong, our best chance at a Baptist leap from the Reformed Theology ruts of error, falls back into their system of error. Would to God someone would author a systematic theology that breaks free from Reformed and Augustinian Theology and gives a clear picture of the nature and attributes of God without majoring on those 'Sovereign Decrees of God.'

## Supp. Req. Reading Report - The Doctrine of the Trinity

Required Supplemental Reading Report 2 of 4

I have select and read for understanding the appropriate portions of a supplemental book on this subject: AUTHOR:Erickson, Millard J. pg 199-258

TITLE: Christian Theology

PUBLISHED BY: Baker Book House, Grand Rapids Mi.

YEAR PUBLISHED: © 1983 I have read pages 263-344 (82 pages) and found that this author and Thiessen disagree as discussed below.

I have select and read for understanding the appropriate portions of a supplemental book on this subject: AUTHOR:Ryrie, Charles C.

TITLE: Basic Theology

PUBLISHED BY: Victor Books of Scripture Press Publications Inc.

YEAR PUBLISHED: © 1960 I have read pages 25-51 (27 pages) and found that this author and Thiessen disagree as discussed below.

I have select and read for understanding the appropriate portions of a supplemental book on this subject: AUTHOR:August Hopkins Strongs, D. D., LL. D.

TITLE: Systematic Theology: The Doctrine of God (Volume I)

PUBLISHED BY: Philadelphia: The Judson Press

YEAR PUBLISHED: 1907 I have read pages 304-352 (49 pages) and found that this author and Thiessen disagree on the following points:

The doctrine of the trinity would seem to be as stable a doctrine to be found in orthodox Christianity, but Thiessen's reviser even let the influence of Bible Criticism sway his presentat6ion of this aged doctrine. Previous theologians had already well established that the plural names of God used with plural pronouns and plural verbs clearly portray the trinity and the unity of the Godhead. Thiessen calls this important Old Testament intimation 'note worthy' and even includes the linguistic evidence that the plural implies not just dual but three or more. Doerksen, however, Thiessen's 1979 reviser, says "The name for God (*Elohim*) is plural and may imply plurality, though this is dubious. The plural form is probably used for intensifying rather than for expressing plurality." This denigration of the evidence supporting the trinity is directly from the play book of the Deist camp which assisted in the translation of Doerksen's favorite

Bible version. Compromise is always a subtle but slippery slope and one is curious if this one 'leaked' into other theology books.

Augustus Strong leans on this standard linguistic development of plurality<sup>1</sup> but Erickson does not even broach the subject in his 1983 development of the trinity.<sup>2</sup> Charles Ryrie, however in 1960<sup>3</sup> spends considerable effort in developing the “polytheistic plural form” as a powerful indication of God's plurality. He does recognize that only a plurality and not a trinity is denoted and that this is only an indicator not a complete development of a triune doctrine. He also uses Doerksen's favored word 'dubious' in describing the linguistic marvel and was likely hobnobbing with him or his Deist friends.

Another telling lack in the development of the doctrine of the trinity is the use, or lack of use of 1 John 5:7, which reads “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” It is supposed by the Bible Critic, infidel, that this verse was added by 'Church Fathers' who wanted to bolster a teaching of the trinity. They considered these 'Church Fathers' to be active editors and creators of the Bible and will not trust the orthodox manuscripts or versions of the Bible used by the Greek speaking Church that contain this verse, even though there is ample evidence that this verse came from the Apostle John himself. It readily dates to the 1<sup>st</sup> century but they hate it and remove it from all modernist Bibles. The extent to which a theologian uses or denies this verse is intimation of the influence Bible critics have had on their thinking. Thiessen and Doerksen give it never so much as a mention, as would be expected, as it is not found in their favorite Bible versions. Hodge, who uses very little Scripture in any case, uses the verse without reservation. Augustus Strong says of

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1 Ibid Strong, pg 318

2 Erickson, Millard J., “Christian Theology”, © 1983, Baker Book House, Grand Rapids Mi., pg 263-344

3 Ryrie, Charles C., “Basic Theology:”, © 1960, Victor Books of Scripture Press Publications Inc. pg 45



it “We do not here allude to 1 John 5:7 (the three heavenly witnesses), for the later part of this verse is unquestionably spurious.”<sup>4</sup> Even though Strong is usually agile against Tischendorf, Westcott, and Hort, here he surrenders unashamedly to their ploy. Erickson appeals to the verse as a clarifying of the trinity, but then states “Unfortunately, however, the textual basis is so weak that some recent translations (e.g. NIV) include this statement only in an italicized foot note, and others omit it altogether (e.g. RSV). If there is a Biblical basis for the trinity it must be sought elsewhere.”<sup>5</sup> Ryrie also succumbs to the Bible Critic, infidel, and says “1 John 5:7 is apparently not a part of the genuine text of Scripture.”<sup>6</sup> It is interesting to me that Polycarp, who knew the Apostle John personally, gives testimony that this verse is legitimate, yet all their 'Scholarly' theologians bow to the diabolic attack of the Bible Critics who rip verses out of the Holy Scriptures without apology. Shame on each.

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4 Ibid, Strong, pg 312

5 Erickson, Millard J., “Christian Theology”, © 1983, Baker Book House, Grand Rapids Mi., pg 327

6 Ibid, Ryrie, pg 52

## Supp. Req. Reading Report - The The Nature of Theology

Required Supplemental Reading Report 3 of 4

I have select and read for understanding the appropriate portions of these supplemental books on this subject: AUTHOR:Hodge, Charles (1797-1878) D.D.  
TITLE: Systematic Theology - Volume I  
PUBLISHED BY:WM. B. EERDMANS PUBLISHING CO., GRAND RAPIDS, MICH.  
YEAR PUBLISHED: 1940 I have read pages 1-100 and found that this author and Thiessen disagree as presented below.

I have select and read for understanding the appropriate portions of a supplemental book on this subject: AUTHOR:August Hopkins Strongs, D. D., LL. D.  
TITLE:Systematic Theology: The Doctrine of God (Volume I)  
PUBLISHED BY:Philadelphia: The Judson Press  
YEAR PUBLISHED: 1907 I have read pages 1-50 (51 pages) and found that this author and Thiessen disagree on the following points:

A progressive growth of systematic theology can be found by comparing works of Charles Hodge (1797-1878), to Augustus H. Strong (1836-1921), and a digressive decline begins with Henry C. Thiessen (b.-1947). Then the modernist theologian Vernon D. Doerksen, who revised Thiessen's work, moves this decline along as he 'dummies down' theology and intermixes modernist ecumenical ideas and Bible translations degrading an otherwise excellent and well developed systematic theology. Hodge states that:

“The duty of Christian theologians is to ascertain, collect and combine all the facts which God has revealed concerning himself and our relation to Him. These facts are all in the Bible. This is true, because, everything revealed in nature, and in the constitution of man concerning God and our relation to Him, is contained and authenticated in Scripture.<sup>7</sup>”

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7 Hodge, Charles, “Systematic Theology”, Vol I, Eerdmans Publishing Co. Grand Rapids Mi., © 1940, pg 9

Strong states that “That Christ is the one and only revealer of God, in nature, in humanity, in history, in science, in Scripture, is in my judgment the key to theology.”<sup>8</sup> Thiessen then declares that:

“Science, we know, is beginning to question the regularity even of the laws of nature; but the experienced believer in God sees in these apparent irregularities the intervention of God and the manifestation of His miraculous power. ... while the apprehension of the divine revelation is progressive, the revelation itself is as stable as the righteousness and truth of God themselves.”<sup>9</sup>

Thiessen here is making a marked departure from the authority of 'authenticated Scripture' and even goes on to declare that only the original autographs of Scripture are inspired.<sup>10</sup> And Doerksen more completely marking Thiessen's departure from the authority of Scripture declares that only the “original manuscripts” are without error, that all existent Bibles have error, and inspiration was lost when the “original autographa” were lost<sup>11</sup> (ergo there is no, and never has been, a verbal, plenary, inerrant, infallible, inspired Holy Bible.)

These mark significant deviations in the development of a systematic theology. From Shedd, published in 1888, to Hodge, from Hodge to Strong, from Strong to Thiessen, and from Thiessen to Erickson, there is a epoch that rises system and depth up to Strong, then falls in both system and depth to modern theologians. Such a progression can be seen in the prolegomena outlines of Hodge, Strong and Thiessen in the table below. Such a rise can be traced to the dunning down

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8 Strong, Augustus H. , “Systematic Theology”, Vol I, Judson Press, Valley Forge, Pa., © 1907, pg vii

9 Thiessen, Henry C., “Introductory Lectures in Systematic Theology”, Eerdmans Publishing Co. Grand Rapids, Mi., © 1949, pg 24

10 Ibid, pg 107

11 Thiessen, Henry C., “Lectures in Systematic Theology”, Revised by Vernon D. Doerksen, Eerdmans Publishing Co. Grand Rapids, Mi., © 1979, pg 62, 66

of our society, the creep of modernism into our thinking, and the effect of Bible Criticism and the demise of the Authority of Holy Scripture as the final authority.

Comparison of Prolegomena Development

Charles Hodge (1797-1878)	Augustus H. Strong (1836 - 1921)	Henry C. Thiessen (b. - 1947)
<p>CHAPTER I. ON METHOD.</p> <p>§ 1. Theology a Science 1</p> <p>§ 2. Theological Method 3</p> <p>§ 3. The Speculative Method 4</p> <p>§ 4. The Mystical Method 6</p> <p>§ 5. The Inductive Method 9</p> <p>§ 6. The Scriptures contain all the Facts of Theology 15</p> <p>CHAPTER II. THEOLOGY.</p> <p>§ 1. Its Nature 18</p> <p>    Definitions of Theology 9</p> <p>    Natural Theology 21</p> <p>§ 2. Facts of Nature reveal God 22</p> <p>    Scriptural Argument for Natural Theology 24</p> <p>§ 3. Insufficiency of Natural Theology 25</p> <p>§ 4. Christian Theology 32, Theology Proper, Anthropology, Soteriology, Eschatology, Ecclesiology 32</p> <p>CHAPTER III. RATIONALISM.</p> <p>§ 1. Meaning and Usage of the word 34</p> <p>§ 2. Deistical Rationalism 35</p> <p>§ 3. Second Form of Rationalism.--Its Nature, Refutation, History 39</p> <p>§ 4. Dogmatism 44</p> <p>§ 5. Proper Office of Reason in Matters of Religion 49</p> <p>§ 6. Relation of Philosophy and Revelation 55</p> <p>§ 7. Office of the Senses in Matters of Faith 59</p> <p>CHAPTER IV. MYSTICISM.</p> <p>§ 1. Meaning of the Word 61</p> <p>    Philosophical Use of the Word 61</p> <p>    Mysticism as known in Church History 66</p> <p>§ 2. Mysticism in the Early Church 69</p> <p>    Montanism.--The so-called Dionysius.-- New Platonism 71</p> <p>§ 3. Mysticism during the Middle Ages 73</p> <p>§ 4. Mysticism at and after the Reformation 79</p> <p>§ 5. Quietism 84</p> <p>§ 6. The Quakers or Friends 88</p> <p>§ 7. Objections to the Mystical Theory 97</p>	<p>Chapter 1 Idea of Theology</p> <p>I. Definition of Theology 1</p> <p>II. Aim of Theology 2</p> <p>III. Possibility of Theology -grounded in, 2</p> <p>A. Existence of God 3</p> <p>B. Man's capacity for the knowledge of God 5</p> <p>C. God's revelation of himself to man 11</p> <p>IV. Necessity of Theology 15</p> <p>V. Relation of Theology to Religion 19</p> <p>Chapter 2 Material of Theology 25</p> <p>I. Sources of Theology 25</p> <p>A. Scripture and Nature 26</p> <p>B. Scripture and Rationalism 29</p> <p>C. Scripture and Mysticism 31</p> <p>D. Scripture and Romanism 33</p> <p>II. Limitations of Theology 34</p> <p>III. Relations of Material to Progress in Theology 36</p> <p>Chapter 3 Method of Theology 38</p> <p>I. Requisites to the study of Theology 38</p> <p>II. Divisions of Theology 41</p> <p>III. History of Systematic Theology 44</p> <p>IV. Order of Treatment 49</p> <p>V. Text - Books in Theology 50</p>	<p>Chapter 1 The Nature and Necessity of Theology 23</p> <p>I. The Nature of Theology 24</p> <p>A. Theology and Ethics 24</p> <p>B. Theology and Religion 25</p> <p>C. Theology and Philosophy 26</p> <p>II. The Necessity of Theology 27</p> <p>A. The Organizing Instinct of the Intellect 27</p> <p>B. The Pervasive Character of the Unbelief of This Age. 27</p> <p>C. The Character of Scripture. 28</p> <p>D. The Development of an Intelligent Christian Character. 29</p> <p>E. The Conditions to Effective Christian Service 29</p> <p>Chapter 2 The Possibility and Divisions of Theology 31</p> <p>I. The Possibility of Theology 31</p> <p>A. The Revelation of God 31</p> <p>    1. The General Revelation 32</p> <p>    2. The Special Revelation 35</p> <p>B. The Endowments of Man 42</p> <p>    1. His Mental Endowment 43</p> <p>    2. His Spiritual Endowment 44</p> <p>II. The Divisions of Theology 46</p> <p>A. Exegetical Theology 46</p> <p>B. Historical Theology 46</p> <p>C. Systematic Theology 46</p> <p>D. Practical Theology 46</p>

The development and disintegration of our systematic theology, and its inability to pull away from the error of Augustinian Theology and then Reformed Theology is a fertile theme for additional study.

## **Supp. Req. Reading Report - The Scriptures as Verbally Inspired**

### Required Supplemental Reading Report 4 of 4

I have select and read for understanding the appropriate portions of a supplemental book on this subject: AUTHOR:Erickson, Millard J.

TITLE: Christian Theology

PUBLISHED BY: Baker Book House, Grand Rapids Mi.

YEAR PUBLISHED: © 1983 I have read pages 199-258 (60 pages) and found that this author and Thiessen disagree as discussed below.

I have select and read for understanding the appropriate portions of a supplemental book on this subject: AUTHOR:Ryrie, Charles C.

TITLE: Basic Theology

PUBLISHED BY: Victor Books of Scripture Press Publications Inc.

YEAR PUBLISHED: © 1960 I have read pages 61-110 (50 pages) and found that this author and Thiessen disagree as discussed below.

I have select and read for understanding the appropriate portions of a supplemental book on this subject: AUTHOR:August Hopkins Strongs, D. D., LL. D.

TITLE: Systematic Theology: The Doctrine of God (Volume I)

PUBLISHED BY: Philadelphia: The Judson Press

YEAR PUBLISHED: 1907 I have read pages 196-242 (47 pages) and found that this author and Thiessen disagree on the following points:

It has been stated that attacks against the inspiration and accuracy of God's Holy Word are cyclic through generations. If so, Thiessen incorporates the absolute low of the muddiest, low life, neo-evangelical compromise by stating that only the original autographs are inspired, only the original autographs are without error , only the originals are infallible, and that there is no copy or availability of any inspired inerrant infallible Bible today. Rather than correcting this descent into ugly compromise Doerksen's 20 year later revision fully agrees with Thiessen and then plunges the doctrine of inspiration even deeper under the mud of 'original autograph only-ism!' Comparing ANY earlier works or ANY later works to Thiessen's wretched compromise is refreshing and enlightening.

Although Augustus H. Strong, a lonely Baptist Theologian, wrote 100 years earlier that Thiessen, but 100 years after Barth developed his diabolical scheme of 'Higher Criticism' and 'Lower Criticism', Strong allowed none of the folly to invade his defense of Bible inspiration and inerrancy. His whole development of Bible accuracy and inspiration is more extensive and more thorough than Thiessen's shallow 'Barthian' consideration. Not one time does Strong, (or Gausson, the premier defender of inspiration) ever mention the original manuscripts or the autographa.

So to Erickson's 1983<sup>12</sup> defense of Bible inspiration and accuracy shows a finer development and defense than does Thiessen. Erickson writes as an evangelical and supposes that his work “responds to the recent developments in theology and other developments.” As such he spends considerable effort defending the Bible's accuracy and, like Strong, shows strong dependence on and corresponds well with Gausson's earlier exhaustive work. Thiessen (and Doerksen) abandon Gausson and follow Barth's shallow preference for only the unobtainable original autographa being inspired. Erickson, addressing Thiessen and Barth's folly as an 'inerrancy phenomena' gives clarification that a true inerrancy definition has nothing to do with 'scribal errors', original manuscripts, autographa or even lower criticism and the exaggerated textual accuracy dilemma pursued for English Bible copy right riches. [Today the lucrative Bible copyright business has all but depleted all English options and is now in hot pursuit of every Spanish deviation they could exploit! Ref. Shane Rice, Missionary to Peru, [www.rices2peru.com](http://www.rices2peru.com)] Erickson does point out that all the hubbub about inerrancy has made it easier to draw lines through the ranks of evangelicals and discern who holds emphatically to Bible inspiration and accuracy and who follows along

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12 Erickson, Millard J., “Christian Theology”, © 1983, Baker Book House, Grand Rapids Mi. pg 199-258

with Barth and the neo-evangelicals. Thiessen is out there leading the pack into neo-evangelical compromise on Bible accuracy.

Thiessen does include Gausson's best definition includes in all the previous theology books, but left off by Doerksen in his revision of Thiessen. That best definition is:

Inspiration is “that inexplicable power which the divine Spirit put forth of old on the authors of Holy Scripture, in order to their guidance even in the employment of the words they used, and to preserve them alike from all error and from all omission.”

Erickson utilizes Evan's rendition of that definition as follows:

“Inspiration is the strong, conscious in-breathing of God into men, qualifying them to give utterance to truth. It is God speaking through men, and the Old Testament is therefore just as much the Word of God as though God spake ever single word of it with His own lips.(p 194) ... inspiration is not necessarily verbatim reporting. ... Verbatim reporting is, in a sense, a mere mechanical operation. It would have robbed the writers of their individuality, and made them mere machines. But no; the Holy Spirit used the memories, the intuitions, the judgments, and indeed the idiosyncrasies of the writers, so that while each recoded that part of the event or discourse which (as we may express it) adhered to himself, he was enabled to give it with accuracy.”<sup>13</sup>

Comparison of these systematic theology books reveals that Thiessen reached a new low in compromise concerning Biblical authority. And Doerksen, who plunged deeper into his slime pit, places all Biblical authority on compromised ground, completely dependent on finding or recreating, with the critical tools of the likes of Westcott and Hort!, the original autographs. If the Bible was delivered infallible, it was preserved infallible, we have God's Word on it.

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<sup>13</sup> Evens, William, “The Great Doctrines of the Bible”, © 1912, 39, 49, 74, Mood Press, Chicago pp 194,198

## **Q&A From Chapter 1 The Nature and Necessity of Theology**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 23-25 (r 1-6)

1. How has Christian Theology become larger than 'Theos-Logos', a discourse on God?

Ans. pg 24 (r 1) Christian Theology has taken a broader coverage than a discourse on God in that it is a discourse on Jehovah God's character and His relationship to everything in His universe.

2. Briefly differentiate between psychology and ethics.

Ans. pg 24 (r 2) Psychology deals with the how and why of behavior, ethics with the moral quality of conduct or motives to live up to a standard of conduct.

3. Religion is general is any adoration or service of a god or gods. What is it more specifically?

Ans. pg 25 (r 2) Religion specifically is a system of faith and worship where one is aware of the existence of a supreme being and living in light of the demands of that supreme being.

4. How are theology and Philosophy the same and how do they differ?

Ans. pg 26 (r 3) Theology and philosophy share the same objectives of seeking a comprehensive world and life view. Theology and philosophy differ in that theology begins with a premise of the existence of God and philosophy begins with a premise of some other 'existing thing'. Thus theology rests on a solid objective basis and philosophy rests on merely assumptions and speculations of the philosopher.

5. Recite the 5 reasons which necessitate theology.



Ans. pg 27 (r 4) 1) Organizing instinct of human intellect

- 2) The pervasive character of unbelief
- 3) The character of Scripture (Revelation of God)
- 4) The development of Intelligent Christian character
- 5) The conditions for effective Christian service.

6. An example of the full treatment of doctrine through the character of Scripture is the meaning Christs death presented in what 5 offerings of Lev 1-5?

Ans. pg 28 (r 5) Lev 1-5 1) He is our *burnt sacrifice* Lev 1:3

- 2) He is our *meal offering* Lev 2:1
- 3) He is our *peace offering* Lev 3:1
- 4) He is our *sin offering* Lev 4:3 and
- 5) He is our *trespass offering* Lev 5:6

7. In Acts 2:42 in what 4 things did the new converts continue in?

Ans. pg 28 (r 5) Acts 2:42 1) steadfastly in the apostle's doctrine, 2) the apostle's fellowship, 3) in breaking of bread, and 4) in prayers

8. Theology does not merely teach us what kind of life we should live but it also “ \_\_\_\_\_  
\_\_\_\_\_.”

Ans. pg 29 (r 6) Theology does not merely teach us what kind of life we should live but it also  
“**inspires us to live such a life.**”

## **Q&A From Chapter 2 The Possibility and Divisions of Theology**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 27-30 (r 7-22)

1. Theology has great possibilities because of two insights to God and two aspects of man; what are they?

Ans. pg 31 (r 7) God has given both a general and special revelation of himself to man who has a superb mental capability but also a spiritual aspect to his life, these four combine to make sound theology a tremendous possibility.

2. Name three areas with Bible reference where a general revelation of God is revealed.

Ans. pg 32 (r 7) In general a revelation of God is found in nature, "The heavens declare the glory of God; and the firmament sheweth his handiwork." (Ps 19:1), in history "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another;" (Ps 75:6-7); and from conscious, wherein man has a sense of right wrong and also a sense of the supernatural being that he must one day be answer to, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them." (Rom 1:18-19)

3. What are some limitations to God's general revelations?

Ans. pg (r 8) A general revelation only gives a general awareness, providing a general manifestation of power, glory, divinity and goodness of God. Also the special revelation of God

has provided such a universal awareness of god through every society that knowledge of it has effect on general revelation and it is not to be isolated in any society.

4. Characterize four means of special revelation.

Ans. pg 35 (r 10) Special revelations are those acts whereby God makes himself know to mankind. This is done through 1) the miracles which he does, before men, 2) The prophecies he has made and fulfilled, most notably through 3) Sending his Christ to mankind and of coarse 4) the documentation he created and preserved in Holy Scripture.

5. In what three ways did Christ more fully reveal or manifest God?

Ans. pg 41 (r 15) Christ more fully revealed the existence of God, the nature of God, and the will of God.

6. Hebrews 1:1-2 expresses the greater revelation of Jesus Christ, what are the 7 listed qualities of his revelation?

Ans. pg 40 (r 14) Heb 1:1-2 1) God spoke to us by his Son, 2) He appointed him heir of all, 3) By him He made the worlds, 4) He was the brightness of His glory, 5) the express image of His person, 6) He is upholding all things by the word of His power, and 7) He purged our sins, ... by Himself.

7. The Scriptures is not regarded as a co-ordinate revelation of God, but as an \_\_\_\_\_ of all revelations.

Ans. P 41 (r 16) Embodiment

8. Name 4 ways that reason allows man to come in possession of the revelation of God.

Ans. pg 43 (r 17) 1) Reason is the capacity for knowing truth

- 2) Reason judges the credibility of a representation
- 3) Reason judges the evidence of a representation
- 4) Reason organizes the facts into a system of knowledge.

### Q&A From Chapter 3 The Definition and Existence of God

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 51-63 (r 23-31)

1. A definition of deity that would completely view and properly grasp, to understand and wholly exhaust, ..."In this sense to define God would be to \_\_\_\_\_ Him.

Ans. pg 54 (r 23) 'CIRCUMSCRIBE'

2. A logical definition, with at least a proximate apprehension is to give the \_\_\_\_\_ and \_\_\_\_\_ of the subject.

Ans. pg 54 (r 23) GENUS and DIFFERENTIA

3. "Chas Hodge contends that the best definition ever penned by man is: "*The Westminster Shorter Catechism* says God is a \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ in his \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, holiness, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

Ans. pg 54 (r 25) "*The Westminster Shorter Catechism* says God is a SPIRIT, INFINITE, ETERNAL, and UNCHANGEABLE, in his BEING, WISDOM, POWER, holiness, JUSTICE, GOODNESS, and TRUTH.

4. The three primary Hebrew names for God are: Hbrw \_\_\_\_\_ Engl \_\_\_\_\_, Hbrw \_\_\_\_\_ Engl \_\_\_\_\_, and Hbrw \_\_\_\_\_ Engl \_\_\_\_\_.

Ans. pg 52 Elohim - God, Jehovah – LORD, Adonai – Lord

5. Both Hodge and Strong put emphasis on the importance of Scripture and the names of God.

What does Thiessen say about the revelation of God in his names?

Ans. pg 52 “Strange to say we get little help from the basic names of God.”

6. What are Thiessen's three broad arguments for the belief in the existence of God?

Ans. pg 55-57 1) It is intuitive, 2) It is assumed by Scripture and 3) It is corroborated by arguments.

7. What are the 5 corroborating arguments for the belief in the existence of God?

Ans. pg 57 1) Cosmological, 2) Teleological, 3) Ontological, 4) Moral, 5) Congruity.

8. What is the best worded ontological argument?

Ans. pg 60-61 Umm... “Thought is the necessary *prius* of all that is – even of all possible and conceivable existence.” T.H. Green

## Q&A From Chapter 4 The Non-Christian World Views

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 64-77 (r 32-42)

1. How are all non-Christian religions in a sense atheistic?

Ans. pg 64 “They do not recognize the only true God.”

2. Differentiate between 'Practical Atheism', 'Dogmatic Atheism' and 'Virtual Atheism'.

Ans. pg 65 Practical Atheism includes those who have rashly decided that all religion is a fake.

Dogmatic Atheism is the very small group who boldly flaunt their belief that there is no God, and

Virtual Atheism holds principles inconsistent with the belief in any common definition of God, such as naturalists, materialists, or positivism

3. The theological agnostic denies that three things are known or knowable: what are they?

Ans. pg 66 The agnostic contends that 1) The *existence of God* is unknown and unknowable,

2) The *nature of God* is unknown and unknowable and

3) The *ultimate nature of the universe* is unknown and unknowable.

4. Name and briefly explain the 5 leading types of the theory that “all material objects, and all particular minds, as necessarily derived from a single infinite substance” or *Pantheism*.

Ans. pg 67-69 1) Materialistic Pantheism – matter is the cause of life

2) Hylozoism – every particle of matter has physical properties, AND a principle of life.

- 3) Neutralism – (classical type of Pantheism) ultimate reality is neither mind or matter but neutral 'stuff', mind and matter are but appearances.
- 4) Idealism – ultimate reality and the world is the product of mind, individual or infinite.
- 5) Philosophical Mysticism – an Idealist who no longer distinguishes between the outside world and himself, wherein “the knower realizes that he is identical with the inner being of his subject.”

5. Differentiate between monism and monotheism.

Ans. pg 69-70 In monism the philosopher holds that the common originating cause is entirely within the world. In monotheism the common originating cause is outside of the world, as well as inside of it.

6. Pantheism, attractive to mans fallen nature, took mankind from monotheism to polytheistic views. What was the first departure from monotheism?

Ans. pg 72 Nature worship, where sun, moon and stars, fire, air, and water were first personified, then worshiped as personal beings.

7. Describe a Dualistic View, and the Christians departure from it.

Ans. pg 73 There are two dueling, irreducible substances or principles, such as 'idea and object', 'mind and matter', 'good and evil', or even 'God and Satan.' For a Christian God is eternal i.e. irreducible, while Satan is not co-eternal, but created.



8. Explain Thiessen's statement "As pantheism holds to the immanence of God to the exclusion of His transcendence, so deism holds to the transcendence to the exclusion of His immanence."

Ans. pg 74 Immanent is existing within or inherent, i.e. and inherent belief in God in human beings, while Transcendent is a preeminent supreme perception lying beyond the ordinary or inherent.

Thus deism denies special revelation, miracles, and providence, contending that God created the world spinning and lets things go without intervention.

## **Q&A From Chapter 5 The Scriptures: The Embodiment of a Divine Revelation**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 81-90 (r 43-49)

1. In the Bibliology introduction Thiessen defends his inclusion of this section in his systematic theology, What is his defense and the 'traditional view' that is under attack?

Ans. pg 79-80 Thiessen's defense for including some Bibliology in his systematic theology is that: "The present widespread opposition to the traditional view, held by the early Church which held the Bible as inerrant infallible and inspired as the final authority for all faith and practice"

Ans. pg 79-80 The traditional view of Bibliology that is under attack and prompted Thiessen's defense is "The present widespread opposition to the traditional view, held by the early Church" which held the Bible as inerrant, infallible and inspired and as the final authority for all faith and practice.

2) Chapter 5 of Thiessen lectures presents 7 'arguments' in support of what theses?

Ans. pg 81 The theses of Chapter 5 seem to be that God did reveal Himself in writing and the Holy Bible is the embodiment of that revelation.

3) Differentiate the 'A Priori' argument for the existence of a revelation from God from the 'Analogy' argument.

Ans. pg 81-82 The 'A Priori' argument for the existence of a revelation from God contends the "Man being what he is and God being what He is, we may possibly expect a revelation from God in a reliable and infallible source of truth." While the 'Analogy' argument strengthens that

argument with the analysis that intelligent beings communicate and reveal themselves to each other.

4) How does its indestructible nature lend credence that the Bible is God's revelation of himself to man?

Ans. pg 83-84 That such a book could survive intact through 4,000 years is marvelously amazing. That is be preserved intact and word perfect, while every heathen people and devilish influence (to include the Roman Church) has made every diligent attempt to hide and destroy it is downright supernatural.

5) What are the two aspects of the character of the Bible which strengthen the argument that it is the genuine revelation of God?

Ans. pg 85-86 The Bibles all encompassing contents and its miraculous unity being written “by some 40 authors over 1600 years” strengthens the argument that is it God's revelation of himself to mankind,

6) What 5 books does Thiessen mention as falling very short of the kind of influence which the Holy Bible has exerted on societies?

Ans. pg 86 The 5 books that Thiessen mentions as falling far short of any impact that the Bible has secured are: 1) The Koran, 2) Book of Mormon, 3) Science and Health, 4) Zend Avesta, and 5) Classics of Confucius.

7) Finish Thiessen's statement about Bible Prophecy." \_\_\_\_\_  
\_\_\_\_\_ and we have many proofs in the Scripture that \_\_\_\_\_  
\_\_\_\_\_.

Ans. pg 88 **Only God can reveal the future**, and we have many proofs in the Scripture that **He did reveal it to His servants.**

8) What 2 thing justify us in accepting the Scriptures testimony of its own behalf?

Ans. pg 89 The Scriptures have already proven themselves both 1) genuine and 2) truthful.

## Q&A From Chapter 6 The Genuineness, Credibility, and Canonicity of the Books of the Bible

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 91-104 (r 50-61)

1. Differentiate between a book's genuineness and its credibility.

Ans. pg 96, 98 (r 50, 56) To be genuine a book must need to have been written by the one and/or in the time it is credited to; to be credible it must be truthful in the matters which it treats. ex. The gospel of Thomas is not genuine, the Koran – wherein the sun extinguishes itself at night and reignites in the morning, loses credibility.

2. Conservative scholarship has always held that Moses wrote Genesis with access to what three sources?

Ans. pg 92 (r 51) Moses likely had access to 1) written records from Abraham and others, 2) to oral tradition from Israelites, and most assuredly to 3) the direct revelation from God Himself, in recording the record of Genesis.

3. Because the \_\_\_\_\_ was satisfied with the genuineness of the accepted Old Testament Scriptures, Christians are too.

Ans. pg 93 (r 51) Because the **Lord Jesus Christ** was satisfied with the genuineness of the accepted Old Testament Scriptures, Christians are too.

4. Name the 6 Hebrew former prophets and the Hebrew latter prophets.

Ans. pg 93 (r 51) The 6 Hebrew former prophets are: 1) Joshua, 2) Judges, 3,4) 1&2 Samuel, 5,6) 1&2 Kings. The Hebrew latter prophets are: Isaiah, Jeremiah, Ezekiel, and the 12 minor prophets.

5. The Hebrew *Kethubhim*, (or Writings) is divided into what 3 groups and containing what Bible books?

Ans. pg 94 (r 53) Poetic Books: Psalms, Proverbs, and Job; the *Meginoth*: Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther; and the Historical Books; Daniel, Ezra Nehemiah, 1&2 Chronicles.

6. Bible critics, as antagonists to Bible Authority and genuineness, call three Gospels '*synoptic*' and dispute the traditional genuineness of the four; How does Thiessen lend them credence?

Ans. pg 96-97 (r 54-55) Thiessen uses the source critics characterization of Matthew, Mark, and Luke as “synoptic” or general over viewing copies of each other, without reservation. He also presents, without countering, the arguments of two heretics, Origen and Clement of Alexandria, who attack the traditional ordering of the Gospel according to Matthew, the Gospel according to Mark, and the Gospel According to Luke. In following the Bible critics outline of three Gospels being '*synoptical copies*' of each other which do not show Jesus' deity and one (John) being a rouge source which does , Thiessen lends them unrefuted and unmerrited credence.

7. What is the 1 common reason for a Christian's acceptance of both the genuineness and credibility of the Old Testament Scriptures?

Ans. pg 93, 98 (r 51, 56) Because the Lord Jesus Christ accepted them as genuine and credible, Christians accept the Old Testament Scriptures as both genuine and credible.

8. What are the 3 meaning of the word 'canon' and why is the 2<sup>nd</sup> held in contention by Bible believers?

Ans. pg 102, 104 (r 59, 60) Canon means measuring rod, rule or standard, but came to mean 'an authoritative decision of a Church Council', when it should only mean those books which have satisfactorily 'measured up' to being inspired of God. The 'Church Council' rendition of this meaning is tainted because "There have always been (and still are) ... men who have questioned the right of some books," and no man made council has come to any full agreement with God.

## **Q&A From Chapter 7 The Inspiration of the Scriptures**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 105-117 (r 62-74)

1. Thiessen quotes, and Doerksen removes Gausson's excellent 'best' definition of inspiration;

What is it?

Ans. pg 107 (r 63x) Inspiration is “that inexplicable power which the divine Spirit put forth of old on the authors of Holy Scripture, in order to their guidance even in the employment of the words they used, and to preserve them alike from all error and from all omission.”

2. Gausson's book “Theopneustia” is a 365 exposition on Bible inspiration which never refers to an 'auto graph'; what is an autograph and how does Thiessen muck up Gausson's excellent work with its use?

Ans. pg 107 (r 63) Thiessen ends his definition of inspiration with this sentence... “And again, inspiration is affirmed only of the autographs of Scriptures, not of any of the versions, whether ancient or modern, nor any of the Hebrew or Greek manuscripts in existence, nor of any critical texts known.” An autograph only comes from the pen held in the genuine authors hand. If this is true, not only is Gausson's work disemboweled, But Paul's pen was leading Timothy into error. Thiessen, and the Textual Critics, antagonist of inspiration, that he references are WRONG.

3. Thiessen chooses to prove the staunch and aged doctrine of verbal plenary inspiration with what two fundamental things?

Ans. pg 108 (r 64) Thiessen chooses to prove the staunch and aged doctrine of verbal plenary inspiration with 1) the character of God, and 2) the character and claims of the Scripture.



4. Thiessen quotes Shedd's exceptional paragraph explaining God's provision for man's 'higher' needs, now does Shedd's explanation effect a doctrine of preservation which neither Thiessen nor Doerksen dare mention?

Ans. pg 109 (r 67) Shedd's effectively contends "that a prophet or an apostle who has received directly from God a profound and mysterious truth inaccessible to human intellect, will not be left to his own unassisted powers in importing what he has received." Thiessen and Doerksen contend that it is inerrant, infallible, and verbally inspired only in the autograph, or the pen of the author, all subsequent copies are errant and fallible because God left all future generations "to his own unassisted powers in imparting what he has received."

5. Doerksen adds a definition of 'inerrancy' that is not once mentioned by Gausson, Hodge, Strong, Shedd or even Thiessen. Differentiate a dictionary definition of inerrancy from a dictionary definition of infallible and how does Doerksen's definition combine the two and make them include a manuscript's misspelled words or scribal errors?

Ans. pg 106 (r 63) Inerrancy is free from error or untruths; infallibility. Infallible is incapable of erring or incapable of failing. Conservative theologians Shedd, Hodge, Strong, used only 'infallible' to capture the Bible's inability to lead one into error and its inability to fail. Bible critics, infidels and antagonists of inspiration, force inerrancy to mean autographs without lettering error, grammar error, or wording error, and manuscripts without a copyist error in all subsequent copies. This outlandish twisting in definition is captured by Doerksen with no consideration for infallibility and the Bible critic's mislabeling of inerrancy, which can now only

apply to the 'original manuscripts'/ He thus labels the current Bible as riddled with error but the original as “inerrant in all that it affirms.” Doerksen makes the Bible critic ecstatic over all the muddied water.

6. How many men wrote the Bible over how many years of time, and how many times is an equivalent of “Thus saith the LORD” found in the Old Testament?

Ans. pg 109-110 (r 67-68) Forty men wrote the Bible over 1,600 years of time, and it contains over 38,000 equivalence of “Thus saith the LORD” found in the Old Testament.

7. What are the four explanations which generally account for the Bible seeming imperfections, errors, and contradictions accused by unbelievers, AND what is the fifth one added by Thiessen to appease Bible critics who suppose variations in spelling to be errors?

Ans. pg 112 (r69) “We may, however, say, (hedge, hedge, hedge) in general, that the seeming imperfections, errors, and contradictions (of the Holy Bible) usually disappear when we take into account 1) the non technical style of the writers, 2) the fragmentary character of many of the accounts, 3) the supplementary nature of the things that are recorded by the several authors, and 4) the historical situations that gave rise to a line of conduct. And Thiessen adds a fifth to appease the Bible critics who suppose even variations in spellings to be untenable errors; his addition is “the fallibility of the scribes. “

8. Thiessen includes Robinson's 1941 bold quote about no explicit contradictions ever being found, and Doerksen completely removes it. What is it and suppose why it is removed?

Ans. pg 112 (r 70) “No explicit contradictions of Scripture of any moment whatever has ever been found. More and more, scholars are coming to recognize the substantial verity of the Bible. And less and less do archaeologists endorse the evolutionary hypothesis of Higher Criticism to explain the growth of Law and religion in Israel.” “The Bearing of Archeology on the Old Testament” © 1941, pg 13. I suppose Doerksen disagreed with the first sentence, and found the great popularity gains of both Bible critics and evolutionists contrary to the rest.

9. The Hebrews quoting the Old Testament while writing the New Testament translated some portions to Greek. The Alexandrian produced Greek Old Testament called the Septuagint<sup>14</sup>, which was never accepted by the Hebrews is still claimed by Source Critics to be the primary source for these Hebrews. How does Thiessen lend them support to this hollow claim.

Ans. pg 113 (r 70) That the Apostles translation of the Hebrew into the Greek would sometimes align with the false Septuagint should be of no surprise or consequence, (The inept translation from Egypt was not all errant, just most errant.) But Thiessen and Doerksen say of the

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14 Septuagint (sometimes abbreviated LXX) is the name given to the Greek translation of the Jewish Scriptures. The Septuagint has its origin in Alexandria, Egypt and was translated between 300-200 BC. Widely used among Hellenistic Jews, this Greek translation was produced because many Jews spread throughout the empire were beginning to lose their Hebrew language. The process of translating the Hebrew to Greek also gave many non-Jews a glimpse into Judaism. According to an ancient document called the Letter of Aristeas, it is believed that 70 to 72 Jewish scholars were commissioned during the reign of Ptolemy Philadelphus to carry out the task of translation. The term “Septuagint” means seventy in Latin, and the text is so named to the credit of these 70 scholars. From <http://www.septuagint.net/> accessed 7/31/2010 NOTE FROM AUTHOR: The BC date of the Septuagint has little or not basis; it is not found in any use until the 2<sup>nd</sup> or 3<sup>rd</sup> century AD with NO EVIDENCE that Christ or his Apostles ever used it.

coincidence “Sometimes they quote an apparently false translation in the Septuagint on the ground that the mistranslation conveys at least one of the meanings contained in the Hebrew text.”

10 In sorting through the theories of inspiration Thiessen, and then Doerksen, lightly dismiss Gausson's excellent “Theopneustia” work, which rigidly defends a dictation theory. What are their shallow grounds for this dismissal?

Ans. pg 106 (r 65) They attribute that in the dictation theory expounded by the expert Gausson, “authors of Scripture were mere pens, amanuenses, not being whose individualities were preserved.” Further they somewhere heard of “some even having argued that the grammar must be everywhere perfect”, for a dictation to be true. In French, 100 years before Thiessen, Gausson<sup>15</sup> counters well such trivialization.

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15 Gausson, Louis a Swiss divine, was born in Geneva August 25, 1790, and in 1816 became pastor of Satigny, near Geneva. Here he came under the influence of pastor Cellier, who had retained his Christian fidelity and simple faith amid the general falling away of the Swiss clergy. The revival of religion in Switzerland about that time, due largely to the labors of the brothers Haldani (q.v.), was odious to the majority of the Geneva clergy, and the *Venerable Compagnie des Pasteurs* passed some ordinances infringing strongly upon Christian liberty. Gausson and Cellier protested against the proceeding by republishing the Helvetic Confession in French, with a preface advocating the need and utility of confessions of faith. Gausson continued to labor faithfully in Satigny for twelve years, and his name became known throughout Switzerland as an earnest upholder of evangelical Christianity. His aim was, not to divide the national Church, but to reinspire it with Christian life. His energy and orthodoxy were alike displeasing to the Rationalists, and he was involved in long disputes with the *Venerable Compagnie*. They ordered him to use the emasculated and Rationalistic Catechism which had been substituted in Geneva for Calvin's: he refused, and was censured (see *Letters du Pasteur Gausson la Venerable Compagnie*, etc., 1831; and, on the other side, *Expose des discussions entre la Compagnie etc. et M. Gausson*, 1831). He kept on his way, and, in union with Merle (d'Aubigne) and Galland, formed the "Evangelical Society" for the distribution of Bibles, tracts, etc. The Consistory at last suspended him, so low had orthodox Christianity sunk in Geneva, the home of Calvin. In 1834 he took the chair of theology in the newly-founded evangelical school of Geneva, where he taught a strictly orthodox doctrine, perhaps without sufficient knowledge of the condition of modern thought. In his *Theopneustie* (1840, translated in England and America) he maintained, in its strongest form, the verbal inspiration of the Scriptures. In 1860 he published his *Canon des Ecritures Saintes* (translated, *Canon of Holy Scripture*, 1862), in which he vindicated his theory of inspiration against the attacks of Scherer and others. His *Lemons sur Daniel* contained the substance of his lectures and catechetical lessons on Daniel. He died June 18, 1863. We have translations of several of his writings besides those already named, viz. *Geneva and Jerusalem* (1844): — *Geneva and Rome*, a discourse (1844): — It is written, *Scripture proved to be from Col.* (1856): — *Lessons for the Young on the six Days of Creation* (1860). — Herzog, *Real-Encyklop.* 19:538. From <http://www.ageslibrary.com/authordb/G/gausson.html>



## Q&A From Chapter 8 The Nature of God: Essence and Attributes

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 119-132 (r 75-88)

1. Name the four aspects of divine substance accredited to H.H. Smith by Thiessen (but not by Doerksen).

Ans. pg 119 (r 75) Four aspects of divine essence could be considered as ) Spirituality, 2) Self-existence, 3) Immensity and 4) Eternity.

2. What four considerations are necessary in understanding that God is Spirit?

Ans. pg 120-121 (r 75-77) God as Spirit is 1) Immaterial and incorporeal (... or is not made up of matter), 2) is invisible ... therefore without image. 3) is alive ... called the living God ... implying feeling, power, activity and lastly, 4) He is a person.

3. Briefly define and differentiate the two aspects or substances of personality.

Ans. pg 121 (r 77) To be a person one must have a personality which though presently contained in our corporeality (matter/material) of body is indeed our spirit and in essence is self-conscious and has self determination. Self conscious or self awareness is the ability to think about what you are thinking about. Humans can do this, dogs cannot. Humans are persons animals are not. Self determination is likewise more than animal determination i.e. a squirrel shows great determination to get into your bird feeder, but self determination is the feelings of freedom which makes choices from within (self conscious) in view of (moral) motives and ends. These two entities make a living being a person.

4. What is Thomas Aquinas' (1225-1274 Italian Dominican Order of Catholic Church, father of Thomistia School of Philosophy and theology, the Roman Church's greatest philosopher and theologian) quote about God's self existence? What is God's greatest quote, and how does Doerksen's misquote of God (via his NASV) alter God's Word?

Ans. pg 122 (r 78) Thomas Aquinas the 13<sup>th</sup> century spokesman for Roman Catholicism, Philosophy and theology said "God is the first cause, Himself uncaused." God said "I am that I am" (Exod 3:14), unless you use an NASV or other modernist bible, like Doerksen the revisor of Thiessen, who things God said "I am WHO, I am, " which is like a line from Popeye the sailor man. "I yam what I yam."<sup>16</sup>

Substituting the singular pronoun 'who' where the plural pronoun 'that' should be used, changes the quote of God from one that addresses the essence of God, to one that addresses the personality of God. A subtle but gross error.

5. What are 4 various ways of classifying the attributes of God and what does Thiessen prefer?

Ans. pg 123 (r 79-80) Attributes of God may be classified in four ways for our examination" 1) *natural* attributes and *moral* attributes. 2) *immanent* attributes relating to Himself and *transitive* attributes relating to revelations towards His creation. 3) *Positive* attributes i.e. certain perfections and *negative* attributes i.e. certain limitations. And 4) *Man-like* characteristics of his

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<sup>16</sup> Popeye made his film debut in Popeye the Sailor, a 1933 Betty Boop cartoon (Betty only makes a brief appearance, repeating her hula dance from Betty Boop's Bamboo Isle). It was for this short that Sammy Lerner's "I'm Popeye the Sailor Man" song was written. I Yam What I Yam became the first entry in the regular Popeye the Sailor series. from [http://en.wikipedia.org/wiki/Popeye\\_the\\_sailor\\_man](http://en.wikipedia.org/wiki/Popeye_the_sailor_man)

essence, His intellect and His will. Of these four, Thiessen substitutes *non-moral* attributes for *natural* and uses the first characterization.

6. What are the 4 'non-moral' attributes of God with brief definition.

Ans. pg 123-128 (r 80-81) *Omnipresence* is the infinite God not limited in the space continuum.

*Omniscience* is an infinite God not limited in knowledge.

*Omnipotence* is the infinite God not limited in power .

And *Immutability* is the infinite God that cannot change.

7. What are the four moral attributes of god?

Ans. pg 128-133 (r 81-88) The four moral attributes of God are 1) *Holiness*, 2) *Righteousness and Justice* , 3) *Goodness*, and 4) *Truth*.

8. The goodness of God is characterized in what four qualities?

Ans. pg 130-131 (r 86-87) The goodness of God includes: 1) the *love* of God, 2) the *benevolence* of God, 3) the *mercy* of God and 4) the *grace* of God.

9. In his closing paragraph how does Thiessen entertain and Doerksen expand the Roman Catholic hallmark of penance?

Ans. pg 133 (r 88) Thiessen contrasts repentance with disobedience and impenitence. On the part of man. The Latin Vulgate mistranslated 'repent' into 'do penance' to secure a salvation by works doctrine in catholicism. Doerksen then substitutes obedience and penitence (i.e. the



Catholic doing penance) into the contrast of what man must do. The Latin Vulgate and Catholic error concerning repentance vs penance seeped into the modernist ecumenical bible versions.

### **Q&A From Chapter 9 The Nature of God: Unity and Trinity**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 134-146 (r 89-99)

1. Quote the first and classic text documenting God's plurality and His undivided indivisible unity.

Ans. pg 34 (r 37) Deut. 6:4 "Hear, O Israel: The LORD our God *is* one LORD:" The ecumenical bible used by Thiessen, and the modernist ecumenical bible used by Doerksen departs from the 400 year old naming system and sporadically uses a supposed Hebrew transliteration of 'Jehovah' for 'LORD'

2. Thiessen includes and Doerksen removes Shedd's unit of God analogy; what did Shedd say?

Ans. pg 134 (r39) "A unit, like a stone or stick, is marked by mere singleness. It admits of no interior distinctions, and is incapable of that inherent trinality which is necessary to self knowledge and self consciousness." Op. Cit. I, 254f

3. Thiessen lists four sects who oppose the trinity but support the ecumenical modernist bible that Doerksen prefers; (NASV) Doerksen does not list them, who are they?

Ans. pg 134-135 (r 89x) Thiessen lists some sects who reject the doctrine of the trinity, but dared not be listed by Doerksen in his 1979 revision of Thiessen. These are the Ebionites, a Jewish sect which professes faith in Jesus Christ, and gained inclusion for the NASV bible, the

Mohammedans, who threaten to send assassins to anyone who publishes contrary to their cause; the Scocinians, the 16<sup>th</sup> century Italian founders of unitarianism and the modern Unitarians who deny the divinity of Jesus and are instrumental in the American Bible Society, other Bible Societies and the translation of Doerksen's preferred NASV bible.

4. The mystery of the trinity is highlighted when Thiessen quotes Flint's 1899 clarification.

Doerksen removes the clarification in his revision. What is the quote?

Ans. pg 136 (r 90x) "But Flint well says, it is 'a mystery indeed, yet one which explains many other mysteries, and which sheds a marvelous light on God, on nature, and on man!'" Thiessen's further clarification omitted by Doerksen states "One's view of this doctrine effects every other part of one's theological belief and practical religion. The doctrine is therefore, not a mere burden on our credulity, but a practical necessity to a true world and life view."

5. What is the practical definition of 'trinity' which Thiessen proposes is much older than Theophilus of Antioch, and Doerksen tenders as mere Christian concoction?

Ans. pg 135 (r 90) "By trinity we mean that there are three eternal distinctions in the one divine essence, known respectively as Father, Son and Holy Spirit."

6. Conservative theologians have always emphasized the plurality of Elohim and God's use of plural pronouns and verbs as a hallmark of the doctrine of the trinity: How does Doerksen trivialize and dismiss this hallmark?

Ans. pg 135 (r 90) Doerksen trivializes the hallmark by stating only “The name for God (Elohim) is plural and MAY IMPLY PLURALITY THOUGH THIS IS DUNIOUS” He dismisses the hallmark by stating “The plural form is PROBABLY FOR INTENSITY, RATHER THAN FOR EXPRESSING PLURALITY.” Doerksen rehearses an aged Unitarian argument for rejecting the trinity in his modernized ecumenical revision of Systematic Theology.

7. As definite indication of God's plurality, what verses show Jehovah distinguished from Jehovah and how does Doerksen misquote from his own bible to muddy the distinction?

Ans. pg 136-137 (r 90-91) Genesis 19:24 states “Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven:” and Hosea 1:7 “But I (the LORD) will have mercy upon the house of Judah, and will save them by the LORD their God, ...”

Thiessen quotes both of these verses from the 1901 ASV wherein they abandon the 400 year system of showing the mane of Jehovah in all caps as in 'LORD' and show it as 'Jehovah.'

Doerksen, however, misquotes his preferred NASV, which went back to the old system and he shows the verses with non-caps as 'Lord.' Doerksen's preferred NASV is inconsistent in naming Jehovah, but his revision of Thiessen lends even further confusion to the conventional naming systems of Jehovah God.

8. List the eight qualities wherein the Son is recognized as God.

Ans. pg 138 -143 (r 92-96) Thiessen show eight qualities wherein the Son is recognized as God:

1) His has attributes of Deity, 2) He holds the office of Deity, 3) He has the prerogatives of Deity, 4) He was identified with the Old Testament Jehovah, 5) He has names that imply Deity,

6) Certain relationships prove His Deity, 7) He is rendered and accepts divine worship, and 8) His own consciousness and claims prove His Deity.

## **Q&A From Chapter 10 The Decrees of God:**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 147-160 (r 100-110)

1. Thiessen begins his doctrine of decrees acknowledging that “we come to the most mooted questions in theology,” define 'mooted' and why does he characterize this chapter so?

Ans. pg 147 (r 100x) Moot - “a hypothetical case argued by law students, an exercise ... to bring up as a subject of debate discussion or debate ... subject to debate; arguable.” Obviously Thiessen is acknowledging the extreme and long standing controversy around his doctrine that “God has decreed all that comes to pass”, because a plain reading of the Holy Bible indicates that God works in real time with man as a free agent and all things are indeed not decreed before the foundation of the world as is decrees in Augustinian and Reformed Theology.

2. Suppose why Doerksen, in his revision of Thiessen, completely eliminated any hint that there is an extreme and long standing controversy in the Doctrine of Decrees.

Ans. pg 147 (r 100) I suppose Doerksen is so very settled into a doctrine that “God has decreed all that comes to pass” that he refuses to acknowledge the existence of the opposition to such a view.

3. The problem with the doctrine of decrees wherein “God has decreed all that comes to pass” can be best emphasized with a dictionary definition of 'decree', state the definition.

Ans. American Heritage Dictionary :”Decree (noun) an authoritative order having the force of law.”

4. The proof text for the doctrine of decrees in Isaiah 14 is taken out of context, only partially quoted and then exhaustively applied to “all that comes to pass!” What is the context and the verse they omit?

Ans. pg 148 (r 101) The context of Isaiah 14 is God's purpose and plan for Babylon. At its writing both the Babylonian Captivity and the inhalation of Babylon lie hundreds of years away. Verse 22 says “For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name and remnant, and son and nephew, saith the LORD.” The verse they tactfully omit is verse 25 which reveals the context and states :That I will break the Assyrian in my land, and upon my mountains tread him under foot then shall his yoke depart from off them, and his burden depart from off their shoulders.”

5. Their 'proof of decrees' by taking Scripture out of context is practiced with Ephesians 1 where they quote only portions of verse 9 and 11 and add them to the partial quote of Isaiah 14. What is the full context of Eph 1:7-12?

Ans. pg 148 (r 101) The context of Ephesians 1 is the introduction wherein God the Fathers blessed us (vr 3-6) “to the praise of the glory” and God the Son redeemed us through his blood (vr 7-12) “to the praise of His glory” and God the Holy Spirit delivered the Word of Truth and sealed us (vr 13-14) “unto the praise of His glory.” In context verses 7-12 state “7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; 8 Wherein he hath abounded toward us in all wisdom and prudence; 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 That in the dispensation of the fullness of times he might gather together in one all things in

Christ, both which are in heaven, and which are on earth; *even* in him: 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 That we should be to the praise of his glory, who first trusted in Christ.”

6. A doctrine of decrees is developed by taking Romans 8:28 out of context and extending God's purposes to “one great all-inclusive purpose.” What is the actual context of Romans 8:28?

Ans. pg 148 (r 101) Romans 8:28 reads “And we know that all things worked together for good to them that love God, to them who are the called according to his purpose.” The context here is for believers being the called according to his purpose and certainly not that “God has decreed all that comes to pass” in one giant all inclusive plan.

7. To develop that their hypothesized 'all inclusive, one eternal, infinite plan and purpose of God' was formed “before the foundation of the world” they combine Eph 3:11, taken out of context, with 1Pet 1:20, Rev 13:8, Eph 1:4, 2Tim 1:9 and Titus 1:2. In context, in each of these verses, what was called out as present “before the foundation of the world”?

Ans. Holy Bible 1Pe 1:20 “Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,” = Christ was foreordained before the foundation of the world.

Re 13:8 “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.” = him who was worshiped, the Lamb, was considered slain from the foundation of the world.

Eph 1:4 “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:” = the corporate 'us' who get saved are chosen in him before the foundation of the world, ... no unsaved are included in the choosing.

2Ti 1:9 “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,” = His own purpose that Christ Jesus would be given was before the world began.

Tit 1:2 “In hope of eternal life, which God, that cannot lie, promised before the world began;” = God promised eternal life availability before the world began.

8. The extensive and verbose development of a hypothetical eternal infinite plan executed by God wherein “God has decreed all that comes to pass” must necessarily result in a distorted doctrine of “gracious election!” What is that as stated?

And pg 156 (r 106x) “By election we mean that sovereign act of God in grace, whereby from all eternity He chose in Christ Jesus fro Himself and for salvation, all those whom He foreknew would respond positively to prevenient grace.” The reformed definition of election that has never been readily accepted by Baptist, nor shall it herein be so accepted.



## Q&A From Chapter 11 The Works of God: Creation

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 161-172 (r 111-118)

1. What are the two senses of 'create' and how does Hodge, quoted by Thiessen, differentiate them?

Ans. pg 161-162 (r 111) In the *immediate* sense of the word 'create' God, without the use of pre-existing materials brought into being, immediately and instantaneously the whole universe. In the *mediate* sense of the word, God did not originate things from nothing but shaped, adapted, combined, or transformed existing material. Hodge puts the distinction as “The one was instantaneous, the other gradual; the one precludes the idea of any preexisting substance, and of cooperation, the other admits and implies both.”

2. In considering the Mosaic account of creation Thiessen carefully tip-toes through a theological mine field. What are the three positions he is being so careful to appease?

Ans. pg 162 – 166 (r 112-117) Thiessen carefully tiptoes a path around the 'gaptists' who hold to the non literal and preposterous multi million year gap between gen 1:1 and Gen 1:2. He states whether due to deliberate incompleteness in the original act of creating or some catastrophe that befell the original creation, we find the earth in gen 1:2, “waste and void” and darkness was upon the face of the deep.” We shall not dogmatically decide between these two possibilities ...”

Thiessen also carefully tip toes a path around the 'theistic evolutionist.' They hold (held) the preposterous idea that 'science has established the theory of evolution of a solid basis, and that the Bible students and theologians had better adapt themselves to this position.” [such a position held by C.I. Scofield, and Augustus Strong, 2 of my heroes, originated when worldly 'scientists'

were come how thought to be 'stable in this their view;') Finally Thiessen tip toes a path around those who literally believe the Bible, and believe the Bible literally. He gives this group (us) the least amount of exposure and credibility, but he does state “But there are also a good many who hold that the six days are literal days.”

3. How does Doerksen's revision to the Mosaic account of creation lend more credence to a literal view than did Thiessen?

Ans. pg 162-166 (r112-117) Doerksen's 1979 revision of Thiessen's 1949 work, gives mention to the now old theories of 'gaptists' and 'theistic evolutionists' but clearly emphasizes the literal interpretation of the Bible. He states of the 'gapist' “If, as had been suggested by many, Gen 1:2ff is a recreation ...” covering those theologians that previously bowed down to the worlds “Standard Geological Column” he states “If creation ... is recent, and a literal interpretation of Scripture favors this, the interpretation of long geological ages and the Standard Geological Column must be challenged.” Doerksen also included clarification about inexactness in the worldly scientists dating system and enforcement of “mature creationism.”

4. Why did Doerksen, editing in 1979, reduce Thiessen's whole 3 page section on Theories that are opposed to the doctrine of creation to only one short but blunt paragraph?

Ans. pg 167-169 (r 117) From 1949, when Thiessen taught, until 1979 when Doerksen revised him, the opposing theories, devised by Godless scientists, had dissolved or so fractured that they need very little consideration in theology.

5. Although differentiating an immediate and a mediate creation sense has lend itself to non literal theories of creation, is there a place for its consideration in a 'mature creationism' consideration?

Ans. pg 161-163 (r 111-112) Both immediate (from nothing) and mediate (from dirt) creation find their root in the Bible. In Gen 1:1 god created, fro nothing the time, space and matter continuums which make up the universe. The rest of the creation account seems to be mediate creation, wherein God formed the space and matter into all the various forms in the universe.

6. Did '*ex nihilo*' creation necessarily end at Genesis 1:1?

Ans. pg 163 (r112) God is never restricted in subsequent creations or miracles from using '*ex nihilo*' creation. Modernists seek a natural explanation of all miracles but god could have easily '*ex nihilo*' spoken flies, or manna or meat into existence from nothing.

7. Contrast Thiessen's handling the “geological formation s that exist” with Doerksen's handling of the same.

Ans. pg 169 (r 117) Thiessen tries to make “ample room in the genesis account of creation for all geological formations that exist,” while Doerksen contends that since Adam was created with age ... is it not also conceivable that the whole creation of God had the appearance of age.”

Thiessen would adapt the Bible account to accommodate the 'scientist' of his day; Doerksen, know how fickle and Godless the 'science' so called came to be would adapt the 'science' to fit the literal interpretation of the Bible... Bravo Doerksen.

8. What is Thiessen and Doerksen's assessment of Archbishop James Ussher and the young earth analysis?

Ans. pg 169 (r 118) Thiessen thought it necessary to clarify that Ussher's 4004 date of creation was not part of the inspired text, and concludes contrary to young earth enthusiasts that “the universe is much older than 6,000 years, - how much older perhaps no one can tell. Doerksen, however says “After careful analysis, Ussher (1581-1656) placed the date of creation at 4004 BC ... The recent creation theory of 10 to 20 thousand years seems more tenable and more in keeping with the grammatical – historical methods of interpretation than does the early dating of millions of years.”

## **Q&A From Chapter 12 The Works of God: His Sovereign Rule**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 173-188 (r 119- 129)

1. Give a dictionary definition of Sovereign.

Ans. American Heritage Dictionary Sovereign (noun) one that exercises supreme (ultimate, final) permanent authority, especially in a nation or other governmental unit.”

2. Differentiate between the doctrine of preservation and the doctrine of providence.

Ans. pg 174, 177 (r 120, 122) The doctrine of preservation hangs on the understanding that the universe and the matter that makes it is not self-existent or self-sustaining but by Him all things consist, to include the animate and inanimate creation. The doctrine of providence hangs on the understanding that God exhibits a “continuous activity whereby He makes all the events of the physical, mental, and moral phenomena work out His purposes.”

3. What two theories contend with a Biblical doctrine of preservation and what supports them?

Ans. pg 176 (r 121) The deistic theory is supported by the natural laws that seem to surround us in a universe which is perpetually winding down like a clock, however it proceeds to deny all supreme intervention in its preservation. The continuous creation theory contends that every moment in time is a new creation of the divine will and direct activity. It has no rationalistic basis but exists only to go to an opposite extreme of the theistic theory.

4. Give two verses which show God's providential sovereignty over animals.

Ans. pg 179 (r 123 ) Job 12:10 “In whose hand *is* the soul of every living thing, and the breath of all mankind.” and Psalm 104: “27 These wait all upon thee; that thou mayest give *them* their meat in due season. 28 *That* thou givest them they gather: thou openest thine hand, they are filled with good. 29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.”

5. Does Jeremiah 1:5 necessitate that God's providence in Jeremiah's birth applies to every individual ever born? Why or why not.

Ans. pg 180 (r 123) Obviously not. Jeremiah was to be used in God's specific dealings with his chosen nation Israel and in the fulfillment of specific prophecies he had already made. This is not thru for every individual born then and now.

6. Does 1Samuel 16:1 necessitate that God's providence is controlling every individual's birth and lot in life? Why or Why not.

Ans. pg 180 (r 123) Obviously not. David had a lot in life that directly involved the bringing of the Messiah into this world, and most of us are not that integral in such a comprehensive execution of His provision of redemption.

7. Typical to reformed theology, Thiessen does not directly address the real problem with his development of degrees and providence until his last two little paragraphs. What are these two major problems?

Ans. pg 187 (r 128-129) The reformed theologian puts great effort into developing an infinite all inclusive plan whereby God has Sovereign rule in everything ( i.e. every breath of every human in every generation) with a complete disregard that God created man with his own sovereignty, his own 'free will' and his own ability to interact with his creator in deed and in prayer, in a way that his own path in life is impacted and changed from some infinite plan that God has laid out for hi. This 'free will' of man and the eternal interaction f our prayer life is completely obliterated by the Reformed Theologians extensive development of decrees which are eternal and infinite and God's providence which is predetermined and foreknown. In this regard Thiessen simply regurgitates some of the endless rhetoric of Hodge, Shedd, and other Presbyterians who annihilate free will and effectual prayer in their theology.

8. How does Thiessen dismiss his annihilation of mans free will and mans effectual prayer?

Ans. pg 187-188 (r 128-129) Thiessen calls his own development, that God is the sole Actor (eventually the soul Actor) in the universe, an extreme and then with audacity declares that he is not at the extreme. In side stepping the conflict of mans will he states “God always overrides what man does to His own ends ... on the basis of His foreknowledge He decides just what plan to put into operation or to permit to operate in order to carry out His Sovereign rule;” In the Bible God repeatedly waits on man's decision and actions and then acts on the basis of what man does or says. i.e. in 2 Kings 13 Joash's victorious conquests over Syria depended on the fervor he had in smiting arrows, not on any infinite plan of God . There is NONE of this real time intervention in Thiessen's development of decrees and providence. In side stepping conflict concerning man's effective prayer, Thiessen calls his own development an extreme position i.e.

that God “has already decreed just what He will do in every instance”, but then in his last sentence of the whole section he says (with NO substance) “Thus there is a perfect harmony between the fore knowledge, decrees, and providence of god.” This sentence is absolutely not true and not justified or defended anywhere in the body of Thiessen's work. When God heard Hezekiah's prayer He CHANGED His plan and Hezekiah's appointment with death. Thinking people are tired of the reformed theologians arguments that God for knew Hezekiah was going to pray and God foreknew he would change what He said and God foreknew He would send in Elisha twice with two “at odds” messages! Thiessen's whole development of decrees and providence follows verbatim his Presbyterian predecessors and the deep ugly ruts of Reformed Theology. It will take a real Baptist in some way to balance the Sovereignty of god in the universe and the sovereignty of man in his own right. Thiessen's development removes both mans free will and man's effectual prayer.



## **Detailed Chapter Outlines – TH501 Systematic Theology I**

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Chapter 2 The Possibility and Divisions of Theology pg 31-50 (r 7-22)

### Part I Theism

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Chapter 12 The Works of God: His Sovereign Rule pg 173 -188 (r 119-129)

## Outlines of Chapter 1 The Nature and Necessity of Theology

pg 23-30 (r 1-6)

### I. Introductions

#### A. Theology

1. The queen of the sciences
2. The science of God
3. Liberals, not believing Scripture, hold that it is unsafe to formulate any fixed views about God as 'theological truths.'
4. Evangelical scholarship, believing Scripture, hold that there are things about God which are stable and fixed.

#### B. Systematic Theology

1. The crown of the queen
2. Systematizing of the findings of the science

### I. The Nature of Theology ... Derived from the Greek *Theos* and *logos*, or 'God' and 'word, discourse, and doctrine.' Defined as the 'Doctrine of God' pg 1

#### A. Theology and Ethics

1. Psychology inquires of the HOW and WHY of behavior.
2. Philosophical Ethics inquires of the MORAL QUALITY of conduct,
  - a) Descriptive ethics examines conduct in light of some STANDARD of right and wrong.
  - b) Practical ethics stresses MOTIVES for seeking to live up to such standards; i.e. hedonism, utilitarianism, perfectionism, or in combination- humanism.

- c) These philosophical ethics are developed on PURELY NATURALISTIC basis, with no doctrine of sin, no saviour, redemption, regeneration and divine indwelling for attaining its goals.

3. Christian Ethics

- a) Includes DUTIES TOWARD GOD.
- b) MOTIVE is affection for God, and willing submission to God.
- c) Includes the doctrines of the trinity, creation, providence, the fall, the incarnation, redemption, and eschatology (doctrine of final things)
- d) It completely differs from philosophical ethics for these do not belong properly to ethics.

B. Theology and Religion

1. To be religious is to be aware, or conscious, of the existence of a supreme being and to live in light of the demands of that supreme being.
2. The 'Christian Religion' is restricted to biblical Christianity, the true religion which is set forth in the Holy Scriptures.
3. The relation between theology and religion is that of effects
  - a) in systematic thought the facts concerning God and his relation to the universe lead to THEOLOGY, i.e organized thoughts and understandings.
  - b) in the sphere of individual collective life, the facts concerning God lead to RELIGION i.e organized actions and attitudes.

C. Theology and Philosophy

1. Different approach and method of attaining a comprehensive world and life view:

- a) Theology: God exists, graciously reveals himself, and is the cause of all things, except sin.
    - (1) God graciously reveals himself
    - (2) Study of God's revelation develops a world and life view.
    - (3) Rests upon a solid objective basis
  - b) Philosophy: some other thing exists, (water, air or fire, OR mind or ideas, OR nature or personality or life) and 'it' is sufficient to explain the existence of all other things.
    - (1) Denies God, denies His revelation of himself
    - (2) From the 'thing' given and the supposed powers inherent in it, the philosopher develops his world and life view.
    - (3) Rests on assumptions and speculation.
2. Theologian benefits from philosophy
- a) It furnishes some support of the Christian position
  - b) On the basis of conscience argues for the existence of God, freedom, and immorality.
  - c) It reveals the inadequacy of reason to solve the basic questions of existence.
  - d) It's emptiness makes the theologian irresistibly driven to God and the revelation he has made of himself for a treatment of doctrines.
  - e) To know a mans philosophy is to get possession of the key to understanding him and also to deal with his soul.
  - f) It alone can never bring a person to Christ (1Cor 1:21, 2:6-8)

II. The Necessity of Theology pg 27 (r 4)

A. The Organizing Instinct of the Intellect

1. Not content with mere accumulation of facts
2. Seeks for a unification and systematization of its knowledge.
3. Strives for understanding of relations, to defragment knowledge.

B. The Pervasive Character of the Unbelief of This Age.

C. The Character of Scripture.

D. The Development of an Intelligent Christian Character.

1. Man has a direct link between his belief and his character, not a little connection.  
(true belief must be differentiated from intellectual ascent.)
2. Theology enlivens and enriches the Spiritual life, not a deadening effect.
3. Theology is a guide to intelligent thinking,
  - a) indicating norms and conduct
  - b) furnishing motives to move us to these norms

E. the Conditions for Effective Christian Service

1. Christ and Apostles preached doctrine
2. Christians exhorted to preach doctrine
3. believers are to be thoroughly indoctrinated

## **Outlines of Chapter 2 The Possibility and Divisions of Theology**

pg 31-50 (r 7-22)

### I. The Possibility of Theology

#### A. A Revelation of God

##### 1. The general revelation of God (pg 7)

###### a) nature reveals God

(1) Pantheists – Naturalists via nature reject a God

(2) Deists – via nature is all sufficient revelation of God – reject Scriptures

(3) Actually – via nature there is but a limited knowledge of God's existence

• Christ is the light that lights every man (John 1:9)

###### b) history reveals God

(1) Acts 17:26 And hath made of one blood all nations of men for to dwell

on all the face of the earth, and hath determined the times before

appointed, and the bounds of their habitation; 27 That they should seek

the Lord, if haply they might feel after him, and find him, though he be not

far from every one of us:

(2) particularly history of Israel reveals God

(3) Christ is the light that lights every man (John 1:9)

###### c) conscious reveals God

(1) sense of right vs wrong reveals the existence of God

(2) sense reveals God's nature, that it is right

(3) Christ is the light that lights every man (John 1:9)

2. The special revelation of God (pg10)

a) God reveals himself in miracles.

(1) life did not exist from eternity... it must have been created, reality of miracle!

i. Naturalists reject miracles *a priori*

ii. Pantheists reject miracles *a priori*

iii. Deists reject miracles *a priori*

(2) miracles rest on testimony

(3) physical resurrection of Christ, the best-attested miracle

(4) miracles still do happen, God answers prayer, and does things that laws of nature cannot account for.

(5) ever present ever-recurring miracle of regeneration.

(6) Christ is the light that lights every man (John 1:9)

b) God reveals himself in prophecy.

(1) There is undisputed foretelling of events, Kings of Israel, Alexander the Great, Babylonian captivity, and fall, Cyrus named 150 years *a priori*, Josiah etc.

(2) Beyond human insight or prescience.

(3) Numerous prophecies of his coming son

(4) Christ is the light that lights every man (John 1:9)

c) God has revealed himself in his son, Jesus Christ

- (1) The general revelation did not lead Gentiles to clear apprehension of the existence of God, nor the nature of God, nor the will of God
- (2) The additional special revelation in miracle, prophecy, and theophany did not lead Israel to a true nature and will of God
- (3) Christ is the center of history and of revelation of God's threefold revelation
  - i. God's Existence
  - ii. God's Nature
  - iii. God's Will
  - iv. Christ is the light that lights every man (John 1:9)
- d) God has revealed himself in Scripture
  - (1) the clearest and only inerrant revelation
  - (2) the embodiment of all revelations of God
- e) God has revealed himself in personal experience
  - (1) men of all ages, OT & NT, have had direct fellowship with God
  - (2) this 'communion' with God has had a direct transforming power

## B. The Endowments of Man

1. his mental endowments
  - a) Three types of rationalistic reason
    - (1) Atheistic Rationalism – Greek philosophers
    - (2) Pantheistic Rationalism – Stoics (the universe is the deity)
    - (3) Theistic Rationalism – English and German Deism 18<sup>th</sup> cent.



- b) The difference between knowing and understanding
  - (1) A plant grows, voluntary muscles move, Christ is God-man
  - (2) Apprehensive reason – how can these things be?
  - (3) Manifestly credible vs manifestly incredible i.e. Cow jumping over the moon
- c) Reason must examine the credentials
- d) Reason must organize the facts

2. his spiritual endowments

- a) mystic spiritism, extreme pantheistic world view, rigorous discipline/contemplation, although real, cannot reveal apart from repentance and faith in Jesus Christ
- b) extreme forms of Pietism, Quakerism and Quietism, 17<sup>th</sup> cent, stressing absolute union with God, a congeniality with God beyond Scripture, cannot reveal apart from repentance and faith in Jesus Christ.

II. The divisions of Theology

- A. Exegetical Theology
- B. Historical Theology
- C. Systematic Theology
- D. Practical Theology

## **Outlines of Chapter 3 The Definition and Existence of God**

pg 51-63 (r 23-31)

### Part I Theism

- I. Theism in four senses:
  - A. The belief in a supernatural power or powers
  - B. The belief in the existence of but one God
    1. whether personal or impersonal
    2. whether present active or unresent inactive
    3. includes monotheism, pantheism, and deism, but not atheism, polytheism nor henotheism (belief in one god without denying the existence of others)
  - C. The belief in a personal God who is both transcendent and immanent and exists in only one person. This is the Jewish, Mohammedan, and Unitarian conception of God opposed to atheism polytheism, pantheism and deism.
  - D. The belief in one personal God, both immanent and transcendent, who exists in three personal distinctions, known respectively as Father, Son, and Holy Spirit. This is Christian Theism opposed to all other conceptions named.
    1. Trinitarian Monotheism, i.e. Vs unitarian monotheism
    2. The only true theistic view, all others have a false conception of the revealed God

### Chapter 3 The Definition and Existence of God 23

- I. The Definition of God
  - A. The Erroneous Uses of the Term

1. Plato states “God is the eternal mind, the cause of good in nature.”
2. Spinoza “The absolute, universal Substance, the real Cause of all and every existence”
3. Fichte “God is the moral order of the universe, actually operative in life”
4. Strauss identified God with “*Universum*”
5. Matthew Arnold, identified God as “Stream of Tendency that Makes for Righteousness.”
6. In more recent abuses Kirtly F. Mather, a geologist, “God is a spiritual power, immanent in the universe, who is involved in the hazard of his creation”
7. So much for non Biblical conceptions of God.

B. The Biblical Names for God

1. *El*, with derivations *Elim*, *Elohim*, *Eloah*, in Greek *theos*, Latin *Deus*, English *God*.
  - a) The Hebrew plural *Elohim* is used regularly with singular verbs and adjectives to denote its singular idea, but triune Godhead
  - b) The compound *El-Elyon* designates him as “the most high” Ps 78:35
  - c) The compound *El-Shaddai* as the “Almighty God” Gen 17:1
2. *Yahweh*, Jehovah is the personal name *par excellence* of Israel's God.
  - a) Term is connected to the Hebrew verb “to be,” and means the “self existing one” or the “one who causes to be” Translated with upper case letters.
  - b) It is used in a number of significant combinations:
    - (1) Jehovah-Jireh, the LORD will provide Gen 22:14

- (2) Jehovah-Rapha, the LORD that heals Exod 15:26
- (3) Jehovah-Nissi, the LORD our banner Exod 17:15
- (4) Jehovah-Shalom, the LORD our peace Judg. 6:24
- (5) Jehovah-Raah, the LORD my Shepherd Ps 23:1
- (6) Jehovah-Tsidkenu, the LORD our righteousness Jer. 23:6
- (7) Jehovah-Shammah, the LORD is present Ezek 48:35

3. *Adonai*, my Lord, is a title that appears frequently in the prophets

a) expressing dependence and submission

- (1) as a servant to his master
- (2) as a wife to her husband

b) The title Lord of Hosts appears frequently in the prophetic and post-exilic literature Isa 1:9; 6:3 (probably hosts of heaven not hosts of armies)

4. In the NT *theos* takes the place of *El*, *Elohim*, and *Elyon*.

a) The name *Shaddai* is rendered *pantokrator*, the Almighty

b) The name *El-Shaddai* is rendered *theos pantokrator*, God almighty.

5. Sometimes the Lord is called “Alpha and Omega” Rev. 1:8,

- a) “who is and who was and who is to come” Rev. 1:4
- b) “the first and the last” Rev. 2:8
- c) “the beginning and the end” Rev. 21:6

C. The Theological Formulation of the Definitions

- 1. a comprehensive definition with an exhaustive portrayal of an infinite God is impossible

2. God is a being and we can indicate ways in which he differs from other beings.

## II. The Existence of God

### A. The Belief in the Existence of God is Intuitive

1. Rom 1:19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.
2. Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:
3. Rom 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.
4. Rom 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)
5. The religious element of our nature is just as universal as the rational or social one.
6. Denial of his existence is necessarily forced and/or trained and it is temporary.

### B. The Existence of God is Assumed by the Scriptures

1. The Bible regards all men as believing in the existence of God.
2. The existence of God is thus taken for granted
3. Writers wrote with certitude concerning the existence of God to readers who were likewise assured of his existence.

C. The Belief in the Existence of God is Corroborated by Arguments

1. Bear in mind that:

- a) there are not independent proofs of the existence of God, but rather corroborations and expositions of our innate conviction of his existence
- b) since God is a spirit, we must not insist on the same type of proof that we demand for the existence of material things
- c) evidence is cumulative, a single argument being inadequate, but a number of them together being sufficient to bind the conscience and compel belief.

2. The cosmological argument

- a) Everything begun must have an adequate cause.
- b) The universe was begun.
- c) Heb 3:4 For every house is builded by some man; but he that built all things is God.
- d) In astronomy and geology the present order is not eternal.
- e) Limitation: if every existing thing has an adequate cause, this also applies to God.

3. The theological argument

- a) Order and useful arrangement in a system imply intelligence and purpose in the organizing cause.
- b) The universe is characterized by order and useful arrangement, therefore the universe has an intelligent and free cause.

- c) Psalm 8:3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?
  - d) Psalm 19:1 The heavens declare the glory of God; and the firmament sheweth his handywork.
  - e) Psalm 94:9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see? 10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?
  - f) Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.
  - g) Limitations: it proves that a great and intelligent architect fashioned the world, but it does not prove that he was God.
4. The ontological argument.
- a) In the very idea of God is the proof of his existence.
  - b) Hoeksema writes this argument “argues that we have an idea of God. This idea of God is infinitely greater than man himself. Hence it cannot have its origin in man. It can only have its origin in God Himself.”
  - c) Limitation: We cannot prove real existence from mere abstract thought.
5. The moral argument.

- a) Hoeksema writes “Every man has a sense of obligation, of what is right and wrong, together with an undeniable feeling of responsibility to do what is right and a sense of self-condemnation when he commits what is evil.”
  - b) We must conclude that since this moral law is not self-imposed and these fears of judgment are not self-executing, there is a holy will that imposes this law and a punitive power that will execute the threats of our moral nature.
  - c) Micah 6:8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?
  - d) Conscience recognizes the existence of the great law giver and the certainty of the punishment of all violations of his law.
6. The argument from congruity
- a) The postulate that best explains all the related facts is probably true.
  - b) The belief in the existence of God best explains the facts of our moral, mental, and religious nature, as well as the facts of the material universe; therefore God exists.
  - c) To believe in a personal, self-sufficient, and self-revealing God is in harmony with our moral and mental nature.



## **Outlines of Chapter 4 The Non-Christian World Views**

pg 64 - 75 (r 32- 42 )

### I. The Atheistic view

#### A. Three distinct types:

1. Practical atheism – having decided that all religions are fake, they live as if there is no God. Not confirmed atheists, but merely indifferent to God
2. Dogmatic atheism – one who openly professes atheism and boldly flaunt their atheism without fear of the reproach. Recently revived.
3. Virtual atheism – holds principles that are inconsistent with belief in God or that define him in terms that do violence to the common usage of language.
  - a) Most naturalists are such
  - b) Those who define God as an active principle in nature, the social consciousness, the unknowable, or energy, belong here as well

#### B. The atheistic position is a very unsatisfactory, unstable, and arrogant one.

#### C. Both Scripture and history show that man necessarily and universally believes in the existence of God. Atheism is contrary to mans deepest convictions.

#### D. Limited knowledge can infer the existence of God, but exhaustive knowledge of all things, intelligences, and times is needed to state dogmatically that there is not god.

### II. The Agnostic View

#### A. Neither the existence nor the nature of God, nor yet the ultimate nature of the universe, is known or knowable.

B. Positivism in science and pragmatism in philosophy and theology are the outstanding types of agnosticism.

1. Auguste Comte (1798-1859) founded 'positivism' wherein nothing is accepted as true beyond the details of observed facts, which was dealt its death blow with Einstein's theory of relativity.
2. Pragmatism in philosophy and theology, like positivism in science, rejects a special revelation and the competence of reason in the study of ultimate reality.

C. The agnostic view is highly unsatisfactory and unstable, and often displays a false humility, claiming to know so little.

III. The Pantheistic view ... “the theory which regards all finite things as merely aspects, modifications or parts of one eternal and self-existent being; which views all material objects, and all particular minds, as necessarily derived from a single infinite substance”

Robert Fline, *Anti-Theistic Theories*

A. The leading types of Pantheism

1. Materialistic Pantheism – matter is eternal and the cause of all life and mind via spontaneous generation of life.
2. Hylozoism and Panpsychism – every particle of matter has a principle of life, being not atoms, but 'monads' i.e. little souls, thus mind and matter are inseparable.
3. Neutralism- ultimate reality is neither mind nor matter but neutral stuff, mind and matter are but appearances

4. Idealism – ultimate reality is of the nature of the mind, and that the world is the product of both individual and infinite mind.
  5. Philosophical Mysticism – the most absolute type of monism distinguishing between the outside world and the great Self and all finite selves wherein the 'knower' realizes he is identical with the inner being of his subject. ...  
Transcendentalists.
- B. The Refutation of the Pantheistic Theories ... The human mind is particularly fond of monistic world views, i.e. union of mind and matter.
1. They are Necessitarian
    - a) They affirm that all freedom of second cause is denied; everything exists and acts of necessity.
    - b) Against this we affirm that we do have a consciousness and are free agents and that we are accountable for our conduct.
  2. They destroy the Foundation of Morals
    - a) They affirm that error and sin are necessitated:
      - (1) Sin is not absolute nor deserving of condemnation
      - (2) There is no standard of right and wrong
      - (3) God himself must be sinful and thus cannot punish sin
    - b) They have even deified evil and worship the deities who represent evil the most
  3. They make all Rational Religion Impossible

- a) In stressing the unification of human and divine they destroy human individuality.
  - b) True religion is the worship and service offered by a human being to the divine being.
4. They deny Personal Immortality; if man is but part of the infinite, as a wave on the sea, his decease is his dissolve.
  5. They deify man by making him part of God – flattering man and encouraging human pride
  6. They cannot account for concrete reality. - the universe is running down, then it is not self sustaining, and if not self sustaining then it had a creation.

#### IV. The Polytheistic View

- A. Monotheism was the original religion of mankind, but nature worship lead to nature personification and to nature deification. i.e. Jupiter worshipers
- B. In India endless polytheism of the Hindus developed from pantheism where every remarkable thing came to be called an 'avatar' or incarnation of God, either Brahma, Vishnu, or Shiva.
- C. In Egypt Ra or Re, the sun-god was the chief deity, Osiris and Seth, lesser gods, the latter became Satan of later Egyptian mythology.
- D. The Greeks made an elaborate counsel of six gods and six goddesses, an elaborate pantheon of 12 members. Zeus, Athene, and Appolo formed a triad, Poseidon, apollo and ares another.

- E. The Romans had Jupiter as the head of their pantheon, identical to the Greek Zeus, but considered the special protector of Rome. With Juno, his wife and Minerva, goddess of wisdom, a magnificent temple was consecrated on Capitoline Hill. Mars was the god of war, Jupiter, Juno and Minerva constituted a Roman triad of gods.
  - F. Somehow, still today polytheism has a strong affinity for fallen human nature.
- V. The Dualistic View = two distinct and irreducible substances in existence
- A. In epistemology – idea and object
  - B. In metaphysics – mind and matter
  - C. In ethics – good and evil
  - D. In religion – good (god) and evil (satan) (In Christianity, however, Satan is not co-eternal with God but a creature created by and subject to Him.)
- VI. The Deistic View
- A. God is present in creation only by His power, not in His very being and nature
  - B. God endowed creation with invariable laws over which He exercises a mere general oversight.
  - C. God imparted to His creatures certain properties, placed them under His invariable laws, and left them to work out their destiny by their own powers
  - D. Deism denies a special revelation, miracles, and providence.
  - E. Deism claims all truths about God are discoverable by reason, and that the Bible is merely a book on the principles of natural religion, ascertainable by the light of nature.
  - F. Some modern evolutionary theories are deistic in their explanation of the universe.
  - G. A deistic absentee God is not much better than no God at all.

## Outlines of Chapter 5 The Scriptures: The Embodiment of a Divine Revelation

pg 81-90 (r 43-49)

### Part II Bibliology

- I. The Bible is the best source, superior to reason, mystical insight, and the Church
- II. Roman Catholicism has long claimed to be a higher authority than the Bible, it is misled
- III. God is not present in any organization but in every believer, they are illuminated and can see truth in His Word.
- IV. Scripture is the supreme source of Christian Theology, the final authority.

### Chapter 5 The Scriptures: The Embodiment of a Divine Revelation 43

- I. The *A Priori* Argument
  - A. God being what he is, and man being what he is, a revelation from God is to be expected and
  - B. Such an embodiment of the revelation would be reliable, infallible and the source of theological truth.
  - C. This argument does not take us beyond the point of possibility or probability.
- II. The Argument from Analogy
  - A. Intelligent beings reveal themselves to each other.
  - B. Living things damaged or broken display the creators 'repairative goodness'
  - C. Death displays mans damage and breaking, we quest for eternal life, , it is reasonable that there is a repair.
- III. The Argument from the Indestructibility of the Bible

- A. Few books survive ¼ century. The Bible has survived 50 centuries, Whole and complete it has survived 20.
- B. The Bible has been repeatedly 'annihilated' yet always is preserved 'annihilation'
- C. The most forbidden book in any society, yet ever present.

#### IV. The Argument from the Character of the Bible

- A. It is the embodiment of divine revelation
  - 1. Recognizing the personality, unity and trinity of God
  - 2. Accounting for a creativity of man, created in the image of the creator.
  - 3. It reveals His will for man, and His provision for his salvation.
- B. It displays unity throughout (40 authors over 1600 years)
- C. Pache' "Only the Lord, for whom time has no meaning, can take in with a glance the destiny of all the universe."

#### V. The Argument from the Influence of the Bible

- A. No other book, Koran, Book of Morman, Science & Health, the Zend Avesta, and the Classics of Confucius included, has this kind of life changing, family changing, nation changing, and world changing influence
- B. Born again regenerated influence is unprecedented.
  - 1. Robert E. Lee, the great southern general in the Civil War, said: "The Bible is a book in comparison with which all others, in my eyes, are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength."

2. Woodrow Wilson, the American president during World War I, said: “The opinion of the Bible breed in me, not only by the teaching of my home when I was a boy, but also by every turn and experience of my life and every step of study is that it is the one supreme source of revelation, the revelation of the meaning of life, the nature of God, and the spiritual nature and needs of men. It is the only guide of life which really leads the spirit in the way of peace and salvation.”

#### VI. The Argument from the Fulfilled Prophecy

- A. Only God can reveal the future.
- B. Prophecies of Israel's dispersion
- C. Prophecies of Gentile nations.
- D. Prophecies of 4 great world empires.
- E. Prophecies of the preservation and restoration of Israel.

#### VII. The Claims of the Scriptures Themselves

- A. Claims to be a revelation and an infallible one at that.
- B. Claims “Now the Lord spoke to .... saying .... over and over, i.e. Over 3800 times!
- C. New Testament writers claim to present the message of God from God.

Conclusion: The force of the evidence is cumulative , each argument adds modicum of conclusive truth, in result one is forced to the conclusion that the Bible is the embodiment of a divine revelation.



## **Outlines of Chapter 6 The Genuineness, Credibility, and Canonicity**

pg 91-104 (r 50-61)

I. The Genuineness of the Books of the Bible i.e. Written in the time traditionally assigned to it, and/or by the author traditionally assigned to it. (Authentic means it relates facts as they really occurred.)

A. The Genuineness of the Books of the Old Testament

1. The genuineness of the books of the Law

a) Conservative Scholars confirm that Moses' authorship is:

(1) via his probable access to cuneiform tablets from Abraham and prior,

(2) via oral tradition passed down

(3) and via direct revelation from God

b) Modernist scholars vehemently deny the former and latter of these

(1) modernists acknowledge only a loose oral tradition enhanced as fable

(2) contend that there were many authors expecting that

i. Jehovistic authors wrote some, referring to Jehovah as God

ii. Elohist authors wrote some, referring to Elohim as God

iii. Deuteronomistic authors wrote some, repeating some laws

iv. and Priestly authors wrote some, referring to 'cultic' practices

c) The Pentateuch, however, is homogeneous throughout all 5 volumes, not on the modernists.

2. The genuineness of the books of the Prophets

a) Former Prophets

- (1) Joshua wrote Joshua, Samuel wrote Judges, 1&2 Samuel, Jeremiah compiled 1&2 Kings prior to the Babylonian Captivity
- (2) Authenticity of these has no sound naysayers
- b) Latter Prophets
  - (1) Isaiah, Jeremiah, Ezekiel and the 12 minor prophets
  - (2) All are homogeneous, authentic, genuine, with no sound naysayers
  - (3) (Daniel and Lamentations, that we normally categorize here are not)
3. The genuineness of the books of the Kethubhim (Hbrw כתב kathab = writings, to grave, to write)
  - a) Poetry Books
    - (1) Psalms, 100 assigned to authors, 73 to David, 11 to sons of Korah, 12 to Asaph, 2 to Solomon, 1 to Ethan, 1 to Moses, ergo 50 unassigned to a specific Author
    - (2) Proverbs authored by Solomon
    - (3) Job authored, logically, by Job
  - b) Megilloth (Hbrw מגילת megilaw = roll, book, volume, writing)
    - (1) Song of Solomon by Solomon, Ruth unverifiable by Samuel who wrote Judges, Lamentations by Jeremiah, Ecclesiastes by Solomon, Esther likely by Mordecai
    - (2) All are authentic and genuine with no significant naysayers
  - c) Historical Books
    - (1) Daniel

- i. Daniel is clearly ascribed to Daniel, is written in the first person, in it Daniel was commanded to write, and it shows unity throughout.
- ii. Modernists, refusing to believe its predictive prophecy of kingdoms not yet in existence, must place it into the Maccabean period (166 BC) and assign it to a deceitful pseudo-author.

(2) Ezra by Ezra, Nehemiah by Nehemiah, both ascribed, authentic, genuine and homogeneous throughout

(3) Chronicles, dealing with the more priestly aspects than Kings' dealing with prophetic aspects, is traditionally assigned to Ezra

#### B. The genuineness of the books of the New Testament

1. Thiessen states "There is reason for believing the Synoptic Gospels were written in the order Matthew, Luke, Mark" (N2S And that the Bible's ordering of these books is wrong!?)

- a) Note To Self (N2S): 'Synoptic Gospel' as used by Thiessen here is the expression invented by liberal infidel scholars trying to promote their blasphemous 'Source Criticism' and contend that God is not the source of these writings, but 'Evangelical Synergism' is the source. A 'conservative' theologian should never use the term without clarifying that source.
- b) Note To Self: The same ill sources of the 'Synoptic Problem' is the driving force that would have us re-arrange the order of these gospels and Thiessen should not be lending them an ounce of credence without a pound of warning. Instead he gives full credence and no warning. Shame.

2. Tradition declares ... Matthew wrote Matthew
3. Also on the basis of the famous statement in Papias Matthew wrote Matthew
4. There is very general agreement that Mark wrote Mark
5. There is also very general agreement that Luke wrote Luke
6. The Gospel of John is rejected by some:
  - a) Because it emphasizes the Deity of Christ. (N2S Which the Gnostic producers of the Alexandrian Texts reject)
  - b) (N2S) 'Some' needs to be clarified to be those liberal source criticism skeptics who contend that John is not a real gospel because it is not 'synoptic' like Matt, Luke, Mark. Such is balderdash.
  - c) (N2S) This Ferdinand Christian Baur (1792-1860), called the brilliant Tubingen professor, by Thiessen? (more likely Doerksen) is barely exposed by Thiessen. Finally but not emphatically Thiessen mildly exposes 'the brilliant professor' Baur, the defender of dialectic gospel constructions (i.e. Dialectic = by arguing, vs Rhetoric = by preaching), and the founder of heretical, rationalistic, naturalistic New Testament 'higher criticism', i.e. Source Criticism, Redaction Criticism (i.e. Editors changing, revising, and rechanging the texts of the NT until they evolved to what we have today!), Form Criticism; and a proponent of 'lower criticism' i.e. Textual criticism wherein all priority is given to the Gnostic's Bible from Alexandria Egypt.
  - d) (N2S) These brazen attackers of the genuineness of the NT are not addressed in Thiessen's inadequate coverage here.

7. It is generally ascribed that Luke wrote Luke
8. Ten of the 'so called' Pauline Epistles are *today* for the most part attributed to Paul.
9. Doubt is cast on the Pastoral Epistles (1,2 Tim, Titus) on the basis of form... (N2S) Heretic Baur's<sup>17</sup> form criticism<sup>18</sup>, that is. Thiessen leaves this doubt hanging from over these epistles. Shame on him.
10. Hebrews is unanimous
11. James & Jude undoubtedly by brothers of Jesus
12. 'Some' cast doubt on 2Peter because of style. (N2S) see N2S on ix above
13. The 3 epistles of John & Rev were written by the Apostle John

## II. The Credibility of the Books of the Bible (Truthfulness)

### A. The Credibility of the Books of the Old Testament

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<sup>17</sup> Ferdinand Christian Baur (June 21, 1792 – December 2, 1860) was a German theologian and leader of the Tübingen school of theology (named for University of Tübingen). Following Hegel's theory of dialectic, Baur argued that 2nd century Christianity represented the synthesis of two opposing theses: Jewish Christianity and Pauline Christianity. In the field of higher criticism, he proposed a late date for the pastoral epistles. From [http://en.wikipedia.org/wiki/Ferdinand\\_Christian\\_Baur](http://en.wikipedia.org/wiki/Ferdinand_Christian_Baur) accessed 7/31/2010

<sup>18</sup> Form criticism denies Biblical inspiration and operates on the premise that biblical text is derived from an oral tradition. It claims that the creative process has produced a number of layers, each with a particular meaning. ... "Form criticism is a method of biblical criticism that classifies units of scripture by literary pattern (such as parables or legends) and that attempts to trace each type to its period of oral transmission.[1] Form criticism seeks to determine a unit's original form and the historical context of the literary tradition.[2] Hermann Gunkel originally developed form criticism to analyze the Hebrew Bible. It has since been used to supplement the documentary hypothesis explaining the origin of the Pentateuch (the first five books of the Hebrew Bible) and to study the Christian New Testament." from [http://en.wikipedia.org/wiki/Form\\_criticism](http://en.wikipedia.org/wiki/Form_criticism)

1. The proof from Christ's recognition of the Old Testament.
  - a) Christ received the OT as truthful and doctrinal. Matt 5:17f, Lu 24:27, 44f, John 10:34-36
  - b) Christ endorsed the direct creation of man. Matt 19:4
  - c) Christ endorsed the personality of Satan John 8:44
  - d) Christ endorsed World flood & Noah Luke 17:26
  - e) Christ endorsed Destruction of Sodom & Gomorrah Luke 17:28-30
  - f) Christ endorsed revelations of God to Moses Mark 12:26
  - g) Christ endorsed the giving of Manna John 6:32
  - h) Christ endorsed Moses' authorship of Pentateuch
  - i) Christ endorsed the existence of the tabernacle Luke 6:3
  - j) Christ endorsed Jonah in 'the big fish' Matt 12:39
    - (1) (N2S) Christ actually used whale not fish, modernist insert fish here to defend their change of Christ's word in the ASV, NASB, but the Greek 2785 κητος ketos = whale is in the Bible, not the Greek 3795 οψαριον opsarion = fish, while in the Hebrew of Jonah the Hebrew 01709 דג dag dawg = fish is used not the Hebrew 08577 תנין tanniyn = sea monster, dragon, serpent, whale, for obvious literal reasons, .... obvious unless you are a NASB translator who wants to correct the wording of the Christ!
  - k) Christ endorsed the unity of Isaiah Matt 8:17, Luke 4:17
  - l) Christ (who is the truth) knew the facts & was not erroneous
2. The proof derived from history and archeology.

- a) Correctness about Egypt, Assyria, Babylon, Media Persia, + etc.
- b) We now have proof and know the Bible was correct about –
  - (1) Assyrian King Sargon II not being Shalmaneser IV as the world supposed.
  - (2) About Belshazzar of Dan 5 when the world thought him fiction.
  - (3) About Darius the Mede of Dan 5, who the world thought was fiction
- c) The Babylonian epic of creation is a polluted mirror of the Biblical account.  
(N2S) (So to China, and Inuit accounts)
- d) The Babylonian epic of a world flood is a polluted mirror of the Biblical account. (N2S) (So to China, and Inuit accounts)
- e) Genesis 14s Battle of the Kings was thought to be fiction until the inscription in the valley of the Euphrater proved the Biblical record true.
- f) "evolution of writing" falsified by Egyptian findings
- g) The Hittites did not exist in worlds history, until man dug a little deeper.
- h) Tel-el-Amarna tables proved the book of Judges to be trustworthy
- i) (N2S) "Every time an archaeologist sinks his shovel into the ground the Bible is proven right and the skeptic wrong."

## B. The Credibility of the Books of the New Testament

- 1. The writers of the New Testament were competent
  - a) They were qualified eye-witnesses (Mark interpreter for the eyewitness Peter)  
(Luke the companion of Apostle Paul)
  - b) Paul called and Appointed by Christ as an Apostle
  - c) James and Jude were brothers of Christ and presented this background.

2. The writers of the New Testament were honest
    - a) set a moral tone
    - b) had regard for truth
    - c) were honest men not deliberate deceivers
    - d) their testimony endangered their lives, i.e not for worldly gain
  3. Their writings harmonized with each other.
    - a) John agreed with "synoptic gospels" (N2S to use the heretic's phrase for Matt, Mark, and Luke ... in that order too)
    - b) Acts harmonizes with Paul's epistles
    - c) All fit the 1<sup>st</sup> cent. And harmonize with each other.
  4. Their accounts agree with history and experience.
    - a) Cyrenius Governor of Syria, Luke 2:2 ... Sure Enough!
    - b) Herod the Great (Psychopath) Matt 2:16-18 ... Sure Enough!
    - c) Herod Agrippa I Acts 12:1, .... Sure Enough!
    - d) Gallio of Acts 18:12-17, ... Sure Enough!
    - e) Herod Agrippa II of Acts 25:13-26 ,... Sure Enough!
    - f) Harmony with History? ... Sure Enough!
- III. The Canonicity of the Books of the Bible (Canon is measuring rod or standard OR a Counsel of Man Approval, OR Measured and Approved as inspired of God (by God without necessity of any counsel of man lending approval) ,... the latter please)
- A. The Canonicity of the Books of the Old Testament



1. Book divisions, i.e. Law, Prophets, Kethubbim (Hbrw for writings) is completely independent of canonicity
  2. Canonicity of Ecclesiastes was not settled until `Council of Jamnia in 90 AD
  3. Discussions (dissension) continued for sometime, settled reasonably by 200 AD
  4. How many radical dissents can hinder canonicity?
  5. Jewish scholars contend canonization was settled by Ezra the Scribe.
  6. Apocrypha (in Egyptian produced Greek Septuagint) was never in the Hebrew Cannon.
- B. The Canonicity of the Books of the New Testament
1. Shaped by the obviously genuine character of the books
  2. Apostolicity was of primary importance (N2S Makes Cannon 1<sup>st</sup> Cent.)
  3. "Suitability for public reading ",and "universality" (universal acceptance by Churches) were sometimes considered as a measure rod (canon)
  4. evidence of inspiration as a rule
  5. 7 books held hostage by rules Heb, 2,3 John, 2Peter, Jude, James, Revelation
  6. These 7 were recognized as apostolic
  7. the 27 book canon considered closed by the 4<sup>th</sup> cent.
  8. For the west, the Damasine Council of Rome in 382 AD and or the 3<sup>rd</sup> counsel of Carthage in 397 AD.
  9. There are ALWAYS naysayers.

## Outlines of Chapter 7 The Inspiration of the Scriptures

pg 105-118 (r 62-74)

### I. The Definition of Inspiration

#### A. Related Terms

1. Revelation- The communication of truth that cannot otherwise be discovered:
  - a) while *inspiration* has to do with the recording of the revealed will,
  - b) we can have revelation without inspiration. i.e. The thunderings tht John heard were not to be recorded.
  - c) We can have inspiration without revelation. i.e. Recorded eyewitness accounts of history are inspired.
2. Inspiration- The recording of truth involving the Spirit of God moving upon men to write, God breathed, et.all.
3. Authority- The divine Authority of God on the Bible making it binding upon man, creed and church.<sup>19</sup>
4. Inerrancy & Infallibility- It is without error [in the original manuscripts]<sup>20</sup> in all that it affirms whether historical, scientific, moral, or doctrinal matters.<sup>21</sup>

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<sup>19</sup> N2S a definition should generally not use the word it is defining

<sup>20</sup> I have ordered an early1949 version of Thiessen, expecting that these modernist inclusions were inserted by Vernon D. Doerksen in the 1979 revised edition when the polluted NASB was substituted for the pure Words of God as used by Thiessen. Doerksen and other modernists did not believe in inerrancy.

<sup>21</sup> N2S Doerksen's addition of "in the original manuscript" implies that my copy likely has error in historical facts, error in scientific fact, error in moral fact and error in doctrinal matters. Those 4 words added to Thiessen's definition imply my copy may be fallible and that the copy that Paul commended to young Timothy might not have been inspired, because it was not the original, ... it was just a copy. These are very dangerous 4

5. Illumination- since sin darkened man's understanding, Scripture must needs be illumined by God to be understood.
- B. Inadequate Theories of Inspiration- PROBLEMS = Scripture contain some truth but not the truth.
1. Natural inspiration or the intuition theory = inspiration is merely a superior insight on the part of natural man.
    - a) Church hymns are then inspired as well?
    - b) PROBLEM = Confuses the spirits work of illumination with inspiration.
  2. The dynamic or partial inspiration theory = God supplied the ability for trustworthy transmission of the truth.
    - a) infallible in regards to faith and practice
    - b) fallible in regards to history and science
    - c) PROBLEM = who can tell truth from error? Clergy? Catholic Priests?
  3. The theory that the thoughts, not the words, are inspired = God suggested the thoughts but left it up to man to put revelation into words.
    - a) Scriptures DO indicate that the WORDS were inspired
    - b) All means All, and that's all all means.
    - c) PROBLEM = It is inconceivable to disassociate words from thoughts!
  4. The theory that the Bible contains the Word of God = The Bible is a human book
    - a) i.e. THEY SAY Supernatural myth and miraculous tales are only to convey truth, never intended to be believed.
    - b) Interpreter must strip away myth and discover hidden truth.

- c) PROBLEM = Bible may say one thing to one, another to another.
  - d) The cliché “That is just your interpretation” is born.
5. The dictation theory = The authors were mere pens not beings with individuality
- a) The style and grammar is the Holy Spirits.
  - b) This ignores manifest differences in style.

### C. The Biblical Doctrine of Inspiration

1. Defined: The Holy Spirit so guided and superintended the writers of the sacred text, making use of their own unique personalities, that they wrote all that he wanted them to write, without excess or error.
2. Inspiration is inexplicable (i.e. we do not know exactly how the power of the Holy Spirit operates in it.)
3. Inspiration in this sense is limited to the authors of Scripture.
4. Inspiration is essentially guidance, i.e. supervised the selection of material and the words to be employed.
5. The Holy Spirit preserved the authors from all error and from all omission.
6. Inspiration extends to the words,, thus is plenary verbal.
7. Inspiration is affirmed only for the autographs of Scripture, not any of the versions.<sup>22</sup>
8. Inspiration is not affirmed of ANY Hebrew or Greek manuscripts in existence, NOR of any critical text known! (N2S: There you have it, in Thiessen's? own

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<sup>22</sup> N2S In this subtle point Thiessen, (or more likely Doerksen) requires that no translation of the Scriptures is touched by inspiration, aligning his dominoes for a long distance fall from all aspects of inspiration.

words, THERE IS NO SUCH THING AS INSPIRATION IN EXISTENCE TODAY, AND THEIR NEVER WAS!!!)

9. No doctrine is effected b this situation. (N2S: How can Thiessen (likely Doerksen) completely remove from existence any inspired Bible anywhere in the world, from any time period ever, and say no doctrine is effected by this situation? How about the 3000 year old doctrine of inspiration of Scriptures? He sure is mucking up that doctrine with his unbelievable 'situation'!
10. Doerksen / Thiessen attempts to differentiate between inspiration and authority because the Bible accurately records the lies that Satan made with verbose argument (deemed by this student as trivially unnecessary considering his more preposterous elimination of inspiration.)

## II. The Proofs of Inspiration

A. The Character of God: “It is improbable that God would reveal a fact or doctrine to the human mind, and do nothing towards securing an accurate (AND PRESERVED) statement of it.<sup>23</sup>

### B. The Character and Claims of the Bible

#### 1. Character

a) The Bible is superiour to all other religious books in content.

(1) highest ethical standards

(2) enjoins the most absolute obedience

(3) denounces every form of sin

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<sup>23</sup> N2S Equally improbable that he would let all inspired copy vanish with the original autograph! Don't you think. ... I mean Don't you THINK!

- (4) informs the sinner of the cure
  - b) The Bible displays a remarkable unity. (66 books by 40 authors over 1600 years but one book)
    - (1) one doctrinal viewpoint
    - (2) one moral standard
    - (3) one plan of salvation
    - (4) one program of ages
    - (5) one world view
  - c) Law and Grace are bound up with the dispensational purpose of God: - Jewish political and religious bound together temporarily ... not for present
  - d) No other sacred books display such organic unity as found in Scripture
2. It claims to be the Word of God
- a) Scripture speaking of itself as it were
    - (1) More than 3,800 times in OT “Thus saith the Lord”
    - (2) NT used phrases as “declaring unto you the whole purpose of God” ... “in words taught by the Spirit”
    - (3) Various writers claim absolute perfection and authority for the law and the testimony
    - (4) One book recognizes another's absolute finality.
    - (5) Peter puts the epistle of Paul on par with “the rest of Scripture.” (2Pet 3:15)
    - (6) Paul declares the whole OT to be inspired in 2Tim 3:16

(7) Peter declares it is not of private interpretation <sup>24</sup>

b) The Lords view on inspiration

(1) Scripture cannot be broken

(2) It all had teaching concerning himself

(3) He came not to abolish, but fulfill

(4) His do and title analogy is **at least** verbal plenary

(5) Foretold the preservation and inspiration of himself and his mission i.e.

Holy Spirit will guide you into all truth.

(6) The Apostles make claim to receiving this Spirit to guide them into all truth

### III. The Objections to this View of Inspiration

A. Quotations of Ignorance or Error – Paul “wist not, brethren, that he was high priest”  
deals with an area of Paul's confessed ignorance with no bearing on inspiration

B. In Science and History

1. Not a science or history text book.

2. Uses the language of appearance , i.e. rising sun, not rotating earth, etc.

3. fragmentary character of some accounts is God's design not Scriptures ineptness  
(N2S Doerksen does not believe this and adds to Thiessen, “the fallibility of the scribed” as show of his criticism (higher and lower) and modernism.)

4. Accused disparages – Number fell in Num 25:9 plague vs NT account; level place of Luke vs Matt 5's mountainside; (mountainsides do have level places) Old Jericho and New Jericho separated cf Matt 20 Mark 10, Luke 8

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24 N2S Thiessen did not use the horrid inept translation of 2Pet 1:20 as given by Doerksen.

- C. In Miracle and Prophecy “When the fact of God is accepted ... there can be no legitimate reason for denying His supernatural interventions where and when he wills.”
- D. In Quoting and Interpreting the Old Testament
1. Sometimes NT writers merely express OT ideas not verbatim quotes
  2. Sometimes they point out typical elements from atypical passages
  3. Sometimes they give credit to an earlier prophet when 'quoting' from later for of it (Matt 27:9, Zech 11:13)
  4. Sometimes they give statement that is close to and perceived by modernists as from the (unreliable) Greek Septuagint.<sup>25</sup>
  5. Sometimes they combine two (or several) 'quotations' into one and assign the whole to the more prominent author.<sup>26</sup>
  6. If NT authors were inspired they can change or 'misquote' anything they please and be right.
- E. In Morals and Religion
1. So called errors disappear when we consider
    - a) Sinful acts of man are recorded. i.e. Noah's drunkenness, Lot's incest, Jacob's lies, etc.

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25 N2S I had to fix the horrid wording of this understanding from pg 71

26 N2S Thiessen's entanglement in the OT 'quotations' criticisms (if it is not Doerksen's) needs clarification that 1) 'quotations' were not perceived with such pristine exactness as expected today. 2) Modernists inflation of the age and importance of the Greek Septuagint is completely unwarranted, the all Hebrew authors of all 66 books read Hebrew fluently.



- b) Some evil acts appear sanctioned but it is the good intention or accompanying virtue sanctioned NOT the evil . i.e. Rahab's faith, Jael's patriotism, Samson's faith, etc
  - c) somethings are permitted as relative not absolute, i.e. divorce, retaliations.
  - d) Some prayers and divine command express the purposes of God who uses man to carry out his designs i.e. imprecatory Psalms, Assyrian Savagery, Canaanite inhalations.
2. Misapprehensions have charged that some books should not even be in the Bible, but perceiving the true design of these makes them each indispensable to the scheme of Bible doctrine.

## **Outlines of Chapter 8 The Nature of God: Essence and Attributes**

pg 119-133 (r 75-88)

### Part III Theology

#### I. The Essence of God = Substance

##### A. Spirituality i.e. not material substance John 4:24 God is Spirit, no Greek article 'a'

1. He is immaterial and incorporeal
  - a) does not have flesh
  - b) hand/eye/ear of God are anthropomorphic uses for expression and revelation
  - c) Man has finite spirit containable in finite body ... God not so much
2. He is invisible
  - a) Israelites did not see any form Deut 4:15-19
  - b) No man can see him and live
  - c) No man has seen God John 1:18
  - d) The invisible God Col 1:15 cf Rom 1:20
  - e) Redeemed will some day see him Ps 17:15
  - f) Men saw God saw the reflection of His Glory
  - g) Moses saw the 'back' of his glory
  - h) Theophanies = deity in visible form i.e. Jacob wrestled with God
3. He is alive
  - a) The living God
  - b) Feeling, power, activity
  - c) source of all life

4. He is a person i.e. has personality – self conscious – self determination
  - a) psychological characteristics of personality – intellect - sensibility – volition
  - b) qualities of relations – speaking – seeing – hearing – grieving – repenting – anger – jealousy - compassion

B. Self Existence

1. “I am THAT I am” says it all
2. “I am WHO I am” don't cut it thank you not Vernon D. Doerksen

C. Immensity = infinite in relation to space

D. Eternity = infinite in relation to time

1. Free from all succession of time
2. without beginning without end i.e. self existent
3. Abundantly taught in Scripture “The everlasting Father”
4. God alone possesses immortality 1Tim 6:16
5. Both time and space contain the finite, God is infinite
6. Both time and space will someday merge into eternity and heaven, but our finiteness will always be finite, thus space, real and time with succession?
7. N2S Christ resurrected body transcended space and matter, does it transcend time? Will we?

II. The Attributes of God (Possible Divisions = Natural/Moral, Immanent/Transitive, Positive/Negative, Soul/Intellect/Will, .... here Non-Moral/Moral)

A. The Non-Moral Attributes

1. Omnipresence = All present

- a) Not pantheism = a little bit present in everything
  - b) Infinite God transcends finite space
2. Omniscience = All knowing
- a) He knows himself perfectly
  - b) The Father, the Son, and the Spirit know each other perfectly
  - c) Knows inanimate creation perfectly
  - d) God knows all things possible.
  - e) God knows the future<sup>27</sup>
3. Omnipotence = Almighty, All powerful
- a) comprehending that he cannot act contrary to his nature
  - b) having power does not demand that he use it
  - c) He has power to override mans free will
4. Immutability = unchangeable in essence
- a) Attributes consciousness and will
  - b) All change must be for the better or worse<sup>28</sup>, God cannot go either way.
  - c) Would make him less wise, good, or holy <sup>29</sup>
  - d) God who cannot repent (Num 23:19) does repent because when his dealings with man changed, ... He did not?

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27 N2S At some point we have crossed over what God reveals about his knowledge and what we speculate he must know because he has infinite knowledge, i.e. All the verses used to support omniscients are in the present tense, not the future tense. Therein we boggel things up about foreknowledge.

28 N2S This makes good logic but is not necessarily true is it.

29 N2S Again, this is attractive logic but not necessarily true.

B. The Moral Attributes

1. Holiness = Absolutely separate from and exalted above all his creatures, equally separate from all moral evil and sin.
  - a) This is not really an attribute that is coordinate with others, but coextensive of them all
    - (1) denotes perfection in all he is
    - (2) eternal conformity to his being and his will
    - (3) God's will is the expression of his nature ... which is Holy
    - (4) Holiness occupies the foremost rank among the attributes of God
      - i. God wanted it especially revealed in OT
      - ii. It is emphasized by the bounds set on Sinai when he came down upon it.
      - iii. In the divisions within the tabernacle then temple with a most holy place
      - iv. In the prescribing of offerings if an Israelite would approach God
      - v. the special priesthood to mediate
      - vi. the many laws about impurity (which seemingly extreme)
      - vii. the feasts of Israel
      - viii. the special position of Israel in 'Palestine'
    - (5) In the NY holiness is less frequently emphasized

- i. Holiness as attribute still given greater emphasis than God's love, will, or power. For holiness is the regulatory principle of love, will, and power.
  - b) There is a chasm between God and the sinner
    - Sinner is estranged from God, God is estranged from Sinner
      - (1) Before sin there was fellowship, after sin none
  - c) Man must approach God through the merits of another
    - (1) Cannot acquire a sinlessness to approach God
    - (2) Only Christ has made such access possible
    - (3) Herein lies the reason and understanding of the atonement
  - d) We should approach God 'with reverence and awe'
    - (1) a corrected view of his holiness gives a proper view of sin
    - (2) correct view brings humiliation, contrition, and confession
- 2. Righteousness and Justice
  - a) Holiness as seen in treatment of His creatures
  - b) Foundations of his throne Ps 89:14, 97:2
  - c) Cause for a moral government
  - d) Cause for bestowal of reward and punishment
    - (1) remunerative (reward) based on His love not strict merit
    - (2) Punitive based on divine wrath
      - i. punishment is not for rehabilitation but for maintenance of justice
      - ii. rehab and deterrence are just side effects

- e) Cause for vindicating his people from evildoers
  - f) Encourages believers who are secured in Christ and assured their right will not go unnoticed.
3. Goodness = includes holiness, righteousness, and truth, but primarily (here) love, benevolence, mercy and grace.
- a) The love of God
    - (1) perfect love = not mere emotional impulse, and not denial of feeling
    - (2) perfect love is grounded in truth, holiness and will
    - (3) causes grieving over sins of his people
    - (4) Exercised first in trinity
    - (5) Testified throughout Scripture
    - (6) Assured love is comfort to believers
  - b) Benevolence of God = his dealing bountifully, tenderly, and kindly with all his creatures.
    - (1) The Lord is good to all
    - (2) The eyes of all look to thee
    - (3) Thou dost open thy hand and satisfy the desire of every living thing
    - (4) concern for welfare of
    - (5) causes sun and rain .. on all
  - c) The mercy of God = His goodness towards those in misery or distress
    - (1) Compassion, pity and loving kindness are synonyms to mercy
    - (2) Eternal necessary quality in God

- (3) It is FREE or not mercy
- (4) God is rich in mercy
- d) The grace of God = Goodness manifest toward ill deserving
  - (1) Grace has respect to sinful man as guilty while mercy has respect for him as miserable and pity full
  - (2) Scripture speaks of glory of, and riches of His grace, manifold grace and true grace.
  - (3) exercise of Grace, like mercy is optional with God.
- 4. Truth = God is truth
  - a) eternally conformed to reality
  - b) genuine and truthfulness
  - c) source of all truth
  - d) He is ultimate truth when
    - (1) senses deceive
    - (2) consciousness is untrustworthy
    - (3) things are not what they appear
    - (4) existence seems only a dream
  - e) Pilate to Jesus, "What is truth?"; Jesus to world "I am the truth."
  - f) He is veracity and faithfulness
    - (1) veracity is his revelations are truth
    - (2) faithfulness is he will fulfill his promises

Romans 11:33,36 "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! ... <sup>36</sup> For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen."



“In the presence of deity, the child of God falls down and worships. Omniscience is not ignorant; God knows. Love is not indifferent; he cares. Omnipotence is not powerless; he acts.” Omnipresence is not absence, he is there.

## **Outlines of Chapter 9 The Nature of God: Unity and Trinity**

pg 134-146 (r 89-99)

### I. The Unity of God

A. There is but one God

B. Undivided and Indivisible

C. Important for understanding the Deity of Christ

### II. The Trinity of God ...Thiessen ...“There are three eternal distinctions in the one divine essence, known respectively as Father, Son, and Holy Spirit.. These three distinctions are three persons, and so we may speak of the tri-personality of God.” “Flint ... “A mystery indeed, yet one which explains many other mysteries, and which sheds a marvelous light on God, on nature, and on man.”

#### A. Intimations in the Old Testament

1. Pluralism of Elohim
2. Jehovah distinguished from Jehovah
3. Jehovah has a Son
4. The Spirit is distinguished from God
5. The Trisagion of Scripture seem to intimate a Trinity
6. The Aaronic benediction seems to intimate the same
7. Special attention to “The Angel of Jehovah”

#### B. The Teaching of the New Testament

1. General statement of allusions
2. The Father is recognized as God

3. The Son is recognized as God
  - a) the attributes of deity
    - (1) eternity
    - (2) the firstborn of every creature
    - (3) omnipresent and omniscient
    - (4) He is omnipotent
    - (5) He is immutable
  - b) The offices of deity
    - (1) He is the Creator
    - (2) He is the Upholder
  - c) The prerogatives of deity
    - (1) He forgives sin
    - (2) He raises the dead
    - (3) He will execute all judgment
  - d) His identification with Jehovah
    - (1) He was the creator
    - (2) Was seen by Isaiah
    - (3) Preceded by a forerunner
    - (4) to be among God's people
    - (5) to be sanctified
    - (6) Lead captivity captive
  - e) Names that imply deity

(1) Metaphors of Himself

- i. I am the bread which came down from heaven
- ii. I am the door
- iii. I am the way
- iv. I am the vine

(2) Isaiah fulfillment

- i. Born of a Virgin
- ii. Called Immanuel

(3) He was the WORD

- i. Emphasizes his Deity
- ii. From the personification of Wisdom
- iii. Personification of the Word

(4) Son of Man

- i. His humiliation
- ii. His veiling of divine nature
- iii. The authority on earth to forgive sins
- iv. Gives life, a ransom for many

(5) Lord

- i. Used of God the Father
- ii. a title of courtesy
- iii. as a name of a master or owner
- iv. as a title of address to the Christ

(6) Son of God

- i. applied to him by others
- ii. He accepts its application
- iii. Only begotten son, makes him the messiah
- iv. As the Son of God he:
  - executes all judgment
  - has life in himself and to quicken whom He will
  - he gives eternal life
  - is honored of the Father

(7) God, called so 7 times

- i. John 1:1 “The Word was God”
- ii. John 1:18 “the only begotten Son, which is in the bosom of the Father”
- iii. John 20:28 “My Lord and my God”
- iv. Titus 2:13 “God and Saviour Jesus Christ”
- v. Heb 1:8 “To the Son, he saith Thy throne, O God, is for ever and ever”
- vi. 2Pet 1:1 “righteousness of God and our Saviour Jesus Christ”
- vii. 1Tim 3:16 “God was manifest in the flesh, justified in the Spirit”...

f) Certain relations proving his deity

- (1) Side by side in the Baptismal formula
- (2) Side by side in the Apostolic benedictions
- (3) He is the image of God
- (4) All the fullness of the Godhead dwells in Him bodily

- (5) He and the Father are one.
- (6) He and the Father act together
- (7) What the Father has is Christ's
- g) Divine ownership rendered to Him and accepted by Him
  - (1) God only was to be worshiped
  - (2) Men and angels refused the worship
  - (3) Jesus did not, he accepted worship
- h) Christ's own consciousness
  - (1) At 12 he recognized the peculiar claims of His Father, God
  - (2) At his baptism He was assured of his special Sonship
  - (3) in the Sermon on the Mount He sets Himself over the ancients
  - (4) He gave his disciples power to do miracles
  - (5) He asserted his pre-existence
  - (6) Prayer is to be offered in His name
  - (7) He and the Father were one
- 4. The Holy Spirit is recognized as God
  - a) He is a person
    - (1) Personal pronouns are used of Him
    - (2) neuter *pneuma* is referred to by the masculine pronoun
    - (3) He has three essential elements of personality
      - i. Intellect
      - ii. Sensibility

iii. Will

- (4) He acts as a person: He works, He searches, He speaks, He testifies, He teaches, He reproves, He glorifies Christ
- (5) He is susceptible of personal treatment

b) His is a divine Person

- (1) Attributes of deity are attributed to him, as eternity, as omniscience, as omnipresence.
- (2) Works of deity are attributed to him, such as creation, regeneration, inspiration, raising of the dead,
- (3) His association with the Father and the Son
- (4) His words are considered the word of God
- (5) He is expressly called Gods

C. Some Observations and Deductions bases on the Study of the Trinity

- 1. This doctrine is not in conflict with the unity of God
- 2. These distinctions are eternal
- 3. The three are equal
- 4. The doctrine has great practical value
  - a) Eternal love
  - b) Only God can reveal God
  - c) Only God can atone for sin.
  - d) It is hard to conceive of personality existing without society.

## Outlines of Chapter 10 The Decrees of God

pg 147-160 (r 100-110)

### I. The Definition of the Decrees

A. *Thiessen's inept assertion* “Decrees are not, as some erroneously suppose, inconsistent with free agency” !!!

1. Thiessen begins his doctrine of decrees acknowledging that “we come to the most mooted questions in theology,”
2. Moot - “a hypothetical case argued by law students, an exercise ... to bring up as a subject of debate discussion or debate ... subject to debate; arguable.”
3. Obviously Thiessen is acknowledging the extreme and long standing controversy around his doctrine that “God has decreed all that comes to pass”, because a plain reading of the Holy Bible indicates that God works in real time with man as a free agent and all things are indeed not decreed before the foundation of the world as is decrees in Augustinian and Reformed Theology.
4. “This (inept statement previous) will become evident in the course of the discussion of the present chapter” *It did NOT!*

B. The decrees of God are His eternal purpose, based on His most wise and holy counsel, whereby He freely and UNCHANGEABLY, for His own glory, ordained either efficaciously or permissively, all that comes to pass.

1. What did he say? “GOD UNCHANGEABLY ORDAINED ALL THAT COMES TO PASS.”



2. Thiessen hedges, he dodges, he apologizes, he pretends a distinction between efficacious and permissive, but in the end he holds to the age old erroneous definition that God decreed every word I type today.

## II. The Proof of the Decrees

- A. Thiessen takes Isa 14:24, and 26 out of context and omits verse 25 as proof #1
- B. Eph 1:9, 11, cf 3:11 are listed as if they would support God's infinite, eternal decree of everything that comes to pass as proof #2. In context, THEY DO NOT
- C. Thiessen takes out of context Rom 8:28 and cross references it with Eph 1:11 taken out of context as proof #3
- D. Thiessen takes 1 Pet 1:20 out of context, and Rev 13:8 out of an ASV melded with Eph 1:4, 2Tim 1:9 and Tit 1:2 out of context, to support Presbyterian Shedd's statement that "The things decreed come to pass in time, and in successive series; but they constitute one great system which as one *whole* and a *unity* was comprehended in one eternal purpose of God."

## III. The Bases of the Decrees

- A. Why did God decree or undertake anything *ad extra* at all? (Supposed question because they have supposed Calvinism accurate)
  1. Not in necessity
  2. No outside initiator
  3. Freely, voluntarily
- B. Why was He not content to confine His fellowship and activity to the Trinity? (Supposed problem question because they have supposed Calvinism accurate)

1. Not mere caprice or arbitrary will
2. His impulse not disclosed
3. God must have his reason ... “Thou shalt know hereafter” (John 13:7) is our only comfort (and that, too, is taken out of context)

C. We do not know .... but Deut 29:29 helps.

1. Decrees are a perplexing mystery (They are so perplexing because they have supposed Calvinism accurate)
2. Not just arbitrary will (They cannot be because they have supposed Calvinism accurate)
3. Decrees are based on His most wise and holy counsel (They must be, because they have supposed Calvinism accurate)

IV. The End (Doerksen=Purpose) of the Decrees ... What end did God have in view

A. Not primarily the happiness of the creature.

1. Paul at Lystra we enjoy plenty ... to be His witness
2. Ascetic principles of going without for holiness sake were wrong
3. So the purpose is not happiness of man

B. Not primarily the happiness nor the holiness of the creature.

1. He created man in holiness of truth and true righteousness BUT PLANNED HIS FALL
2. He admonishes man to be ye Holy as I am holy

C. The Glory of God

1. God cannot be selfish

2. God is worthy
- V. The Content and Order of the Decrees ... because “God has decreed all that comes to pass”
- A. In the material and physical realm
    1. To create the Universe and Man
      - a) To save some
      - b) To reprobate others
      - c) The length of human life Job 14:5 and the manner of our exit (actually not from the Bible at all but from Roman Popes)
      - d) All other events in the material and physical realm have likewise been decreed
  - B. In the moral and spiritual realm
    1. God determined to permit sin.
    2. God determined to overrule sin for the good.
    3. God determined to save from sin
      - a) Election is seen
        - (1) to save those whom he has foreknown would respond
        - (2) to give them life
        - (3) to place them in position as sons
        - (4) to conform them to the image of Christ
      - b) Election and foreknowledge are inseparable and essentially the same
        - (1) Election is unjust to the non-elect ... BUT there is no injustice in God so we must be wrong. OH PLEASE!

(2) God is Mercy and Grace .... NO God is just Grace and is to be praised for saving a few, rather than accused of condemning the masses because of Ps 44:3, Luke 4:25-27, 1Cor 4:7, OH PLEASE!

(3) God is arbitrary ... NO He simply permits the (unchosen) sinner to pursue his self-chosen rebellion via (Hos 4:17, Rom 9:22, 1Pet 2:8) OH PLEASE!

(4) God is without mercy and unfair!!! ... NO properly understood election drives the believer to admiration and reverence, humility and submission and worship. OH PLEASE!

4. God determined to reward his servants and to punish the disobedient

C. In the Social and Political Realm

1. The family and human government
2. The Call and mission of Israel
3. The founding and mission of the Church
4. The final triumph of God.

## Outlines of Chapter 11 The Works of God: Creation

pg 161-172 (r 111-119)

### I. The Definition of Creation

- A. In the *immediate* sense of the word 'create' God, without the use of pre-existing materials brought into being, immediately and instantaneously the whole universe.
- B. In the *mediate* sense of the word, God did not originate things from nothing but shaped, adapted, combined, or transformed existing material.
- C. Hodge puts the distinction as “The one was instantaneous, the other gradual; the one precludes the idea of any preexisting substance, and of cooperation, the other admits and implies both.”

### II. The Proof of the Doctrine of Creation

#### A. The Mosaic Account of Creation

- 1. The immediate creation of the universe.
- 2. The mediate creation of the present universe.
  - a) Thiessen carefully tiptoes a path around the 'gaptists' who hold to the non literal and preposterous multi million year gap between gen 1:1 and Gen 1:2. He states whether due to deliberate incompleteness in the original act of creating or some catastrophe that befell the original creation, we find the earth in gen 1:2, “waste and void” and darkness was upon the face of the deep.” We shall not dogmatically decide between these two possibilities ...”
  - b) Thiessen also carefully tip toes a path around the 'theistic evolutionist.' They hold (held) the preposterous idea that 'science has established the theory of

evolution of a solid basis, and that the Bible students and theologians had better adapt themselves to this position.” [such a position held by C.I. Scofield, and Augustus Strong, 2 of my heroes, originated when worldly 'scientists' were come how thought to be 'stable in this their view;)]

- c) Finally Thiessen tip toes a path around those who literally believe the Bible, and believe the Bible literally. He gives this group (us) the least amount of exposure and credibility, but he does state “But there are also a good many who hold that the six days are literal days.”
- d) Was the creation immediate
- e) What was included in the immediate creation of God
- f) Does Gen 1:2 represent the original condition of the earth of a condition due to some great cataclysm?
  - (1) The Restoration Theory or Gap Theory
  - (2) The Gap as viewed in Gen 1:1
  - (3) Perhaps the most common (albeit wrong) view
- g) Are the six days of creation to be thought of as six revelatory days long.
  - (1) Moses received the revelation
  - (2) Or Days refer to long eras of time
  - (3) Or six days meant six literal days
- h) What is the age of the earth?
  - (1) Secular 'scientific' guess is very inexact, (and ever growing)
  - (2) Theistic Evolution

(3) Recent Creation

- i. (r112-117) Doerksen's 1979 revision of Thiessen's 1949 work, gives mention to the now old theories of 'gaptists' and 'theistic evolutionists' but clearly emphasizes the literal interpretation of the Bible.
- ii. He states of the 'gapist' "If, as had been suggested by many, Gen 1:2ff is a recreation ..." covering those theologians that previously bowed down to the world's "Standard Geological Column" he states "If creation ... is recent, and a literal interpretation of Scripture favors this, the interpretation of long geological ages and the Standard Geological Column must be challenged."
- iii. Doerksen also included clarification about inexactness in the worldly scientists dating system and enforcement of "mature creationism."

B. Other Biblical Proofs of Creation

1. Thiessen tries to make "ample room in the genesis account of creation for all geological formations that exist," while Doerksen contends that since Adam was created with age ... is it not also conceivable that the whole creation of God had the appearance of age." Thiessen would adapt the Bible account to accommodate the 'scientist' of his day; Doerksen, know how fickle and Godless the 'science' so called came to be would adapt the 'science' to fit the literal interpretation of the Bible... Bravo Doerksen.
2. Doerksen lists several other Scriptures that corroborate the Genesis account without any gap in a 6 day creation of the universe ... Bravo Doerksen.

### III. The End of God in Creation

- A. Another attempted defense of decrees
- B. What are the overall motives of God?
- C. He created .... with a plan ... only for His glory.
- D. Study of the universe displays His glory



## **Outlines of Chapter 12 The Works of God: His Sovereign Rule**

pg 173 -188 (r 119-129)

### I. The Doctrine of Preservation

#### A. A definition of Preservation

1. “God, by a continuous agency, maintains in existence all the things which He has made, together with all their properties and powers.
2. The first manifestation of God's sovereign rule American Heritage Dictionary  
Sovereign (noun) one that exercises supreme (ultimate, final) permanent authority, especially in a nation or other governmental unit.”
3. Distinguished from creation, as creation is not self-existent nor self-sustaining

#### B. The Proof of the Doctrine of Preservation

1. He is upholding the universe
2. By him all things 'consist'
3. He preserves animate and inanimate creation Ps 104, , 36:6, 66:9, Job 7:20, Acts 17:28

#### C. The Method of Preservation

1. Not by The deistic theory, the world left like a wound up clock
2. Not by The continuous creation theory- makes God creator of sin
3. The theory of concurrence (Thiessen Concursus) “God concurs in all the operations, both of matter and of mind. Though God's will is not the only force in the universe, yet without His concurrence no force or person can continue to exist or to act.”

4. (Thiessen's problem with election and decrees makes even preservation hard to explain.)
- II. The Doctrine of Providence American Heritage Dictionary Sovereign (noun) one that exercises supreme (ultimate, final) permanent authority, especially in a nation or other governmental unit.”
- A. The Definition of Providence
1. “God has not merely created the universe, together withall its properties and powers, and that He is preserving all that He has created, but that as a holy, benevolent, wise, and omnipotent Being, He also exercises sovereign control over it.”
  2. (Thiessen's problem with election and decrees makes especially providence hard to explain.)
- B. The Proofs of the Doctrine
1. The nature of God and the universe
    - a) God is a personal being and creator and owner, .... expect him to govern
    - b) Expect God to act rationally
    - c) The universe everywhere exhibits evidence of intelligence and control
  2. The teaching of Scripture He is creator, He is in control
    - a) Over the physical universe
      - (1) His kingdom ruleth over all Ps 103:19
      - (2) He discomfited the Philistines 1Sam 7:10
      - (3) He shaketh the earth Job 9:5-7

(4) His breath gives ice Job 37:10

- b) Over the plant and animal creation. Job 12:10, Ps 104:21,28, 29, 147:9
- c) Over the nations of the earth Job 12:23, Ps 22:28, Ps 66:7, 75:6,7, Isa 10:5-7
- d) Over all areas of each man's existence

(1) Does Jeremiah 1:5 necessitate that God's providence in Jeremiah's birth applies to every individual ever born? Why or why not. Ans pg 180 (r 123) Obviously not. Jeremiah was to be used in God's specific dealings with his chosen nation Israel and in the fulfillment of specific prophecies he had already made. This is not thru for every individual born then and now.

(2) Does 1Samuel 16:1 necessitate that God's providence is controlling every individual's birth and lot in life? Why or Why not. Ans pg 180 (r 123) Obviously not. David had a lot in life that directly involved the bringing of the Messiah into this world, and most of us are not that integral in such a comprehensive execution of His provision of redemption.

(3) Over the most trivial of circumstances- Thiessen's problem with election and decrees makes his explanations of providence unresponsive.

(4) Through restrictive providence he prevents some sins , ... - Thiessen's problem with election and decrees makes his explanations of providence unresponsive.

(5) To the free acts of men - Thiessen's problem with election and decrees makes his explanations of providence unresponsive.

C. The Ends Towards Which Providence is Directed

1. Thiessen's problem with election and decrees makes his explanations of providence unresponsive.
2. Here Thiessen gives a 'brief restatement and slight expansion of the thoughts that "God has decreed everything that comes to pass." etc etc etc

D. The Means Employed in the exercise of Divine Providence

1. The laws of nature
2. His holy Word
3. Persuasion
4. special agents
5. Thiessen's problem with election and decrees makes his explanations of providence methods unresponsive.

E. The Theories Opposed to the Doctrine of Providence

1. Naturalism
2. Fatalism
3. Pantheism

F. The Relation of Providence to Some Special Problems

1. The relation of providence to freedom.
2. The relation of providence to prayer.
3. Thiessen brazenly side steps his horrendous blunder in election, decrees and sovereignty with "Thus there is perfect harmony between the foreknowledge, decrees, and providence of God." .... NOT SO!

4. Doerksen, in his 1979 revision is inept at correcting such a horrendous blunder.

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COURSEWORK FOR  
TH502 SYSTEMATIC THEOLOGY II  
ANGELOLOGY, ANTHROPOLOGY

A PROJECT SUBMITTED TO

LOUISIANA BAPTIST UNIVERSITY

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IN PARTIAL FULFILLMENT OF

THE REQUIREMENTS FOR THE COURSE

TH502 SYSTEMATIC THEOLOGY II

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**ASSIGNMENT**  
**TH502 SYSTEMATIC THEOLOGY II**

**TEXT:** Thiessen, Henry (rev. by Doerksen), **LECTURES IN SYSTEMATIC THEOLOGY**, Grand Rapids: William B. Eerdmans Publishing Co., any date is acceptable

**COURSE OBJECTIVE:** The doctrine of sin and man are carefully considered from the Scriptures with comparisons of various theological approaches. The angels and forces of evil are also considered as to origin, activity, and ultimate end.

**COURSE REQUIREMENTS:**

- (1) Read chapters thirteen through twenty (13-20) of the textbook for understanding. Mark listings, Scriptures and information you wish to quickly locate for outlining each of the above chapters and for preparing the required questions and answers which are described below.
- (2) Prepare a detailed outline of each chapter (at least three or four full pages per chapter) in such a way that it can be used for teaching a series of lessons about these theological subjects to your college class, church congregation, staff members, or Sunday school class. Attach at the end of your other materials.
- (3) Select another conservative theology book and read what the author teaches about the subjects shown above under "Course Objective". Document what you learned from this reading on the enclosed "Required Supplemental Reading Report" and submit with your course.
- (4) From each of the above chapters, prepare and show the answers to at least eight (8) questions (true or false, fill in the blank, multiple choice or listings of important facts) which you feel could be an appropriate final exam if you were actually developing this course for a college or Christian school. Indicate the page number where you found each question and its answer, and place these questions and answers after your reading report.

SEND ALL CORRESPONDENCE TO:  
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## **Detailed Chapter Outlines – TH502 Systematic Theology II**

### Part IV Angelology

Chapter 13 The Origin, Nature, Fall, and Classification of the Angels pg 191-203 (r 133-143)

Chapter 14 The Work and Destiny of the Angels pg 204-212 (r 144-150)

### Part V Anthropology

Chapter 15 The Origin and Original Character of Man pg 215-222 (r 151-157)

Chapter 16 The Unity and Permanent Constitution of Man pg 223-237 (r 158-167)

Chapter 17 The Fall of Man: Background and Problems pg 238-249 (r 168-177)

Chapter 18 The Fall of Man: Fact and Immediate Consequences pg 251-258 (r 178-184)

Chapter 19 The Fall of Man: Imputation and Racial Consequences pg 259-266 (r 185-190)

Chapter 20 The Fall of Man: The Nature and Final Consequences of Sin pg 267-273 (r 191-198)

## Outlines of Chapter 13 The Origin, Nature, Fall, and Classification of the Angels

pg 191-203 (r 133-143)

### I. The Origin of Angels

#### A. They are created beings

1. Neh 9:6 Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, **with all their host**, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.
2. Psalm 148:2 Praise ye him, all his angels: praise ye him, all his hosts....5 Let them praise the name of the LORD: for he commanded, and they were created.
3. 1Tim 6: 15 ... who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light...

#### B. The Time of their creation is UNCERTAIN.

1. Gaptist<sup>30</sup>, of course like to set it in a fabricated, fictitious gap after Gen 1:1 and before 1:2
2. They were early in the 6 day creation process: Job 38:4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. 5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? 6 Whereupon are the foundations thereof fastened? or who laid the corner stone

---

30 Gaptist herein is a nickname of those who attempt to insert a fictitious multi million year cataclysmic gap between Genesis 1:1 and Genesis 1:2 in order to appease the Godless evolutionists and their geologic ages of rocks estimated with their fabricated geological column.

thereof; 7 When the morning stars sang together, and all the sons of God shouted for joy?

C. Their number is great:

1. Dan 7:10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.
2. Matt 26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?
3. Heb 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

II. The Nature of Angels

A. They are not Glorified Human Beings

1. Matt 22:30 For in the resurrection they neither marry, nor are given in marriage, but are **as the angels** of God in heaven.
2. 1Cor 6:3 Know ye not that **we shall judge angels?** how much more things that pertain to this life?
3. Heb 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to **an innumerable company of angels**,... and to **the spirits of just men made perfect**,

B. They are incorporeal.

1. Ps 104:4 Who maketh his angels spirits; his ministers a flaming fire: ... Heb 1:7  
And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.
2. Heb 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?
3. They do not have flesh and blood Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.
  - a) If they do not have flesh and blood they do not have reproductive organs!
  - b) Gen 6:2 does NOT refer to angels Gen 6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

C. They are a company and not a race:

D. They are greater than man in Knowledge, though not Omniscient.

### III. The Fall of Angels

#### A. The Fact of the Fall

1. Evil exists in the universe
2. Angels were created good, 'and it was good' stated 7 times
3. Evil had an entry into the universe
4. Angels left their own principality and proper abode.

#### B. The Time of their Fall

1. Gaptists place the fall in a fictitious and great catastrophe after Genesis 1:1 and Gen 1:2. Thiessen prefers such folly.
2. In literal Bible interpretation the fall had to occur after the 6 day creation when every thing created was good, and the temptation of Eve in the Garden of Eden.

#### C. The Cause of their Fall

1. Thiessen believes that God decreed everything that happened, like a good Reformed Augustinian Theologian must, and thus he spends 2 paragraphs trying to defend his misconstrued God.
2. In Ezek 28:11 the Tyrian king symbolizes Satan and is lifted with PRIDE
3. In Isa 14:13,14 the King of Babylon symbolizes Satan and is lifted with PRIDE
4. In 1Tim 3:6 a bishop is “Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.” i.e. the devil was lifted up with PRIDE

#### IV. The Classification of the Angels

##### A. The Good Angels

1. The Angels = meaning messenger of God, thousands of thousands
2. The Cherubim, probably also the 'living beings' of Revelation
  - a) Guard of the entrance of Eden, and guard of God's holiness
  - b) Two cherubim were placed on top of the ark in the tabernacle and temple
  - c) Cherubim were wrought into the texture of the inner curtain of the tabernacle and the veil.
3. Seraphim mentioned only in Isa 6.
  - a) God is seated above the Cherubim but the Seraphim stand above Him.

- b) They lead heaven in worship and service
- c) Tasked with worship and holiness, while Cherubims with justice and might

4. The Archangels

- a) Occurs in 1Thes 4:16, Jude 1:9
- b) Michael is represented as having his own angels
- c) Gabriel qualifies as a second archangel
- d) For what it is worth the Apocryphal book of Enoch, ch 20:1-7 enumerates six angels of power, viz., Raphael, Raguel, Michael, Zariel, and Gabriel. A variant reading adds Remiel as the seventh.

B. The Evil Angels

1. Logically there would not be different classes of fallen angels than of good angels, but that logic escapes Thiessen, and more so by Doerksen
2. Angels that are kept in Prison 2Pet 2:4, Jude 1:6
3. The Angels that are Free, usually mentioned in relation to Satan their leader
4. Thiessen considers Demons (Latin transliteration) (Devils in English and KJB) as a separate class.
5. Satan
  - a) Satan Job 1:6
  - b) Devil John 13:2
  - c) Dragon Isa 51:9; Rev 12:3,7
  - d) Serpent Rev 12:9
  - e) Beelzebub Matt 10:25

- f) Belial 2Cor 6:15
- g) Lucifer Isa 14:12 i.e. light bearer
- h) The Wicked One Matt 13:19
- i) The Tempter Matt 4:3
- j) The god of this World 2Cor 4:4
- k) The Prince of the Power of the Air Eph 2:2 (Leader of evil angels)
- l) The Prince of this World John 12:31 (Influence over governments)



## **Outlines of Chapter 14 The Work and Destiny of Angels**

pg 204 -212 (r 144-150)

- I. The work of the angels
  - A. The work of the good angels
    1. In connection with the life and ministry of Christ, an intimate relationship
      - a) Gabriel informs Mary
      - b) Joseph assured by an angel
      - c) Angels announce to the shepherds
      - d) Angels came and ministered to Christ after the 40 days of temptation
      - e) Jesus told Nathanael that they would see angels ascending and descending upon Him
      - f) An angel from heaven came and strengthened Him in the Garden
      - g) He could ask the Father for 12 legions of angels to come to His help.
      - h) An angel rolled away the stone from the sepulchre
      - i) Angels accompanied Christ at the ascension
      - j) That angels will accompany Him when He comes the second time
      - k) That angels are eager to look into the plan of salvation
    2. In General
      - a) They stand before God and worship him
      - b) They protect and deliver God's people
      - c) They guide and encourage God's servants

- d) They *interpret God's will to men* (Worded poorly! Don't wait on an angel to know God's will!)
- e) They are executors of judgment toward individuals and nations
- f) They carry the saved home when they fall asleep in Jesus

3. The future ministries of angels

- a) The Lord's return into the air will be accompanied with the voice of an archangel
- b) They will together the elect when Christ returns
- c) They will separate the true from the false at His coming
- d) They will stand before the gates of the New Jerusalem

B. The work of the evil angels

- 1. They may be cast of God among an evil people
- 2. They endeavor to separate the believer from Christ
- 3. They oppose the good angels in their work
- 4. They cooperate with Satan in the carrying out of his purposes and plans

C. The Work of the Demons (Thiessen incorrectly distinguishes these Latin evil angels as a separate category)

- 1. They inflict disease
- 2. They cause mental disorders
- 3. They lead any into moral impurity
- 4. They disseminate false doctrine
- 5. They oppose God's children in their spiritual progress

6. They sometimes possess human beings and even animals
7. They are sometimes used by God in the carrying out of His purposes and designs, especially during the tribulation period

D. Three types of demonology

1. Fortunetelling
2. Direct worship of demons
3. Spiritualism, .. spiritism – communicating with the dead; necromancy

E. The Work of Satan

1. I will make myself like the Most High
2. Kill the Messiah
3. Use methods to attack God's master-creation, man
  - a) lying
  - b) tempting
  - c) hindering
  - d) sifting
  - e) imitating
  - f) accusing
  - g) smiting with disease
  - h) possessing
  - i) killing and devouring

II. The Destiny of Angels

A. The Destiny of the Good Angels

1. Continue in the service of God throughout eternity
  2. Angels were at the 12 gates of the New Jerusalem
  3. If any are in service, all are in service
- B. The Destiny of the Evil Angels
1. they have their part in the lake of fire
  2. meanwhile kept in chains and under darkness unto the day of their judgment
  3. be judged by believers (1COr 6:3)
- C. The Destiny of Satan
1. First found in heaven
  2. Fell from heaven
  3. In the Garden of Eden as the agent of mans fall
  4. In the air (his new headquarters) with access to both heaven and earth
  5. Cast down to earth at the midpoint of tribulation Rev 12:9
  6. Cast into the 'bottomless pit' for 1000 years, Thiessen thinks "abyss" is the only proper translation of 'abussos' but we dare not trust his anti-KJV Greek abilities
  7. Loosed for a 'little season'
  8. He and his angels will be cast into hell, their final destiny, where they will be tormented for ever and ever.

## **Outlines of Chapter 15 The Origin and Original Character of Man**

pg 215 -222 (r )

### I. The Origin of Man

#### A. The Meaning of Species The work of the good angels

1. In botany “A species is a collection of all the individuals which resemble each other more than they resemble anything else, which can by mutual fecundation produce fertile individuals, and which suppose them all to have sprung from one single individual.
2. In zoology “A species, in the usual acceptance of the term, is an animal which, in a state of nature, is distinguished by certain peculiarities of form, size, color, or other circumstances, from another animal. It propagates, after its kind, individuals resembling the parent; its peculiarities, therefore, are permanent.”
3. Hodge, Thiessen, and even Augustus Strong, dislike this definition because:
  - a) “it makes community of origin the criterion of sameness of species.”
  - b) “diversity of origin would not prove diversity of species”
  - c) It throws a wrench in their inclinations toward any theistic evolution.

#### B. The Immutability of Species : There is no proof of the evolutionary origin of species and tat species are immutable.

### II. The Original Character of Man

#### A. In the image and likeness of God

1. It is not a Physical Likeness, since God is spirit.
2. It was a Mental Likeness

- a) God is Spirit the human soul is a spirit.
  - b) A spirit is a rational, moral, and therefore also, a free agent.
3. It was a Moral Likeness
- a) both his rational nature and his moral conformity to God.
  - b) An intelligent voluntary agent
  - c) Had original righteousness and holiness
  - d) holiness is more than innocence
4. It was a social Likeness
- a) affections
  - b) seeks, finds and communicates with objects of his love
  - c) God made man for himself, and man found supreme satisfaction in communion with his Lord
  - d) God made woman for man, and woman (Lord help her) finds supreme satisfaction in communion with man.

## **Outlines of Chapter 16 The Unity and Permanent Constitution of Man**

pg 223 -237 (r )

### I. The Unity of Man

#### A. The Argument from History

1. So far as the history of nations and tribes in both hemispheres can be traced, the evidence points to a common origin and ancestry in central Asia. Augustus Strong.
2. Sheds light on 'prehistoric' races

#### B. The argument from Physiology

1. Mankind traces to a single pair
2. Darwin himself concedes such
3. All races are fruitful one with another.

#### C. The Argument from Language

1. Comparative philology points to a common origin of all the more important languages, and furnishes no evidence that the less important are not also so derived. Augustus Strong
2. "The Unity of Origin of Language" - common origin of all languages

#### D. The Argument from Psychology

1. The existence, among all families of mankind, of common mental and moral characteristics, as evidenced in common maxims, tendencies and capacities, in the prevalence of similar traditions, and in the universal applicability of one

philosophy and religion, is most easily explained upon the theory of common origin.

2. Accounts of Creation, traditions of the fall, longevity, the flood and the tower.

## II. The Constitution of Man

### A. Man's Psychological Constitution – material and immaterial nature.

1. The Dichotomous Theory – psyche = nature looking earthward and pneuma = nature looking God ward
2. The Trichotomous Theory – body, soul, and spirit
  - a) The body the material part of our constitution; the soul the principle of animal life; the spirit the principle of our rational life.
  - b) extremes hold that at death the body returns to the earth; the soul ceases to exist; and the spirit alone remains to be reunited with the body at the resurrection
  - c) Word of God indicates the body soul and spirit are three distinct parts of man's nature. i.e. dividing soul and spirit
  - d) Never mind the Bible, Strong and Thiessen like the higher and lower power in a dichotomous theory.

### B. Man's moral Constitution pg228

1. Conscience -judges according to the standard given to it.
  - a) not destructible – no where intimated in Scripture
  - b) not infallible – Scriptures speaks of it being 'defiled' and 'seared'
2. Will



- a) inclination
- b) volition
- c) Jonathan Edwards "*Freedom of the Will*" held that every act of the will is excited by a motive and that motive is the cause of the act of the will.
  - (1) denied that the will has the power to choose between motives, i.e. to initiate a course of action contrary to the motive which had been previously dominant
  - (2) is therefore unable to explain the fall of man, but well grounded to tenaciously hold to a total depravity and individual soul selection.
- d) Is the will Free? What is meant by Freedom?
  - (1) it is the power of contrary choice, to choose contrary to Edwards' "singular motivational drive"
  - (2) according to Reformed Augustinian theology when man fell he lost "the power of contrary choice" and must choose depraved evil on his own.
  - (3) Reformed Augustinian theology reasons that "God cannot change His requirements of man simply because he (man) has lost the ability to choose to the contrary."
  - (4) Man cannot take the initiative in salvation – God must do that. This is the latent philosophical error in 5 point Calvinism and has its basis in the strange idea that man lost his free will in the fall, this seed error then permeates their whole fictitious philosophy!

(5) “We seem to come upon a contradiction” EXACTLY and Thiessen venture off into Soteriology here to try and resolve the blaring contradiction that Reformed Augustinian theology has purposely stuck in its own craw! pg 230-231

C. The Origin of the Soul pg 232

1. The Theory of Pre-existence = souls existed in a previous state and enter the human body at some point in the early development of the body.
  - a) has no warrant in Scripture, ill informed think the disciples believed it “Who sinned, this man, or his parents, that he should be born blind?”
  - b) Plato, Philo and Origen taught it to explain man's possession of ideas which he had not derived from sense.
2. The Soul Creation Theory = the soul is an immediate creation of God, which enters a developing body which is propagated from past generations, contending that traducians make the soul material.
  - a) In contrast with the traducian theory that the soul is inherited from the parents..
  - b) Aristotle, Ambrose, Erome, Pelagius,... Anselm, Aquinas, and most Roman Catholic and Reformed theologians have held soul creation theory.
  - c) Scriptures intimate that God is the creator of the soul, but so to the body, these are mediate creations rather than immediate creations, else where do we account that children resemble their parents in intellectual and spiritual as well as in physical respects.

3. The Traducain Theory = that the human race was immediately created in Adam and that both body and soul are propagated from him by natural generation.
  - a) Tertullian seems to have originated this view but with a more materialistic concept of the soul. (Likely not originated it but first worded it for the unregenerate philosophers)
  - b) Lutheran theologians strongly hold this view against the Catholic influences contrary.
  - c) It accords with Scripture
  - d) It accords with Theology
  - e) It accords with a proper conception of human nature.
4. Objections to the Traducianism
  - a) Christ must have taken into union with Himself the sinful nature of Mary = but his human nature was perfectly sanctified in and by his conception by the Holy Spirit, OR the human nature which he took from Mary was sanctified before he took it into union with Himself. (not Mary's human nature sanctified lest we ill conceive an immaculate conception of Mary idea which is error)
  - b) Implies a division of substance in that all divisions are divisions of substance = but God can divide immaterial as well as material, either or and both.
  - c) The first sin of Adam and Eve was imputed to man because of the natural headship of our first parents, then all their sinful acts ought to be imputed to their posterity as well = the initial sin differs from their subsequent nature of sin.

## **Outlines of Chapter 17 The Fall of Man: Background and Problems**

pg 238 -250 (r )

### I. The Background of the Fall

#### A. The Law of God = the expression of will enforced by power

##### 1. The meaning of the Law of God

- a) Elemental Law is inwrought into the elements, substances, and forces of rational and irrational creatures, physical or natural law..
- b) Positive Enactment is the expression of God's will in published ordinances, i.e. moral precepts, some eternal (no other gods), some perpetual (not kill) some temporal (priestly).

##### 2. The Purpose of the Law of God

- a) NOT given as a means of Salvation
- b) Was weak through the flesh
- c) speaks ideally as if man had no carnal nature
- d) Given to Intensify man's knowledge of Sin

##### 3. The Believer's Relation to the Law of God.

- a) Present Age compared to the Past
- b) as moral precepts, some are eternal, some perpetual and some temporal.
- c) forth commandment is considered temporal with the other ceremonial laws.
- d) Knox, Luther, and Calvin said .... quote taken from Fisher's "*History of Christian Doctrine.*" pg361 I gotta have this 1896 book!

- e) The Westminster Confession<sup>31</sup> (1646) declares the 4<sup>th</sup> commandment, keeping the sabbath day is a positive, moral, and perpetual commandment, only the resurrection of Christ changed it the the first day.

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31 The Westminster Confession of Faith of 1646, The Puritan Hard Drive, <http://www.reformed.org> (accessed Sep 2010) CHAPTER IX. Of Free Will.

- I. God hath endued the will of man with that natural liberty, that is neither forced, nor by any absolute necessity of nature determined to good or evil.
- II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God; but yet mutably, so that he might fall from it.
- III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.
- IV. When God converts a sinner and translates him into the state of grace, he freeth him from his natural bondage under sin, and, by his grace alone, enables him freely to will and to do that which is spiritually good; yet so as that, by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.
- V. The will of man is made perfectly and immutable free to good alone, in the state of glory only.

CHAPTER X. Of Effectual Calling.

- I. All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ: enlightening their minds, spiritually and savingly, to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.

f) Schofield declares “The Christians first day, the Lord's day, resurrection day, ... in all respects is in contrast with the sabbath.” Gotta lean toward C.I. on this one.

## B. The Nature of Sin

1. *Larger Catechism* says “Sin is any want of conformity unto, or transgression of, any law of God given as a rule to the reasonable creature.” capturing the following profound ideas:

- a) Sin is specific kind of evil
- b) Sin is a want of conformity to, or transgression of
- c) Sin is a principle or nature, as well as an act

(1) Men universally attribute both vice and virtue to dispositions and states as well as to conscious and deliberate acts.

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II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.

IV. Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore can not be saved: much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is without warrant of the Word of God.

(2) Sin includes guilt and pollution; the one expresses its relation to the justice, the other to the holiness of God. Charles Hodge

d) Sin is essentially selfishness

## II. Problems connected with the fall. (pg 247)

### A. How could a Holy Being Fall

1. Internal fall- Adams originating and starting of a wrong inclination
2. External fall- Adams exertion of a wrong volition prompted by a wrong inclination
3. BUT, says Strong “The mere power of choice does not explain the fact of an unholy choice.”
4. The act of will which, though inclined toward God, was not confirmed in virtue and was still capable of a contrary choice.
5. The exercise of this power in a sinful direction cannot be explained with reason.

### B. How Could a Just God Justly Permit Man to be Tempted?

1. The need of Probation = God endowed man with the power of choice which enabled him to choose contrary to the know will of God, this endowment must needs be tested
2. The need of a Tempter = Satan fell without an external tempter, had man fallen without a tempter, he would have originated his own sin, and become a Satan instead of a redeemable entity.
3. The Possibility of Resisting Temptation = in the temptation itself there was no power to make man sin; he had to choose to obey or choose to disobey

C. How Could So Great a Penalty be Attached to Disobedience to So Slight a Command?

1. The principle involved = a slight simple command is the best test for the spirit of obedience.
2. The significance of the command = God's claim to eminent authority, The command taught Adam that God had the right to make demands on him.
3. The announced penalty = Adam was not left in ignorance about the seriousness of obedience
4. The condition revealed = mans ambition to be as God revealing a heart of ingratitude, unbelief, ambition, and rebellion.



## Outlines of Chapter 18 The Fall of Man: Fact and Immediate Consequences

pg 251 -258 (r )

### I. The Origin of Sin in the Personal Act of Adam

A. Sin is not eternal = there is no cosmic dualism of self existent good and evil

B. Sin does not originate in sensuousness = of or pertaining to the senses.

Schleiermacher held that it did and thus the senses were evil.”James 1:13 ¶ Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”

C. Sin originated in the free act of Adam = Satan's temptation made Adam desire what God had forbidden, Christ, the second Adam, withstood that temptation.

### II. The Immediate Consequences of Adam's Sin.

A. Its effect of their relation to God = broken fellowship

B. Its effect on their nature = innocent and holy to shame, degradation and pollution.

C. Its effect on their bodies

1. dust thou art and to dust thou shalt return, death began

2. man was created mortal but had the privilege of attaining immortality by means of the tree of life

D. Its effect on their environment

1. serpent cursed

2. animal creation suffered

3. cursed is the ground, plants

4. restoration to its pristine condition and beauty is future Isa 35

## **Outlines of Chapter 19 The Fall of Man: Imputation and Racial Consequences**

pg 259 -266 (r )

### I. The Universality of Sin

A. All have sinned

B. So universal an effect must have a universal cause = Adam & Eve

### II. The Imputation of Sin

#### A. The Pelagian Theory

1. Pelagius was a British? monk born 370 AD pronounced his doctrine in Rome in 409 AD and was condemned by the Council of Carthage in 418 AD, Socinians and Unitarians advocate his scheme of teaching
2. Adam's sin effected only Adam, straightway God immediately creates every human soul in innocence, free from depravity and able to obey God as was Adam; the innocent soul is imputed only for sins that they personally and consciously perform.
3. Does not Align with Scripture at all

#### B. The Arminian Theory

1. Arminius (1560-1609), a professor in Holland, developed an interpretation called Semi-Pelagianism, held by the Greek Church and the Methodist body.
2. Man is sick, by nature physically and intellectually destitute of original righteousness but at the dawn of consciousness God, to be just, bestows a special influence of the Holy Spirit sufficient to counteract the inherited depravity and

enable an obedience. Cooperate with the Spirit, and obedience is possible for anybody.

3. This denies Rom 5:12, Death passed unto all man, indeed is born in sin

#### C. The Federal Theory

1. Held by Covenants (Protestants) stemming from Augustinian theory but differs in several particulars
2. Adam is the representative of the race, and God entered in covenant with him to bestow eternal life upon him and his posterity if he, as federal head, obeyed God, and if he disobeyed to pronounce punishment and a corrupt nature and death upon him and all his descendants. God thus reckons the descendants as sinners, and condemns them because of Adam's transgression.
3. There is no mention of such a covenant in Scripture. It is fiction.
4. They still consider the immediate creation of each soul, now he creates the soul with a corrupt nature which immediately leads men to sin. Awkward.

#### D. The Theory of Mediate Imputation pg 263

1. Placeus (1606-1655), professor at Saumur, France, worded a doctrine leaned to by H.B. Smith who finds it "not wholly satisfactory."
2. man born physically and morally with a native depravity which is sin itself and the source of all actual; the soul, immediately created, becomes corrupt when united with the body; this native depravity is imputed as a consequence of Adam's transgression not as a penalty for it.

3. In the Federal theory, imputation is the cause of depravity; on this theory depravity is the cause of imputation.

E. The Augustinian Theory

1. Elaborated by Augustus (354-430 AD), Luther, Calvin and the Reformers generally (except Zwingli) held this view, as do Shedd and Strong.
2. God imputes the sin of Adam immediately to all his posterity, because in Adam the will of the race revolted from God and the nature of the race corrupted itself in Adam.
3. Note that the imputation of Adam's sin does not herein form an exact parallel to the imputation of Christ's righteousness.

## **Outlines of Chapter 20 The Fall of Man: The Nature and Final Consequence of Sin**

pg 267 -272(r )

### I. The Nature and Extent of Depravity

A. The Meaning of Depravity = Man's universal want of original righteousness and of holy affection toward God, the corruption of his moral nature and his bias toward evil.

B. The Extent of Depravity = a total spiritual inability in the sinner in the sense that he cannot by his own volition change his character and life so as to make them conformable to the law of God, nor change his fundamental preference of self and sin to supreme love for God, yet he has a certain amount of freedom left.

1. NOT that every man is devoid of all qualities pleasing to men
2. NOT that he commits, or is prone to every form of sin
3. NOT that his is bitterly opposed to God as it is possible for him to be
4. Traces of man's original condition are visible, even as war destroyed cathedrals in Europe bear traces of their original beauty and architecture.
5. NOT that man is totally destitute of that love to God which is the fundamental requirement of the law
6. NOT that he is supremely given to a preference of himself to God
7. NOT that he has an aversion to God which on occasion becomes active enmity to Him
8. NOT that every faculty is disordered and corrupted

9. NOT that he has no thought, feeling ,or deed of which God can fully progress in depravity, from which he can in no wise turn away in his own strength.
10. Smith says “Depravity, or the sinful condition , of man infects the whole man: intellect, feeling, heart, and will and ... in each unrenewed person some lower affection is supreme.”

## II. The Nature and Degrees of Guilt

A. The Meaning of Guilt = the desert of punishment, or obligation to satisfy God.

B. The Degrees of Guilt = shown in OT by the variety of sacrifices for various transgressions but erroneously distinguished by the Roman Catholic Church

1. Sin of Nature and Personal Transgression = guilt of inborn sin
2. Sins of Ignorance, and Sins of Knowledge = determined by the amount of information possessed.
3. Sins of Infirmity, and Sins of Presumption = dependent on strength of will
4. Sins of Incomplete, and Sins of Final Obduracy = unreceptive to grace

C. The Nature and Character of Penalty

1. The Meaning of Penalty = that pain or loss which is directly inflicted by the Lawgiver in vindication of His justice, which has been outraged by the violation of law.
2. The Character of Penalty
  - a) Physical Death
  - b) Spiritual Death
  - c) Eternal Death

## Supplemental Reading Report - Angelology

The angels and forces of evil are considered as to origin, activity, and ultimate end.  
Required Supplemental Reading Report 1 of 2

I have select and read for understanding the appropriate portions of a supplemental book on this subject: AUTHOR:August Hopkins Strongs, D. D., LL. D.

TITLE:Systematic Theology (Volume II)

PUBLISHED BY:Philadelphia: The Judson Press YEAR PUBLISHED: 1907

I have read pages 443-464 (21 pages) and found that this author and Thiessen disagree as presented below:

I have select and read for understanding the appropriate portions of these supplemental books on this subject: AUTHOR:Hodge, Charles (1797-1878) D.D.

TITLE: Systematic Theology - Volume I-III

PUBLISHED BY:WM. B. EERDMANS PUBLISHING CO., GRAND RAPIDS, MICH.

YEAR PUBLISHED: 1940 I have read pages 637-646 and found that this author and Thiessen disagree as presented below.

When considering “the angels and forces of evil, as to origin, activity, and ultimate end,” in supplemental reading, I found Augustus H. Strong and Charles H. Hodge give extensively more insight and information than did Thiessen or Doerksen. Augustus H. Strong (1836-1921) is the only Baptist who had his volumes of systematic theology attain any recognition. He considers this topic in 25 pages (pg 443-464) of Section IV of Chapter IV “The Works of God” in Volume II of his extensive *Systematic Theology*. Thiessen examined none of the scholastic debate about angels but Strong covers Thomas Aquinas' extensive debates, Dante's formulation of theories and Milton's fiction of angels being created 'ages before the creation of man.' (Milton's folly would likely be appealing to a 'gapist', but not a 'biblicalist' .)

Thiessen's development of the attributes of angels follows Strong's outline pretty closely but Strong puts great effort in detailing the 'employment' of angels where Thiessen's coverage of the work and destiny of angels is considered in a new chapter and has no systematic value. He has an impressive 'laundry list' of things angels do in Scripture, but until he works the list into a

systematic consideration of the existence and purpose of angels his work should not be called systematic. Even his Scripture list of angel deeds is not well organized nor thought out. He says that angels interpret God's will to men and cites Job 33:23 but such rash generalization of angel employment and misapplications of Scripture leads one to look to angels to find God's will for their lives and it is certain that this is not Thiessen's intent. Angels were used in a limited way to interpret God's prophecy to Daniel, but that should not be overgeneralized.

According to Strong, the good angels are employed with a) worship of God as they stand in His presence, b) rejoicing in God's works, c) they execute God's will working in nature and d) they guide the affairs of nations. The evil angels are employed in a) opposing God and striving to defeat His will, b) they hinder man's temporal and eternal welfare, c) they execute God's plans of punishing the ungodly and are even d) employed in chastening the good.

With regard to the Cherubims of Genesis, Exodus, and Ezekiel, and the Seraphims of Isaiah we must consider Strong wrong in considering them as "not actual beings of higher rank than man, but as symbolic appearances, intended to represent redeemed humanity..." Strong here abandons the literal interpretation of Scripture for a symbolic, figurative, mystical one. Doerksen abandons all systematic consideration in his classification. Thiessen gets all tangled in the Latin linguistics of 'demon' vs the English 'devil' and he too has little systematic consideration of the classification of angels. (Hodge spends no effort at all on the various classifications of angels.) If we extend Thiessen's classification into a more systematic approach we could surmise that there are 4 classes of 'angels' the created being which are spirit, incorporeal, greater than human, lesser than God. These classes listed by Thiessen as 1) Archangel – as leaders, 2) angels – rank and file spirits, 3) Cherubims – as guardians and 4) Seraphims - as worshipers. These were each



given a “period of probation, during which their obedience or disobedience determined their future destiny.”<sup>32</sup> If some angels in all four of these classes fell, one would now expect four classes of fallen angels and still these same four classes of good angels. Creating new classes for distinguishing fallen angels from un-fallen angels is not systematic. Thus, supposing some of each classification participated in the fall, the fallen angels could systematically be categorized as 1 ea . archangel – leader of hosts of angels, Lucifer, one third of the rank and file angels being those evil angels, evil spirits and demons (Latin) devils (English) which occupied man in Jesus' time, some 4 ea. Cherubims – guardians fell referenced as reserved in chains in Jude 1:6, and loosed in Rev 9:14; and many Seraphims fell becoming xworshippers, cast down to hell in 1Pet 2:4, and coming forth like smoke in Rev 9 and “They had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his mane Apollyon.” Rev 9:11. This, very systematic classification of the angels is shown in the table below and its simplicity is nowhere detailed by the systematic theology books I have examined.

<i>Angel Classification</i>	<i>Good Angel</i>	<i>Fallen Angel</i>
Archangel	Archangel Michael and Gabriel	Fallen Archangel Lucifer now Satan
Rank and File Angels	Hosts of Heaven	One Third of the Hosts of Heaven fallen, evil spirits, which can occupy man
Cherubims	Cherubims	Reserved in Chains and loosed in Tribulation time.
Seraphims	Seraphims	Cast down to hell in 1Pet 2:4, released from the bottomless pit, with a king, Abaddon.

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32 Strong, *Systematic Theology Vol II*, 450 para I.3.(b)

Such a systematic consistency in classification of angels can be enlightening in proper interpretation of Scriptures about angels, their purpose, and their employment. And insightful when one considers the possibility that God the Father has an archangel – Michael, God the Holy Spirit has an archangel – Gabriel, and God the Son had an archangel- Lucifer. The redeemed saints with robes of white are to be united with God the Son as the replacement for his fallen archangel. Such a consistent systematic view of all time and creation is only attainable by a consistent systematic consideration of God's angels. Thiessen approaches such a systematic consideration, but Doerksen's revision quickly detracts and departs from it.

Certain areas of theology have been hermeneutically investigated, systematically thought out, and thoroughly documented by learned authors. Such is the state of angelology. Charles Hodge (1797 – 1878), the Princeton theologian, great defender of Calvinism, and author of three volumes of systematic theology, has thus documented angelology. In these last of the last days, wherein knowledge has increased, access to knowledge has over swelled, and the deceiver of mankind has pressed with new tact, even angelology should be revisited with another “hermeneutical spiral”, but alas Thiessen coupled with Doerksen as a reviser is not one to make such a spiral.

Where Thiessen abandons much of the previous work on angelology and attempts to restructure and re-outline the consideration, Hodge succinctly and systematically summarizes the previous efforts and errors in a very readable dense- pack of thorough coverage. Where Thiessen and Doerksen encumber themselves with much analysis of the origin and classification of good angels and then evil angels, Hodge carefully summarizes the extensive research of previous council's (Council of Nice AD 784 and Council of Lateran AD 1215) on the nature of

angels. Where Thiessen departs on a linguistic tirade because the KV uses the English word 'devil' instead of his preferred Latin transliteration 'demon', Hodge centers his efforts analyzing the power and agency of evil spirits and expounding profound insight on demoniacal possessions.

I am sure Thiessen had noble purpose in teaching what he taught on angelology, but his lectures did not capture the insight and work of Hodge. Hodge's work could use another hermeneutical spiral and certainly additional emphasis, but one would be hard pressed to expand on his work. Thiessen does not capture it and Doerksen digress with it.

## Supplemental Reading Report - Anthropology

The doctrine of sin and man are carefully considered from the Scriptures with comparisons of various theological approaches.

Required Supplemental Reading Report 2 of 2

I have select and read for understanding the appropriate portions of a supplemental book on this subject: AUTHOR: Cambron, Mark G.

TITLE: Bible Doctrines

PUBLISHED BY: Zondervon Publishing House.

YEAR PUBLISHED: 1954 I have read pages 155-175 (20 pages) and found that this author and Thiessen disagree as discussed below.

Although Cambron and Thiessen were contemporaries their systematic Theologies could not be further apart. The disparities are marked in the consideration of anthropology, the doctrine of man. Mark G. Cambron, a gifted Bible doctrines teacher at Tennessee Temple Bible School, as a Baptist is ever careful to use the Bible as his sole authority. While Thiessen, a theology professor at Wheaton College, Ill., then Masters College<sup>33</sup>, Ca. , as a Reformed Augustinian Theologian, is ever tiptoeing around and reforming again, the aged Catholic doctrines of error, and trying to reconcile them with Scripture. Only a couple areas of anthropology need to be considered to contrast the two approaches.

While Cambron succinctly states the origin of man as God declared it, and abruptly dismisses every form of abiogenesis and spontaneous generation as ludicrous, unprofitable, balderdash, Thiessen is very careful to give ample latitude to his theistic evolutionist colleagues. He braces up theories that Adam, Eve and the Serpent may be allegorical teachings , like his mother Church purported a thousand years earlier.

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<sup>33</sup> Masters College in Santa Clarita California was founded as the Los Angeles Baptist Theological Seminary in 1927 but quickly went 'non-denominational.' Thiessen was it's 4<sup>th</sup> president until his death in 1947. In may of 1985 John MacArthur , Bible expositor on "Grace To You" radio broadcast, became the president and gained the colleges notoriety.

He left ample breathing room for his 'scientist' contemporaries, who had 'scientifically proven' the Genesis account of creation to be fallible. While Cambron presents the Bible details that considers the original state of man and the result of his fall, Thiessen drolls on endlessly about 'how' sin is imputed to man and a God who decrees everything is just in this imputing about when 'original sin' gets into man and about Adam's sin initiating the Catholic and Augustinian error of 'Total Depravity'.

Reading Cambron's "Bible Doctrines, Beliefs That Matter," while reading Thiessen's "Lectures in Theology" highlights the cumbersome burden upon the reformed Theologian and the crisp clear theology from one who holds emphatically to the infallible, inerrant, plenary, verbal inspiration of that soul authority.

## Q&A From Chapter 13 The Origin, Nature, Fall, and Classification of the Angels

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 191-203 (r )

1. Thiessen uses the word 'incorporeal' to define angels; give a dictionary definition.

Ans pg 192 (r 133) incorporeal adj. lacking natural form or substance (American Heritage Dictionary)

2. Under the nature of angels Thiessen includes consideration that Genesis 6:2<sup>34</sup> may be referencing angels who copulated with humans; Doerksen then considers these genital laden angels as an added classification of angels called 'Sons of God'; how does Thiessen differ from Doerksen in dealing with such a ludicrous interpretation?

Ans pg 192, 196-199 (r 134, 139) Genesis 6:2 “That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.” has been controversial and used by anti-semitic groups to devise an evil half angel half human race present in their theology. Thiessen justly contributes that “Gen 6:2 probably means the descendants of Seth as compared with the sons of Cain.” Thiessen also clarifies “In view of the fact that the angels are represented as neither marrying nor giving in marriage, this seems an unlikely interpretation.” Thus Thiessen shuts down the unlikely deviation. Doerksen, however, presents this twisted root of anti-semitic interpretation with a more positive treatment stating that “Some hold that the Sons of God mentioned in Gen 6:2 are angels who cohabited with women. It MAY, however, have referenced to the godly line of Seth.” Thiessen's treatment of this dangerous interpretation that

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34 Gen 6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

the human race is not pure human containing angel DNA is not firm enough but much stronger than Doerksen's 'tip toeing'!

3. Thiessen supports the creation of sinless angels with God's 7 declaration of "all that was made was good" but then announces his preference that a great catastrophe places the fall of angels between Gen 1:1 and Gen 1:2, before these 7 declarations. Is there a conflict in this reasoning? Why or why not?

Ans pg 194-195 (r 136) 'Gaptists' often want it both ways, i.e. God created the universe in 6 days, but not exactly, all that he created was good, but not exactly. Thiessen and Doerksen are clear that the time of the fall of the angels is unclear. But it must have occurred after their creation, where they were 'very good', and the temptation of Eve in the garden of Eden recorded in Gen 3:1, where they were quite evil.

4. Thiessen, following the way of the higher critics, casts dispersion on Ezek 2 and Isa 14 'seeming to speak' about Satan but then relies on them as a revelation of why angels fell; what is therein presented as the cause of the fall?

Ans pg 194-196 (r 134-136) "I will exalt my throne above the stars of God" (Isa 14:13) ... "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (Ezek 28:15) Thiessen equates this to "their deliberate, self determined revolt against God". He states as well "Undue ambition and the desire to surpass God seems another hint." Also Thiessen examines other invalid solutions and cites their sources while Doerksen revised out most of this input and all of the sources, stating only that "some say ...." and "some suggest ...." Doerksen regularly dummies down 'systematic theology' into 'slight theology.'

5. What are the five results of the fall of the evil angels?

Ans pg 196 1) all of them lost their original holiness and became corrupt; 2) some were cast down to hell, 2Pet 2:4; 3) Some are loose and engage in opposing the work of good angels; 4) Thiessen, as a 'gaptist' contends, with no Bible evidence, that "there may also have been an effect upon original creation"; and 5) They will in the future be cast to the earth, judges and cast into the lake of fire.

6. What are the 4 classifications of good angels made by Thiessen and the three added by Doerksen?

Ans pg 196-199 (r 137-139) 1) Angels ... thousands of thousands of them, 2) the Cherubim of Gen 3:24, Ezek 10, 3) the Seraphims of Isa 6:2,6 and 4) the Archangels of 1Thes 4:16, Jude 1:9. To these Doerksen adds 5) the living creatures of Rev 6:1, 15:7, which Thiessen classes as 'Cherubim', 6) The watchers of Daniel's vision recorded in only 4:13, and 17. and 7) the 'sons of God', a bogus classification that Doerksen invents to amplify the inept anti-semitic interpretation of Genesis 6.

7. What are the four classifications of evil, fallen angels which Thiessen differentiates?

Ans pg 199-201 (r140-141) Evil, fallen angels are classed as 1) Angels kept in prison 2Pet 2:4, Jude 1:6, 2) Fallen angels free and mentioned in connection with Satan, Matt 25:41, 3) The demons (Latin), devils (English) which seem to be disembodied angelic spirits differing, according to Thiessen, from other fallen angels, (others do not make this a separate classification from #2 above), 4) Satan himself. (It would seem more systematic to have only 4 classes of angels some before the fall, some after the fall, Thiessen invents new classes after the fall)



8. To contend with modernist teaching that Satan is just an evil presence, Thiessen lists 12 names of this fallen personality; what are they with brief clarification of each?

Ans pg 202 (r 142) The names Thiessen lists for Satan are a) Satan = adversary, b) Devil = accuser, c) Dragon = serpent/sea monster, d) Serpent = crooked/deceitful, e) Beelzebub = lord of the house, f) Belial = worthlessness, g) Lucifer = morning star – Venus, h) The Wicked One = cruel/tyrannical, i) The Tempter = incite to sin, j) The god of this world = with ministers, doctrines, sacrifices, synagogues and a religion for natural man, spirit man, cultist man and christian man, k) Prince of the Power of the Air = leader of evil angels and prince of demons, l) The Prince of this world = influence over governments of this world.

## Q&A From Chapter 14 The Work and Destiny of the Angels

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 204-212 (r )

1. Angels were very activity during the life and ministry of Jesus Christ; What three activities did they do for his birth? And what forth work did Thiessen not mention?

Ans pg 204 (r 144) 1) Gabriel informed Mary of her selection, 2) Joseph was assured by an angel that “That which is conceived in her is of the Holy Ghost, 3) the angels announced to the shepherds the birth of Christ. The angel activity not mentioned by Thiessen was the angel that appeared to Zacharias to announce the birth of John the forerunner of Christ in Luke chapter 1.

2. What part did angels play in Christ's early ministry?

Ans pg 204 (r 144) 1) They ministered to Christ after the 40 days of temptation, 2) He told Nathaniel he would see angels of God ascending and descending upon Him, 3) an angel came and strengthened him in the garden, 4) He could ask the father for 12 legions of angels, and 5) that angels accompanied him at his ascension.

3. Name is general works of good angels.

Ans pg 205 (r \_\_\_) Good angels a) stand before God and worship Him, b) they protect and deliver God's people, c) they guide and encourage God's servants, d) they reveal prophecy (i.e. not reveal the will of God) to Daniel, e) they execute judgment against individual and nations, f) they carry the deceased saints home.

4. What are the four listed future ministries of angels?

Ans pg 206-207 (r \_\_\_) They will accompany Jesus when he comes and meets his saints in the air, b) they will gather together the elect when Christ returns, c) they will separate the true from the false, and d) they will stand before the gates of the New Jerusalem.

5. Since Thiessen considers demons separate from fallen angels he finds it difficult to list works of fallen angels. What does he find to consider?

Ans pg 207 (r \_\_\_) Evil angels a) may be cast among evil people, b) they endeavor to separate the believers from Christ, c) they oppose good angels, and d) they cooperate with Satan in opposing God.

6. What are four works of devils which Thiessen insists be called demons?

Ans pg 208 (r \_\_\_) Devils or demons a) inflict disease, b) cause mental disorders, c) lead many into moral impurity and a) they disseminate false doctrine.

7. What are three types of demonology?

Ans pg 209 (r \_\_\_) Three types of demonology are a) fortune telling, b) direct worship of demons c) spiritism or believing that the living can communicate with the dead.

8. Thiessen does not address the role of evil angels during the tribulation period, but does try to 'correct' the expert Greek of the KJB translators when covering their final destiny. How so?

Ans pg 212 (r \_\_\_) The evil angels end up in the lake of fire with Satan. It is also called the 'bottomless pit' in proper translation no matter what Thiessen thinks.

## **Q&A From Chapter 15 The Origin and Original Character of Man**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 215-222 (r 151- )

1. Why does Thiessen spend more effort detailing what is not true about the origin of man than detailing what is true?

Ans pg 215-219 (r151-154) Satan has made great strides and had great success in deceiving man on the important question “Where did I come from?” The Biblical answer is clear and purposed, descriptive and focused. The deceit of man is murky and confused, vague and diffused.

2. God was emphatic that creatures reproduce after their own kind and the botanist and zoologist use this quality to define a species; What are their definitions?

Ans pg 216-217 (r152-153) The botanist DeCandalle states “A species is a collection of all the individuals which resemble each other more than they resemble anything else, which can by mutual fecundation produce fertile individuals, and which reproduce themselves in such a manner that we may from analogy suppose them all to have sprung from one single individual.”

While the zoologist Sampson states it “A species, in the usual acceptance of the term, is an animal which in the state of nature, is distinguished by certain peculiarities of form, size, color, or other circumstances, from another animal. It propagates after its kind, individuals resembling the parent; its peculiarities, therefore are permanent.”

3. Hodge and Thiessen are opposed to using a definition for species that relies on creatures reproducing after their own kind or a creatures origin. What is their reasoning and it is sound?

Ans pg 217 (r 153) It is not surprising That Doerksen's 1979 revision of Thiessen completely removed his and Hodge's contention to the sound and Biblical definitions of species provided by botany's and zoology's expert witnesses. They contended that criterion for species should not

rely on “community of origin” because, they continue, 'diversity of origin would not prove diversity of species.’ They likely feared what might come of Darwin's 1859 book “On the Origin of Species by Means of Natural Selection.” We now know that nothing Christian came of Darwin's folly, and that God's contention that creatures producing after their own kind does indeed prove that species are immutable.

4. Doerksen's 1979 revision of Thiessen's 1949 work completely omitted the immutability of species argument, God's genuine defeat of all forms of evolutionary theory, but did capture an excellent clarification of the value of God's literal teaching; What is it?

Ans pg \_\_\_ (r 153) “The concept of the origin of man taken literally from Scripture gives man a dignity of being, and a position of responsibility that no other theory does, and lays the foundation for a sane system of ethics and redemption.”

5. While Shedd, Hodge, Strong and even Thiessen were in throws of evolutionists, thought to be respected, learned, scientists developing a scientific theory; Doerksen, who revised when their theory was known to be unscientific and even ludicrous, lists six Biblical arguments for believing God on this matter; What are they?:

Ans pg ~~~ (r 153-154) Doerksen's six Biblical reasons for discounting all evolutionary hypothesis and believing God are 1) The literal teaching of Scripture. 2) Simultaneous creation of Adam and Eve as male and female, 3) Eve was made directly by God, making it only reasonable that Adam was too, 4) Man comes from the dust (not a beast), 5) Man became a living soul AND a living creature, and 6) The Bible distinguishes between animal flesh and human flesh, (beast, fish and fowl as well)

6. Man's original character was “in the image and likeness of God” What four observations are made of this description?

Ans pg 219-222 (r 154-157) “In the image and likeness of God” is 1) Not a physical likeness, 2) was a mental likeness, 3) Was a a moral likeness, and 4) was a social likeness.

7. How do the 4 increases in Jesus, as listed in Luke 3:52 align with Thiessen's four image and likeness analogies?

Ans pg 219-222 (r 154-157) Luke 3:52 says “And Jesus increased in **wisdom** (mental likeness) and **stature** (physical likeness), and in **favor with God** (moral or spiritual likeness) and (**favor with) man** (social likeness).

8. Differentiate between 'original holiness' and 'perfected holiness'.

Ans pg 222 Thiessen defines 'original holiness' as a “tendency of man's affection and will... in the direction of the spiritual knowledge of God and of divine things generally.” While 'the perfected holiness of the saints' as a “holiness which has developed and been confirmed by temptation.”

## Q&A From **Chapter 16 The Unity and Permanent Constitution of Man**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 223-237 (r 158-167)

1. Although the Scripture clearly insists on the unity of man, to fend off evolutionary doctrines Thiessen gives four additional arguments for it. What are they?

Ans pg 223-225 (r 158-159) The unity of man can be defended with 1) arguments from history, 2) arguments from physiology, 3) arguments from language and 4) arguments from psychology.

2. Ignoring the Bible's differentiation between soul and spirit and purporting that no one can consciously discriminate between them, Thiessen gives six 'facts' supporting the dichotomy of man; What are they?

Ans pg 226 (r 160) The six 'facts' which are given to support the dichotomy of man are 1) God breathed in only one principle, 2) soul and spirit seem to be used interchangeably, 3) both spirit and soul are ascribed to brute beasts, 4) soul is ascribed to the Lord, 5) the highest place in religion is ascribed to the soul, and 6) body and soul constitute the whole man.

3. Thiessen, ever careful not to mention Scripture's declaration that Christ's body went to the grave, while his spirit went to God, and his soul went to hell, and careful to avoid 1Thes 5:23<sup>35</sup> and Heb 4:12<sup>36</sup>, favors a dichotomy of man lists four heretical groups as trichotomous teachers; What are they?

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35 1Thes 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

36 Heb 4:12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Ans pg 227-228 (r 161 -167) Thiessen disfavors the trichotomy truth by linking it to Gnostics, Apollenarians, Semi-Pleagians and Annihilationists, while avoiding the Scripture that do differentiate between soul and spirit.

4. What does Thiessen mean by man's moral constitution?

Ans pg 228 By man's moral constitution we mean those powers which fit him for right or wrong action Strong says”These powers are intellect, sensibility and will, together with that peculiar power of discrimination and impulsion which we call conscious.”

5. Half of our moral constitution is our conscious. Is it infallible? Is it indestructible?

Ans pg 228 (r ~~~) “Conscious, is undeveloped in infant, and very imperfectly developed in the savage; and, moreover, after a long habit of inattention to its voice and violation of its law, the individual sinner is often judicially given up to carnal indifference; his conscious for a time lying latent. Yet it is certain that it is never destroyed” Hodge pg 285 via Thiessen pg 228

6. Reformed Theology, with all its decrees, cannot resolve man having the second portion of man's moral constitution, 'will.' Their errant contention that God choose who will be saved and who will be lost insists that when man fell, he lost the power to choose good over evil. What three questions does Thiessen project in this contradiction?

Ans pg 231 (r x163) “Why appeal to mans will if he can will only that which is wrong? We seem to have come upon a contradiction. If God has to take the initiative in salvation, how can man's will be appealed to? If man can 'will to do his will' then how can God be said to take the initiative?” Thiessen's valid contradictory 2 ½ page struggle with this dilemma is completely revised out by Doerksen.



7. Reformed Theology, with all its decrees, and its errant contention that God choose which souls would be saved and which souls would be condemned to hell, cannot justly resolve 'The origin of the soul' and has spent centuries debating the trivial. What three theories does Thiessen present and which does he seem to favor?

Ans pg 232-237 (r 164-167) IN the conflict of justice perpetuated by the error that God creates some souls for eternal destruction and no free will to change that, three theories for the origin of souls have been perpetuated. 1) The theory of pre-existence, wherein souls created before the foundation f the world are inserted into human bodies in their early development. 2) The (Soul) Creation Theory, wherein these predestined souls are immediately created by God and installed in the human body early in its natural human development. And 3) The Traducian Theory, wherein the soul and the body are propagated from Adam by natural generation. Thiessen, entangled and entrenched in the dichotomy of man ideology, and hopelessly engulfed in Reformed Theologies predestination of souls to heaven or hell, had to choose the later theory because it alone has any hope to align with Scripture.

8. Reformed Theology cannot rest comfortably with any theory concerning the origin of the soul, What are the areas of objection for the traducian theory?

Ans pg 236-237 (r 167) The traducian theory complicates Reformed Theology because of catholic consideration of immaculate conception of Mary then Christ, the artificial division of substance of body and soul (they already disregard the Biblical trichotomy of man in their debates) and the propagation of a sin nature through a natural headship found in Adam.

## Q&A From **Chapter 17 The Fall of Man: Background and Problems**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 238-249 (r 168-177)

1. Why is the doctrine of the fall of man of peculiar interest in Christianity?

Ans pg 238 (r 168) Because Christianity has a God of moral character that provides a remedy for sin “We inquire most carefully after the nature of sin and the true remedy for it.”

2.. What is a definition of the Law of God?

Ans pg 238-239 (r 168) The Law of God is the expression of His will enforced by His power.

3. What is the purpose of the law?

Ans pg 240 (r \_\_\_) The law was not given as a means whereby man might be saved from sin nor be made righteous, but to intensify man's knowledge of sin. Viewed in that sense the law of God given to Adam is properly focused as is the law given to Moses.

4. Reformed Theology is especially troubled about the law of God given in the 4<sup>th</sup> commandment; How did the Westminster Confession wade the theologian deeper into such error?

Ans pg 241 (r \_\_\_) The Westminster Confession of 1646 declares the fourth commandment a positive, moral, and perpetual commandment, only the resurrection of Christ changed it to the first day of the week.

5. How does the Larger Catechism define sin?

Ans pg 242 (r \_\_\_) The Westminster Larger Catechism, along with the Westminster Shorter Catechism is a central catechisms of Calvinists in the English tradition throughout the world, and it defines sin in Question #24 What is sin? As “sin is any want of conformity unto, or transgression of, any law of God, given as a rule to the reasonable creature.”

6. Answer the first of the three difficulties related to the fall, How could a Holy being fall?

Ans pg 247 Shed states that the first sin of Adam was internal, with the originating and starting of a wrong inclination, and external with the exertion of a wrong volition prompted by the wrong inclination. Thus inclined to self (the creature) rather than to God (the Creator) his sin was the origination from nothing of a sinful disposition in the human will when there was no previous sinful disposition to prompt it or to produce it.

7. Answer the second of the three difficulties related to the fall, “How could a just God justly permit man to be tempted?”

Ans pg 248 The permission and temptation of man was less an act of justice and more an act of benevolence in that there was a need of probation that would enable man to choose for himself, there was a need of a tempter, so that man per say did not originate his own sin as Satan had, and could therein experience redemption and there was a possibility of resisting temptation, in the temptation itself there was no power to make sin, note that the first son of God, Adam, failed the temptation but the second son of God, Christ, overcame the temptation.

8. Answer the third of the three difficulties related to the fall, “How could so great a penalty be attached to the disobedience of so slight a command?”

Ans pg 249 The great penalty for the disobedience of so slight a command is appropriate because 1) of the principle involved, that of a proven or dis-proven loyalty, 2) because of the the significance of the command, being God's claim to eminent authority, 3) because of the announced penalty, Adam was not left ignorant of the seriousness being a matter of life or death and lastly 4) because of the condition revealed, i.e. that of mans ambition to be as God and so was revealed a heart of ingratitude, unbelief, ambition, and rebellion.

## Q&A From **Chapter 18 The Fall of Man: Fact and Immediate Consequences**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 251-258 (r 178-184)

1. Why is it important that sin is not eternal?

Ans pg 251 The fact that good is eternal and sin is not defeats all ideas of cosmic dualism ... the eternal struggle of good and evil,

2. What does Thiessen list as the two places sin did not originate and one place it did?

Ans pg 252-253 Sin does not originate in mans finiteness, i.e. the limitations of our being is not to blame; nor does it originate in man's sensuousness, i.e. our sensuous nature cannot be blamed or attributed as evil; but sin originated in free will act of Adam.

3. Why does Thiessen use a whole paragraph talking about allegorical literature, Adam, Eve and serpents?

Ans 253 When documenting a systematic theology which often relies on allegorical interpretation and Scripture taken out of context one must often subjectively delineate how far is to far in departing from the literal renderings of Scripture.

4. The Reformed Theologians refusal to acknowledge and inability to comprehend man's free will requires rationalization about the origination of sin. How does Thiessen thus rationalize?

Ans pg 253-254 Thiessen first considers that Adam, Eve, and the serpent may only be allegorical, then that the "tree of the knowledge of good and evil" must surely be allegorical, and then he tries to assure that his God, who decrees everything that happens, not bare any blame for mans apostasy.

5. Thiessen tries to address Eve's temptation, Adam's sin, and the essence of the sin of our first parents without reference to 1John 2:16. What does this reference teach that Thiessen misses?

Ans pg 255 Thiessen considers much of what man has said in times past about the origin of man's sin, but nothing of 1John 2:16 "For all that is in the world, the lust of the f, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Such a characterization of the origin of sin must needs be considered for both Eve and Adam.

6. What are the four immediate consequences of Adam's sin?

Ans pg 255-258 Four immediate effects of Adam's sin were 1) the broken fellowship with God, 2) a nature that now knew shame, degradation and pollution, 3) A body that now began to degrade back to the dust it was made from, and 4) a living environment which was now under curse.

7. Cambron<sup>37</sup> contends that "Innocence is sinlessness that has never faced trial. Righteousness is innocence that has been tested and tried and has come out victorious." What does Thiessen contend on this?

Ans pg 256 Thiessen, who believes that God decrees everything that happens, and choose who would be saved for heaven, and who would be eternally lost to hell, contends, without a single Scripture reference, that God created man not only innocent, but also holy.

8. Resurrection being part of redemption by inference implies what about death?

Ans pg 257 Resurrection being part of redemption by inference implies that the physical death of the body was part of the penalty of sin and that man then became mortal.

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<sup>37</sup> Cambron, *Bible Doctrine*, (Grand Rapids, Mi, Zondervan, 1954)

## Q&A From **Chapter 19 The Fall of Man: Imputation and Racial Consequences**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 259-266 (r 185-190)

1. What is established as the two attributes of sin?

Ans pg 259 Sin is an act and a principle both guilt and pollution.

2. What are four OT verses used to show the universality of sin?

Pg 259 1Kings 8:46, Ps 143:2, Prov 20:9, and Eccl 7:20

3. What are 13 NT verses used to show the universality of sin?

Ans pg 259 Luke 11:13, Rom 3:10,12,19,23, Gal 3:22, Jas 3:2, 1John 1:8, John 3:18, 36, 1John 5:12,19.

4. Reformed Theologians with God decreeing everything that happens, have trouble comprehending the imputation of sin; How many theories of it does Thiessen supply?

Ans pg 260- 265 Thiessen provides 5 verbose theories for the imputation of sin.

5. In which century did Augustine elaborate his theory about imputed sin?

Ans pg 264-266 Augustine lived 354-390 AD which is the 4th century.

6. The Bible does not concern itself at all about HOW sin is imputed through the lines of man; speculate why Reformed Theologians speculate MUCH about this question.

Ans pg 264-266 I suppose that Roman Catholic doctrine, which had found a fake cure to original sin in infant Baptism, troubled them greatly, but not enough to abandon infant Baptism.

7. Augustinian theory contains in embryo all of Catholic doctrine; Although it is very abstract, state his theory of imputed sin.

Ans pg 264 "Adam's sin is, therefore, imputed to us not as something foreign to us, but as properly ours."

8. Why does consciousness have anything to do with the discussion of Adam's sin being imputed to us?

Ans pg 265 It might at least be possible that infants commit sin before they are really “conscious” and thus infants might be responsible and polluted by sin before the priest can get them washed in holy baptismal waters. Reformed theologians seem to be extremely vexed if one is held responsible for sins we did not personally originate.

## **Q&A From Chapter 20 The Fall of Man: The Nature and Final Consequences of Sin**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 267-273 (r 191-198)

1. Thiessen boasts to have shown “the method by which the consequences of Adam's sin have passed over to the race.” What important Biblical subject does he address in chapter 20?

Ans pg 267 Finally Thiessen comes to deal with the precise nature of the consequences of the fall, the "depravity", guilt and penalty of sin.

2. Depravity is a Catholic word not a Bible word; Where in the Bible is its root 'deprive' used?

Ans pg 267 In Genesis 27:45 Rebekah feared she might be 'deprives' of both Jacob and Esau in one day (Hbrw 'shakol' by analogy, bereaved) In Isaiah 38:10 Hezekiah, King of Judah, prayed to God crying “I am 'deprived' of the residue of my years.” (Hbrw 'paqasd' by analogy to miss) (Coincidentally God heard Hezekiah's prayer and CHANGED his appointment with death!) An lastly in Job 39:17 The ostrich was so 'deprived' of wisdom that sh would step on her own eggs. (Hbrw 'nashah' to forget, neglect or remove.)

3. What meaning is assigned to the overpowering word 'depravity'?

Ans pg 267 “By depravity we mean man's want of original righteousness and of holy affections toward God, AND ALSO the corruption of his moral nature and his bias toward evil.

4. What does Thiessen site to prove depravities existence?

Ans pg 267 To prove depravity in man exists Thiessen sites only man experience and the Scriptural fact that man needs to be born again.

5. Reformed Theology depicts man's depravity as his being totally and absolutely dead in trespasses and sin; How does Thiessen try to lighten the ludicrousness of this extent of depravity?



Ans pg 267 Thiessen first purports that depravity does not mean 1) That man is devoid of man pleasing qualities, 2) NOT that he commits every form of sin, 3) NOT that he is bitterly opposed to God. But that it does mean 1) man is 'totally destitute of love to God, 2) that man's supremely given to a preference of himself to God, 3) that man has an 'aversion' to God, 4) that his 'every faculty' is disordered and corrupted, 5) that man has no thought, feeling or deed of which God can 'fully' approve and 6) that man is on 'a line of constant progress in depravity from which he cannot in his own strength turn.'"

6. The Reformed Theologian exaggerates and exasperates "total depravity" in order to strengthen an idea that God chooses who gets saved and who gets damned to hell; What few things does Thiessen leave in man's will?

Ans pg 268 "He can, for instance, 1) choose not to sin against the Holy Spirit, 2) decide to commit the lesser sin rather than the greater, 3) resist certain forms of temptation altogether, 4) do certain outwardly good acts, and 5) even seek God from entirely selfish motives. Strong adds that he can give attention to divine truth.

7. Guilt is not a feeling but the \_\_\_\_\_?

Ans pg 269 "The deserving of punishment or obligation to satisfy God."

8. The one word that describes the penalty of sin; What three aspects are addressed by Thiessen?

Ans pg 271-272 1) Physical death= separation of soul and spirit from the body, 2) spiritual death is separation of the soul from God and 3) eternal death completion of spiritual death.

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Professor Dr. Steven R. Pettey

By

Pastor Edward G. Rice

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**ASSIGNMENT**  
**TH503**  
**SYSTEMATIC THEOLOGY III**

**TEXT:** Theissen, Henry (rev. by Doerksen), LECTURES IN SYSTEMATIC THEOLOGY, Grand Rapids: William B. Eerdmans Publishing Co., any date is acceptable.

**COURSE OBJECTIVE:** This study pertains to the Person and work of Christ, and then proceeds to consider the doctrines of grace, election, repentance, faith, conversion, justification, regeneration, adoption, sanctification, union with Christ and the security of the believer.

**COURSE REQUIREMENTS:**

- (1) Read chapters 21-34 of the textbook for understanding. Mark listings, Scriptures and information you wish to quickly locate for outlining each of the above chapters and for preparing the required questions and answers that are described below.
- (2) Select another conservative theology book and read what the author teaches about the subjects shown above under "Course Objective." Document what you read on the "Required Supplemental Reading Report".
- (3) Prepare a detailed outline (at least three or four full pages for each chapter of Thiessen) in such a way that it can be used for teaching a series of lessons about these theological subjects to your college class, church congregation, staff members, or a Sunday school class.
- (4) From each of the above chapters, prepare and show the answers to at least eight (8) questions (true or false, fill in the blank, multiple choice or listings of important facts) which you feel could be an appropriate final exam if you were actually developing this course for a college or Christian school. Indicate the page number where you found each question and its answer, and place these questions and answers after your reading report.

SEND ALL CORRESPONDENCE TO:  
LOUISIANA BAPTIST UNIVERSITY  
6301 WESTPORT AVENUE  
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## **Supplemental Reading Report - Soteriology**

The selected conservative theology books listed below were read and considered in light of what Thiessen covered on the course objectives (The Person and work of Christ, and then proceeds to consider the doctrines of grace, election, repentance, faith, conversion, justification, regeneration, adoption, sanctification, union with Christ and the security of the believer.)

Cambron, Mark G., "Bible Doctrines, Beliefs That Matter", 1954, Zondervan Publishing House, Grand Rapids, Michigan

Erickson, Millard J., "Christian Theology", 1985, Baker Books, Grand Rapids, MI

Ryrie, Charles C., "Basic Theology", 1981, Victor Books, Wheaton, Illinois

Specific differences from Thiessen's work are analyzed below:

### ***The Person and Work of Christ***

Cambron – Names of Christ pg 60- 69

Erickson - Introduction to the Word of Christ pg 761- 780

Although this was a heading containing the subheadings covered in more detail below, it was of interest that Cambron and Erickson covered it distinctly different than did Thiessen. Whereas Thiessen covered the doctrine of Christ as a sub-point to soteriology Cambron covered it specifically as a doctrine and Erickson as a 'theological discussion' of the Person of Christ. Cambron, treating the doctrine of Christ as a stand alone subject provides a much more systematic coverage of doctrine which begins with the names of Christ, a topic not even

addressed by Thiessen. Erickson, always waxing more scholarly, philosophical and less eloquent chooses to give his attention to “not only ontologically prior to his work, but also epistemologically prior.” (pg 762) In English defined as<sup>38</sup>: on·tol·o·gy n. The branch of metaphysics that deals with the nature of being. e·pis·te·mol·o·gy n. The branch of philosophy that studies the nature of knowledge, its presuppositions and foundations, and its extent and validity. With my preference for a systematics in a systematic theology the doctrine of Christ should indeed be covered outside the realm of soteriology.

### ***Historic and Preincarnate (Thiessen Ch 22 pg 283-288)***

Ryrie – The Preincarnate Christ pg 237- 240

Erickson – History and Christology pg 662- 674

Erickson – Historical Departures pg 693- 697

Of Thiessen and Erickson there is very poor and non-systematic coverage of the Preincarnate Christ; in my sources only Ryrie digs into this doctrine with a Bible centered examination. I suppose it somewhat necessary to investigate the errors of the earliest Catholics with their counsels and heretics. But Thiessen spends most of his effort there and exerts precious little priority on what the Bible teaches us about the Preincarnate Christ. Erickson also places his emphasis on “Christology of the earliest centuries of the church” and the “historical reliability of the whole of Scripture” (pg 665) rather than doing this rich topic Biblical justice. Ryrie, however covers the meaning, importance and Biblical evidence of the preexistence of Christ, then examines his 'eternality' and Biblical activity. It is no wonder Baptist's generally prefer

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38 The American Heritage Dictionary, 3<sup>rd</sup> Edition, 1994, Softkey International Inc.

Ryrie over Thiessen for their Theology. Even though he is not quite as systematic, he is always more Biblical.

***Humiliation (Thiessen Ch 23 pg 289-298)***

Cambron – The Incarnation pg 69- 81

Ryrie – The Incarnation pg 241- 246

Ryrie – The Self Emptying of Christ pg 260-262

Acts 8:32-33 says “The place of the scripture which he (a man of Ethiopia, an eunuch of great authority) read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.” and this is the one and only use of the word 'humiliation' as applied to Christ. It speaks of the miscarriage of justice in his trial and not of his incarnation. Thiessen is ill advised and unjustified in using it synonymous with the incarnation. Cambron, as would be expected from a Baptist, presents a much more Bible based analysis of the incarnation of Christ than does Thiessen. Below is a table comparing the given reasons necessitating the incarnation as given by Thiessen, Cambron and Ryrie. All gave 7 reasons, and I rearranged there orders to categorize them together. It is interesting if not insightful.

<b><i>Thiessen's reasons for the incarnation</i></b>	<b><i>Cambron's objects of incarnation</i></b>	<b><i>Ryrie's purposes of the incarnation</i></b>	<b><i>Comment</i></b>
To reveal the Father,	To reveal the invisible God,	To reveal God to us	All agreed.
To confirm God's	To fulfill prophecy,		He was not incarnate

promises,			because it was prophesied, It was prophesied because he need come!
	To fulfill the Davidic Covenant,	To fulfill the Davidic Covenant	How about because “God so loved the world” instead. Again the the covenant was because he was coming, not the coming because it was covenanted.
To put away sin,	To sacrifice for our sin,	To provide an effective sacrifice for sin	All agreed.
To become a faithful High Priest,	To provide the redeemed with a High Priest,	To be able to be a sympathetic high priest	All agreed, but should include something about Job's cry for a 'Daysman'.
To destroy the works of the Devil,		To destroy the works of the devil	Not at all! He came for man, for love, and to fix man's fall, Satan did not warrant God becoming flesh in any way.
To give us an example of a Holy Life, and To prepare for the second advent.	To show believers how to live, and To become the head of a new creation.	To provide an example for our lives To be able to be a qualified judge	All agree.  This is awkward or sloppy. To be a mediator and/or daysman would be more fitting here.

### ***Two Natures and Character (Thiessen Ch 24 pg 299-311)***

Cambron - Two Natures pg 81- 93

Erickson – The Unity of the Person of Christ pg 723-738

Christ, who is he? The question has been debated, analyzed and philosophized for over 2000 years now. How can their be a union of two natures, God and man in one being is perplexing a question as will ever be asked. Finally, Thiessen seems to answer the quest, or at least wrest with it, as well as any conservative theologian in print. Cambron superbly organizes the Scriptures around the Humanity of Christ and then the Deity of Christ followed by an outline of the errors of concerning the two natures. Even Erickson, usually so noncommittal in taking a position, clearly presents the “Basic Tenets of the Doctrine of Two Natures in One Person.” (pg

734-738) But Thiessen truly captures this dilemma. The two natures in Christ “are inseparably found together so as to constitute but one person with two consciences and two wills “ and yet “a true union of the two natures” (pg 304)

### ***His Death Importance and Meaning (Thiessen Ch 25-26 pg312-330)***

Cambron – The Death of Christ pg 93- 101

Ryrie – The Meaning of the Death pg 286-297

There are two areas wherein Thiessen did excel in the consideration of Christ's death. Where as Cambron and Ryrie were absorbed in the Biblical analysis of the importance of Christ's death, they likewise only did Biblical analysis of the unscriptural theories concerning the death.

Cambron listing well the Scriptures refuting that 1) The Death of Christ was a Martyr's Death, 2) The Death of Christ Was Accidental, 3) The Death of Christ Was a Moral Example, 4) The Death of Christ Was an Exhibit of God's Displeasure with Sin, 5) The Death of Christ Was to Show Man That God Loves Him, and 6) The Death of Christ Was the Death of a Criminal.

Ryrie gave these obscure errant theories almost no coverage at all. Thiessen, however gave each one a more thorough background analysis of where each came from, who founded and promoted the philosophy and errant sects that spring from the heresy. Also while Cambron used Scripture well to developed that Christ's death was a ransom, Thiessen exerted great effort to clarify that this ransom was not a payment to Satan as expressed in the ransom idea in the commercial theory held to by the philosopher Origin of Alexandria and worded by Justin Martyr. These details reported by Thiessen and neglected by Cambron and Ryrie point out the need of a good Baptist Systematic Theology text which first and foremost uses the Bible as its sole authority,

(Thiessen does not) but also exposes some of the errant philosophies at their roots, (Cambron and Ryrie do not.)

### ***His Resurrection and Ascension (Thiessen Ch 27 pg 331-342)***

Cambron – The Resurrection pg 101- 109

Cambron – The Ascension and Enthronement pg 109- 113

Cambron's expository treatment of 1 & 2 Corinthians on this subject dwarfs Thiessen's topical and philosophical coverage hands down. Some theologians teach about the Bible, some teach the Bible. The latter is always preferred.

### ***Election and Vocation (Thiessen Ch 28 pg 343-351)***

Erickson – Predestination pg 907- 929

Cambron Election ZIP- NATA- NILCH

In Thiessen's (and all other Reformed Theologians) analysis of how God could elect individuals souls for salvation, and reject others there is always an abundant use of the concept of Supreme Sovereignty and God's grace and always a dismissal of man's free will and God's mercy.

Thiessen's wrestling with this problem is commendable but he will not let go of the old Augustinian concept of election of individuals. Erickson likewise finally lands on Calvinist ground as each pretend at least they are not supralapsarianists. Thiessen even has the audacity to propose his view eliminates all tension between decrees, providence and prayer. Blind leaders of the blind comes to mind. Cambron, unfortunately, in his text on Bible doctrines remains silent on election, which is insightful in that election is not a Bible doctrine, it is an Augustinian doctrine.

## **Conversion = Repentance & Faith (Thiessen Ch 29 pg 352-361)**

Cambron - Repentance & Faith pg 188-191

Erickson – Call, Conversion, Regeneration pg 930- 947

Erickson – Current Conception of Salvation pg 887- 906

When it comes to soteriology Cambron 'nails it.' When it comes to soteriology, conversion, being repentance toward God and faith in our Lord Jesus Christ, he defines it. When it comes to repentance toward God Thiessen just don't get it and Erickson is afraid to say it. Why Thiessen, charged with writing out a systematic theology, begins every doctrinal coverage avoiding what Christ taught and highlighting what men have philosophized is an ongoing frustration in his work; but when he comes to soteriology, repentance in particular, this frustration crescendos into new heights. Fundamentalism either focuses into a Bible centered separatist Baptist individualism, or softens and dulls into Evangelicalism. Erickson is so very much the cutting edge on the dull sword of Evangelicalism, that he should re-title his book, from "Christian Theology" to 'Evangelical Opinions.' .

Consider then Cambron's cutting edge in describing repentance coupled with faith as the Biblical quintessence of the salvation process. "To those who say that repentance is not to be preached today, and that it is not essential for salvation, we point out that repentance was preached by John the Baptist, the Lord Jesus Christ, and the Apostle Paul. Repentance was proclaimed *before* Pentecost, *at* Pentecost, and *after* Pentecost. "Except ye repent, ye shall all likewise perish" (Luke 13:5)." (pg 188) Cambron then details that repentance is NOT Reformation, NOT contrition, NOT Penance, and it IS change of mind. He also describes repentance manifestation to include Change of Intellect, Change of Feeling, Change of Will, and



Change of Action. Such coverage far exceeds Thiessen's weak coverage of repentance. It is unfortunate that Cambron never connects repentance and faith as the two sided coin called conversion. I do not recall where I came across such a description but considering that Jesus said "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt 18:3) "lest at any time they should be converted, and their sins should be forgiven them." (Mar 4:12b) "Repent ye therefore, and be converted, that your sins may be blotted out." (Acts 3:19a) Indeed Cambron says almost nothing about conversion, except to allude that "conversion means to turn around" (pg 192).

The Biblical consideration that Cambron gives to faith is equally of higher caliber than Thiessen's coverage. He considers that faith is composed of 1) Knowledge, 2) Belief, 3) Trust, and 4) Recumbency (? def as assuming a position of comfort or rest) It is remarkably inadequate that no author I cited references Hebrews 11 in their dissertation on faith, Cambron remarkably paralleled his four to God's four of Heb 11:13 "These all died in faith, not having received the promises, but having seen them afar off (knowledge), and were persuaded of them (belief), and embraced them (trust), and confessed that they were strangers and pilgrims on the earth. (recumbency)" All theologians call God's definition of faith "The substance of things hoped for, the evidence of things not seen." inadequate and fail miserably in providing a better one.

### ***Justification and Regeneration (Thiessen Ch 30 pg 362-369)***

Cambron – Justification pg 194-196

Erickson – Objective Aspect Justification pg 954- 960

Cambron – Regeneration pg 192-194

Erickson – Call, Conversion, Regeneration pg 930- 947

While Erickson's wordy analysis of justification considers “The linguistic evidence that justification is forensic or declarative in character.” (pg 957) it is Cambron that skillfully differentiates a declarative justification of Romans, and manifest justification of James. Thiessen, holding to elect individuals getting justification and non-elect getting damnation cannot hold a candle to Cambron's thoroughly Biblical analysis of justification and quickening, and all of soteriology.

### ***Union with Christ and Adoption (Thiessen Ch 31 pg 370-376)***

Erickson – Objective Aspect Union with Christ pg 948- 953

Cambron – Adoption pg 201-202

Erickson – Objective Aspect Adotion pg 961- 966

It is beyond me how Thiessen can mix up the indwelling of the Holy Spirit of Christ with the believer being place 'in' Christ, but Carmon is practically silent on this union and Erickson, the wordy non-committal evangelical, seems to provides the best coverage of this baptism into Christ. Even Erickson, however, fails to call it the latter.

Erickson also clarifies that adoption is justifications acquiring of a positive standing, adoption into God's family. Thiessen mixes adoption into the actual operations of salvation rather than treating it as a result of the operations. Camron provides the extensive Biblical examination and analysis of this adoption that one would expect of a Baptist who bases all doctrine on Sola Scripture. He too recognizes adoption as a result of salvation not an operation of salvation.

### ***Sanctification (Thiessen Ch 32 pg 377-384)***

Cambron – Sanctification pg 196-201

Erickson - Sanctification pg 967- 973

Where Thiessen's Calvinism prevents his competent examination of 'so great salvation' he, and Erickson operating under the same handicap, provide very extensive coverage of Sanctification. Cambron, the Baptist begins his Scriptural coverage of Sanctification with “This is one phase of salvation which is very much confused today. The Bible student will be surprised at what God has to say about sanctification” and proceeds surprise with a very Biblical accounting. “Sanctification” says Cambron “is the work of God which perfects the believer in the likeness of Christ by his appearing in glory.” Awesome coverage of this topic from all three of these examined sources.

### ***Security of the Believer (Thiessen Ch 33 pg 385-391)***

Erickson – Perseverance pg 986- 996

Ryrie – The Security of the Believer pg 328- 334

“The doctrine of perseverance does not stand alone but is a necessary part of the Calvinistic system of theology,” Erickson's quote of Boettner (pg 987) clarifies both Thiessen's and Erickson's misnomer of a doctrine of perseverance, rather than the proper doctrine of eternal security. While Thiessen and Erickson both find the doctrine of perseverance in the Augustinian decrees and individual soul election of God, Ryrie aptly defines the doctrine of the security of the believer using the Holy Scriptures.

***Grace – Thiessen=Means of Grace – The Word of God and Prayer  
(Thiessen Ch 34 pg392-398)***

Cambron – Prayer pg 203-210

Erickson – Views of the Means of Salvation pg 1003-1014

The doctrine of Grace, although called out as a course objective in the syllabus, is not particularly dealt with by Thiessen or in any of my sources. That said, it is interesting that Thiessen must address the 'Means of Grace' to draw off criticism on his insistence that God chose and elect all the individuals for salvation before the foundation of the world. He, thus, did a 'soft show' contending, or pretending that the means of grace is both the Word of God and Prayer. As Erickson always does he presents several opinions about a doctrine without taking sides and never pursuing any Biblical depth to a doctrine. At the end of his section on the means of salvation we know what liberation theology holds, what Gutierrez's views are, and what Catholics consider true about sacraments, and even what Evangelicals view as true, but find no Biblical examination of the means of salvation. Cambron, however, presents the means of salvation well integrated throughout his soteriology chapter which ends with a thorough Biblical examination of prayer. This treatment far exceeds Thiessen's 'soft shoe'. When a person believes that the Bible is our sole authority for doctrine, and believes in both mans free will and that prayer changes things, it is amazing how much insight is found in his theology book, even when he calls it a doctrine book.

## **Q&A From Chapter 21 The Purpose, Plan, and Method of God pg 275-282**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 275-282 (r 199-205)

**1. The Reformed Baptist, Augustus H. Strong, begins his soteriology study with “Redemption Wrought by Christ.” The Independent Baptist, Mark G. Cambron, begins his soteriology study with “Repentance, Faith and Regeneration.” How does Thiessen start his study and why?**

Ans pg 275 Thiessen begins his soteriology lectures by explaining God's definite purpose, plan and program. Thiessen obviously does this because he believes that God chose, before the foundation of the world, who would be saved and who would be condemned to hell.

**2. The Reformed Baptist, Strong, begins his soteriology study with the verse “but when the fullness of time came God sent forth his Son.” The Independent Baptist, Cambron, begins his soteriology study with the verse “Jesus began to preach and say, Repent: for the kingdom of heaven is at hand.” With what verse does Thiessen begin his discourse and why?**

Ans pg 275 Thiessen begins his soteriology lectures with “chose us in him (Christ) before the foundation of the world that we should be holy and without blame(KJV) (*blemish'* Thiessen's *ASB*) before him in love.” Obviously Thiessen's staunch Calvinistic bias is going to taint his whole examination of soteriology.

**3. When addressing the purpose of God in Soteriology, Thiessen first references the most snagging issues of his logic. What is his leading topic sentence, and why is it a snag to ones intellect?**

Ans pg 275 “By His foreknowledge God was fully aware of the fact that man would fall into sin and become utterly ruined even before He created him.” This statement and reasoning is nowhere found in the Bible it is derived by a logic that is several steps removed from the revelation of God in the Scriptures, but it is a logic always pursued by a Reformed Augustinian.

**4. According to Thiessen, In what two ways is the purpose of God in soteriology indicated?**

Ans pg 275-277 According to Thiessen the purpose of God in soteriology is indicated by the human nature via a knowledge of God, and of Sin and of a needed sacrifice, and in the Scriptures via the law and the prophets.

**5. What are Thiessen's 5 parts of God's plan for bringing salvation?**

Ans pg 277 “This plan includes 1) the means by which salvation is to be provided, 2) the objectives that are to be realized, 3) the persons that are to benefit by it, 4) the conditions on which it is to be available, and 5) the agents and means by which it is to be applied.

**6. In his explanation of a plan of God for salvation Thiessen must needs include one of the 5 Presbyterian TULIP points. Which one and why so?**

Ans pg 278 According to Thiessen's explanation of the plan of God in salvation “Salvation was provided ... more particularly for the elect, those who will believe on Christ and walk in his way.” This aligns with the Presbyterian TULIP model's 3<sup>rd</sup> point of Limiting the atonement for only 'the elect' and not having it available to 'the whosoever will' as the Bible clearly implies.

**7. What is Thiessen's three fold object of the preparation time before Christ?**

Ans pg 279 Thiessen's threefold object of a preparation time for salvation is 1) to disclose to man the true nature of sin and the 'depth of depravity' to which he had fallen 2) to reveal mans

powerlessness to save himself, and 3) to teach man that forgiveness and restoration are possible by substitutionary sacrifice.

**8. Under soteriology and the methods of God Thiessen, normally a reformed theologian who would hold to a Covenant Theology<sup>39</sup> or Replacement Theology<sup>40</sup> outlines verbatim the 7 dispensations depicted by C.I. Scofield. What are they?**

Ans pg 279-282 Thiessen, provides that the methods of God change and in the past there was an 1) Edenic Period, where the environment was most perfect, this aligns with C. I. Scofield's dispensation of innocence; 2) an Anti-Deluvian Period where conscience now became active, aligns with Scofield's dispensation of conscious; 3) a Post-Deluvian Period, wherein God asked Noah to institute human government, aligns with Scofield's 3<sup>rd</sup> dispensation of human government; 4) a Patriarchal period wherein God made a covenant with Abraham, which aligns with C. I. 's dispensation of Promise; and 5) a Period of Mosaic Law that Thiessen calls a covenant of works (taken directly from the old Reformed Covenant Theology) which aligns with Scofield's 5<sup>th</sup> dispensation of Law. Thiessen then describes the present method of soteriology as the Church period, (interestingly enough he avoids the use of the word grace, although the Covenant Theology leans on it heavily) this aligns with Scofield's 6<sup>th</sup> dispensation of Grace. He then speaks of a future method in the Kingdom Period, which aligns with the 7<sup>th</sup> and final dispensation of Scofield's notes, the Kingdom Age. Thus Thiessen seems to hold an interesting position striving to hold onto Reformed Theologies Calvinism, but departing from their Covenant Theology and embracing Dispensationalism.

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39 Covenant Theology (or Federal theology) see Appendix

40 Replacement Theology or (Supersessionism) see Appendix

## **Q&A From Chapter 22 The Person of Christ: Historical Views and Pre-Incarnation State pg 283-288**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 283- 288 (r 206-)

### **1. Summarize the historical view of Christ for the Ebionites.**

Ans pg 283 Ebionites are from 2<sup>nd</sup> century Jewish believers who retain Mosaic ceremonies and as Nazareans and Judaizers they both deny Christ's divine nature thinking it incompatible with monotheism.

### **2. Summarize the historical view of Christ for the Gnostics.**

Ans pg 283 Gnostics deny the reality of Christ's human body (Docetae) or deny his real body was material, or consider that Jesus and Christ were distinct (Cerinthians)

### **3. Summarize the historical view of Christ for the Arians.**

Ans pg 284 Arians are followers of Arius, an Alexandria Egypt presbyter of 280 AD, who opinioned that Christ was the first of created beings, through whom all other things are made, ... including time.

### **4. Summarize the historical view of Christ for the Appollinarians.**

Ans pg 284 Appollinarians denied the integrity of the human nature of Christ because of the difficulty in conceiving how two complete natures can be united in one life and consciousness.

### **5. Summarize the historical view of Christ for the Nestorians.**

Ans pg 285 Nestorians follow Nestorius, Bishop of Constantinople, deny the real union of the divine and human natures in Christ, implying a twofold personality in Christ, making him simply indwelt by God. Nestorius was deposed and banished in 431 AD.

### **6. Summarize the historical view of Christ for the Eutychians.**



Ans pg 285 Eutychians, followers of Eutyches who considered Christ so deified that it was not of the same human nature as our. Opposite of Nestorians.

**7. Summarize the historical view of Christ for the Orthodox.**

Ans pg 286 “In one person Jesus Christ there are two natures, a human nature and a divine nature, each in its completeness and integrity and these two natures are organically and indissolubly united, yet so that no third nature is formed thereby. ... Orthodox doctrine forbids us either to divide the person or to confound the natures.”

**8. Summarize the pre-incarnate Christ.**

Ans pg 286-288 In the eternal past Christ was with god, and indeed he was God, and the term 'the Angel of Jehovah' “seems in the Old Testament with hardly more than a single exception, (Hag 1:13) to designate the pre-incarnate Logos, whose manifestation in angelic or human form foreshadowed His final coming in the flesh.” Sixteen of these references are Gen 16:7-14, 22:11-18, 31:11,13, Exod 3:2-5, 14:19, 1Cor 10:4, Num 22:22-35, Jud 6:11-23, 13:2-25, 1Chron 21:15,18, 1Kings 19:5-7, 9-18, 2Kings 19:35, Zech 1:11, 3:1.

**Q&A From Chapter 23 The Person of Christ: The Humiliation of Christ  
pg 289 - 298**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 289-298 (r )

**1. Thiessen begins this poorly titled chapter justifying the narrative of Christ's birth against the textual critics; how and why?**

Ans pg 289 Thiessen uses a citation of Orr to document that the narratives of Christ birth are undoubtedly genuine and present in all ancient texts and versions. Such a rigorous defense indicates that textual critics had attacked the genuineness of these texts in his day.

**2. When listing seven primary reasons why God became man Thiessen overlooks the two most important and best referenced reasons; what are they with reference?**

Ans pg 290-294 Unbelievably Thiessen leaves out “For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.”

God became flesh because he loved man and provided the only possible means for his redemption by his incarnation. Thiessen, a reformed theologian and Calvinist, likely missed this reason because the verse includes the whole world and the 'whosoever will' provision. His theology has neither. Secondly, Thiessen misses the essential provision of a daysman required by Job, “For he is not a man, as I am, that I should answer him, and we should come together in Judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both.” (Job 9:32-33) It was necessary for God to become flesh “For there is one God, and one mediator between God and man' the man Christ Jesus. (1Tim 2:5) Thiessen only brushed against these two reasons for the incarnation in his 'High Priest' and 'Put Away Sin' consideration.

**3. In Thiessen's first reason for the incarnation he seems to have gotten the cart before the horse; how so?**

Ans pg 289 Thiessen states his first reason of the the incarnation to be “in order to confirm the promises made to the fathers and to show mercy to the Gentiles.” This is stated as if God had to because He promised, rather than he promised because He had to, i.e. because “He so loved the world.” Such an impersonal almost callous consideration of redemption is spawned by the view that God is just executing His plan ... keeping his promise to save a few.

**4. The 2nd, 3rd, and 4th reasons given for the incarnation are straight forward; what are they?**

Ans pg 290-291 Some more straight forward reasons for the incarnation are to reveal the Father to man, to become a faithful High Priest, to man, and to put away the sin of man. These three are also presented by Thiessen as though they are distant from God's love for man.

**5. How do Thiessen's 5th and 7th reasons relate to the cart and the horse questioning of his first?**

Ans pg 292, 293 Again Thiessen reasons for the incarnation skirt God's main purpose, the redemption of mankind. The reason is not really to destroy the works of the devil, nor to prepare for the second advent. These are both secondary results connected to his primary reason.

**6. The poor title to this chapter "The humiliation of Christ" seems to stem from consideration of Phil 2:6; what does it state, and in context, what does it say?**

Ans pg 294 "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." (Phil 2:5-7) The theme here is the attitude which was in Christ Jesus had and should be in us. When he "thought it not robbery to be equal with God," it cannot be interpreted that 'he thought it not robbery to attain equality with God' or 'to become equal to/with God', or to achieve equality with God he was already equal with God, equal to God, and he became man.

**7. That Christ was as much man as if he were not God, and as much God as if he were not man seems to be a good representation, but it is impossible to comprehend or accurately word. If Christ took on finiteness of humanity he had to set down the infinite attributes, i.e. His relative attributes, or the 'omni' attributes. But Thiessen, evidently in good**

**company with other Reformed Theologians, insists that he kept his omniscience, omnipotence and even his omnipresence! How so?**

Ans pg 295-296 Thiessen and Strong contend that Christ “emptied Himself by giving up the independent exercise of His relative attributes” while still being 'omniscient, omnipotent and omnipresent.” Somehow Thiessen argues “That this is the true view is evident from the fact that Jesus speaks of the things that the Father had showed Him, taught Him and given Him to do”

**8. Refute each argument made for Jesus retaining his omniscience, omnipotence and omnipresence.**

Ans pg 295-296 Thiessen provides evidence that Jesus was indeed omniscient because he “knew all men and He knew what was in man” in John 2:24,25, but you or I could say the same with just a little Bible study. “He knew all things that should come upon him” in John 1:4, but again such knowledge does not necessitate omniscience, only a very close relationship to the Father. Some better argument that Thiessen does not account are the 5 marriages of the woman at the well (John 4) or the three denials of Peter, but again each of these, although they could make one suspect omniscience, they do not necessitate it. Indeed the overriding emphasis of Scripture is that the works that Jesus did, the perceptions, attitudes, compassions and zeal which he had are available to the spirit filled believer today and are available without omniscience, omnipotence or omnipresence.

The same observations go for the arguments that Christ asserted his own power to work miracles and therefore he must have been omnipotent. In actuality it was not until he was resurrected and being placed in his old position of glory where in he said 'all power is given unto me.” Even therein implying that it was previously set aside from and previously not so.

That Christ in his finite form of Son of man was omnipresent seems hardly worth arguing but backed into his untenable corner Thiessen draws out John 3:13 “And no man hath ascended up to heaven but he that came down from heaven, even the son of man which is in heaven.” To stretch this tremendous revelation about the son of man to an untenable argument that causes the son of man to be omnipresent is worse than illogical, it is almost criminal.

Understanding the union of God and Man will prove difficult or impossible, trying to insist that he be omniscience, omnipotence and omnipresence in a finite body is not a good start for the controversial discourse.

### **Q&A From Chapter 24 The Person of Christ: The Two Natures and the Character of Christ pg 299-311**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 299-311 (r )

**1. Thiessen's lead paragraph of this chapter does not clarify the problem under consideration as well as his closing paragraph of section III, point 1. Succinctly word the dilemma from that paragraph.**

Ans pg 304 The two natures in Christ “are inseparably found together so as to constitute but one person with two consciousnesses and two wills “ and yet “a true union of the two natures”

**2. In Christ's virgin birth, when considering if he inherited a sinful nature from Mary, what view does Thiessen call derogatory and bordering blasphemy?**

Ans pg 300 “That in the incarnation Christ took fallen human nature and through the power of the Holy Spirit, or his own divine nature he not only kept his human nature from manifesting itself in any actual sin, but gradually purified it through struggle and suffering, until in his death he completely extirpated its depravity and reunited it to God” That is humanist, Catholic and modernist blasphemy.

**3. Rather than use Christ's human development to defend his omniscience, Thiessen used it to defend his humanity, how might he have done the former?**

Ans pg 301 John 7:15 says “And the Jews marveled, saying, How knoweth this man letters, having never learned?” Thiessen could have followed this lead to argue for the omniscience of Christ. Combined with the 12 year olds astonishing understanding and instructions to doctors in Luke 2, there is a good argument for his omniscience here, but instead Thiessen leaves Christ's superior knowledge on a good home schooling and regular trips to the synagogue. My my.

**4. In an overbearing development of a total depravity wherein the human nature is a carnal nature and a carnal nature is the human nature; what must Thiessen now deal with when considering Christ's human nature?**

Ans pg 301 “But in saying that he took on our nature, we must ever distinguish between a human nature and a carnal nature. Jesus had the former, but not the latter.” Such is the required path of one who overdeveloped and over emphasized depravity.

**5. What are the 7 previous proofs that Thiessen gave for the deity of Christ?**

Ans pg 303 In showing the deity of Christ it was shown that 1) He possess the attributes of deity; 2) divine prerogatives are his; 3) OT things said of Jehovah are said of Him in the NT; 4) the names of Deity are given to him; 5) He sustains certain relationships to God; 6) He accepts divine worship, and 7) He was conscious of being God incarnate and represented himself as such.

**6. Thiessen lists 6 things that are not comparable to Christs union of two natures; list them.**

Ans pg 304 The union of two natures in Christ is NOT comparable to 1) marriage, 2) believers united with Christ, 3) Christ's dwelling in a believer, 4) Neither could Christ unite himself with imperfect humanity, 5) Neither did the two natures combine to form a third, 6) Nor did Christ gradually take of the divine nature.

**7. What is theanthropic?**

Ans pg 305 The person of Christ is theanthropic but the natures of Christ are not. i.e. we may speak of the God-man in relation to his person, (not God and Man in his person) but we may NOT speak of a divine-human nature. (We must speak of the nature of God and the nature of man separate but united.)

**8. Explain non-theanthropic natures with the contrast made by Thiessen.**

Ans pg 305 "Christ had an infinite intelligence and will and a finite intelligence and will; that He had a divine consciousness and a human consciousness. His divine intelligence was infinite, His human intelligence increased. His divine will was omnipotent; His human will had only power of unfallen humanity. In his divine consciousness He said "I and the Father are One"; in His human consciousness He said "I thirst." In Christ's present exalted state the essential elements of his humanity continue which the accidental elements, his hunger, his thirst his weariness, these elements have ceased." Amazing.

**9. Volumes could not contain the character of Christ, what 7 attributes does Thiessen attach to it?**

Ans pg 307-311 Thiessen attaches 7 qualities to Christ's indescribable, uncapturable character; 1) He was absolutely holy, 2) He had genuine love, 3) He was truly humble, 4) He was thoroughly

mee, 5) He was perfectly balanced, 6) He lived a life of prayer, and 7) He was an incessant worker.

## **Q&A From Chapter 25 The Work of Christ: His Death – Importance and Misinterpretation pg 312-320**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 312-320 (r )

**1. Give 7 reasons why the death of Christ, over the earthly life of Christ, is of supreme importance.**

Ans pg 312-315 The death of Christ, more so than the life of Jesus, is given supreme importance because it is 1) it is foretold in the Old Testament Scriptures, 2) it is most prominent in the New Testament Scriptures, 3) it is the chief purpose of the incarnation, 4) it is the fundamental theme of the Gospel, 5) it is essential to Christianity, and 6) it is essentially the so-great salvation provided from heaven where 7) his death is of supreme interest.

**2. Thiessen mentions that the death of the Christ has been approached with “bias and philosophical predilection” such that 5 miss representations have been expanded over the years; what are they?**

Ans pg 315 – 320 Satan has lead the minds of man away from the supreme importance of Christ's death to where they have considered it an 1) accident or that he was simply 2) a martyr. They in their philosophy have considered that Christ's death was just a 3) moral demonstration of God's love or even a 4) governing demonstration of God's hatred of sin. Some have weighed his death as 5) only an infinite payment for an infinite sin, sort of like a commercial enterprise. All of these philosophical perspectives miss the great value and provision in the atoning substitutionary sacrificial death of Christ.

**3. Extreme rationalists held that Christ's death was just an accident; how is this refuted?**



Ans pg 316 Christ's death is clearly foretold in the Old Testament Scriptures most clearly in Isaiah 53 or Psalms 22, “for he was cut off out of the land of the living: for the transgression of my people was he stricken.” ... “my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.” The death of Christ was no accident but the sacrificial, substitutionary, atonement for sin in God's plan.

**4. Laelius and Faustus Socinus of Poland in the 16th century contended that Christ was just an exemplary martyr; what denominational movement is founded in that contention?**

Ans pg 316 Laelius and Faustus Socinus of Poland in the 16th century founded the modern Unitarian movement, contending that Christ was just an exemplary martyr; and that there was no propitiation, no substitutionary mediation, no sacrificial benefit, and no atoning work in his death, burial and resurrection. They continue today with the same balderdash.

**5. Origen (185-254 AD) of Alexandria Egypt and Schleiermacher (1768-1834 AD) “The father of modern Protestant theology” had strange philosophies about the death of Christ, what was it?**

Ans pg 317 Origen (185-254 AD) of Alexandria Egypt and Schleiermacher (1768-1834 AD) “The father of modern Protestant theology” had strange philosophies about the death of Christ because they were philosophers, not theologians. They believed that Christ's death was a supreme show of God's love for man and had no connection with a propitiation.

**6. The “Governmental Theory” for the death of Christ believes it simply demonstrates God's despise of sin and again was no propitiation; define propitiation.**

Ans pg \_\_ Propitiation used 3 times in the Authorized version and NOT AT ALL in the NIV, (in the Greek, ἱλαστηριον hil-as-tay'-ree-on OR ἱλασμοσ hil-as-mos') always means relating to

an appeasing or expiating, having placating or expiating force, expiatory; a means of appeasing or expiating, a propitiation (Strong's Exhaustive Concordance)

**7. What was and what ails the ransom idea in the commercial theory held to by the philosopher Origen of Alexandria and worded by Justin Martyr?**

Ans pg 319 Mixing Philosophy into theology is always detrimental to the truth and Origen of Alexandria, editor of the Alexandrian bible manuscripts which form the basis for all modernist English bibles, (NIV,NASB,NEB, et al.) was first and foremost a philosopher. Some where there developed after him a philosophy that the “ransom for many” which Christ provided was paid out to Satan himself and that Christ bought us out of Satan's Kingdom with his death. Such a view is very good hedonistic, diabolical philosophy, and completely lacking in a Scriptural basis.

**8. Anselm, Archbishop of Canterbury (1033-1109 AD) expressed a view which “did not sufficiently stress the substitutionary aspect of Christ's death.” but is “true as far as it goes.” In that it “does not go far enough”, reword Anselm's view so that it DOES go far enough.**

Ans pg 319-320 Thiessen states that Anselm, Archbishop of Canterbury (1033-1109 AD) (erog spokesman for the Church of England and all Episcopal doctrine) presents a view of Christs death that is “true as far as it goes but it does not go far enough.” A slight rewording of Episcopal doctrine that would then go farther and answer Thiessen's complaints might be:

“Sin violates the divine HOLINESS (not just honor) and since it is committed against an infinite Being, it deserves infinite punishment. God's HOLINESS (not just honor) requires Him to punish sin, while the love of God pleads for the sinner. This conflict between the divine

attributes is reconciled by the voluntary, SUBSTITUTIONAL, PERPETUATIONAL, sacrifice of Christ, by which the divine claims are satisfied and God is free to pardon the sinner WHO IN HIS FREE WILL SEEKS AND APPROPRIATES THAT PARDON.” (Of course Thiessen, a devout Reformed Theologian, ergo a Calvinist, would never agree to this last added clause, contending instead that God 'in Sovereign grace' choose who would be saved and lost.)

### **Q&A From Chapter 26 The Work of Christ: The Work of Christ: His Death – Its True Meaning and Extent pg 321-330**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 321- 330 (r )

#### **1. What does Thiessen state about the statements already made about the death of Christ?**

Ans pg 321 Of all the statements thus far made concerning the death of Christ Thiessen says “They are true as far as they go but they do not go far enough.”

#### **2. What three qualities of Christ's death does Thiessen emphasize to the previous lack?**

Ans pg 320-328 To the previous lack of coverage on Christ's death Thiessen adds and emphasizes that Christ's death is Vicarious, it is Satisfaction and it is a Ransom, he should more so include that it was a propitiation and substitutionary.

#### **3. What 5 things must be satisfied in Christ's death?**

Ans pg 324-327 Christ's death must need satisfy 1) the Justice of God, 2) the Law of God, 3) the Atonement for Sin, 4) a Propitiation, and 5) a reconciliation. None of these aspects of satisfaction can be laid aside by philosophy.

#### **4. When considering Christ' death as a ransom how is it not a ransom to Satan?**

Ans pg 328 Thiessen clarifies that a ransom is “a payment of a price in order to set another held in bondage free.” We are held in bondage to God's Justice not Satan's whiles. “God's mercy ransoms man from God's justice.” Careful word smithing is necessitated here because a price

had to be paid, even a ransom, but that is not paid to Satan even though he holds man captive and man is redeemed from Satan and his hold on him, however he gets no ransom.

**5. In explaining the ransom Thiessen lists 4 things we are redeemed from; what are they?**

Ans pg 329 The death of Christ redeems man from 1) penalty and/or curse of the law, 2) redeems from sin as a power, 3) redeems from Satan who held us in captivity and 4) redeems from all evil including, eventually, our present mortal body.

**6. Concerning the extent of Christ's death Thiessen's first sentence connects the question to what, and to where is the answer bound up?**

Ans pg 329 When transgressing clear Scripture about the extent of Christ's death, Thiessen likens the discord to a "difference of opinion" and binds up the answer to the difference in "ones conception of the order of the decrees." But I would contend that when one properly and rightfully tosses out the all inclusive decrees, one resolves the difference and the transgression.

**7. It is herein contended that Calvin was neither a superlapsarian nor a sublapsarian but a proponent of universal atonement; what is the meaning of these three categories?**

Ans pg 329 A superlapsarian view holds that Christ died only for 'the elect.' A sublapsarian view holds that Christ died, 'at least in some sense', also for the whole world.. Calvin holding to a universal atonement held that Christ's death was in every Scriptural way an atonement for the whole universal need of mankind, Christ was indeed the lamb that taketh away the sin of the world.

**8. What 7 inconclusive verses does Thiessen provide to demonstrate that Christ died for only the elect and how are they inconclusive?**

Ans pg 329 To demonstrate that Christ died for only the elect, Thiessen provides inconclusive evidence such as Matt 20:28 “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many;” wherein 'a ransom for many' cannot be construed to mean 'a ransom for ONLY the many and NOT the REST.' and 1Tim 4:10 “For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe;” is not and CANNOT be ONLY to them that believe, likewise in John 17:9 “I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine;” Jesus praying “for those who thou hast given me; for they are thine,” except by some twisted extrapolated logic and preconceived bias, cannot even be brought to bear on the issue, and in 2Tim 1:9 God “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,” except by some twisted extrapolated logic and preconceived bias, cannot even be brought to bear on the issue. In Eph 5:25 “Husbands, love your wives, even as Christ also loved the church, and gave himself for it;” except by some twisted extrapolated logic and preconceived bias, cannot even be brought to bear on the issue. And Rev 13:8 “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world,” except by some twisted extrapolated logic and preconceived bias, cannot even be brought to bear on the issue.

**9. Thiessen and all Reformed Theologians including Reformed Baptist, like Augustus H. Strong, carry a bias into soteriology when they consider that God chose before the foundation of the world those who would be saved and received in heaven and those who**

**would be damned to an eternal hell; this bias requires the question who then did Christ die for? and Thiessen lists 8 verses to answer Christ died for the whole world; what are they?**

Ans pg 330 That Christ died for the whole world and not just a few chosen ones is amply displayed in 1Tim 4:10, John 1:29, 1Tim 2:6, Tit 2:11, 2Pet 2:1, 3:9, Heb 2:9, 1John 2:2, and 2Cor 5:18-20.

**10. Critique Thiessen's summary of the sense in which Christ is the Saviour of the world.**

Ans pg 330 Thiessen just finished establishing that Christ's death is a vicarious ransom yielding satisfaction of God's justice, law, atoning requirements, propitiation, and reconciliation of man to God, but in his summary he extremely limits it for the world as a 'significant delay to execution, and a "space for repentance" with no "whosoever will" for effectual repentance. Thiessen again references Catholic penitence for restoration instead of Bible repentance for restoration.

Thiessen implies that Christ as Saviour of the world provides us the preaching that can be the "powerful incentive to repentance, "while avoiding the reality that our preaching can indeed change the eternal fate of a "whosoever will may come." Lastly he insinuates that Christ the Saviour of the world provides some assurance to those who die in infancy when indeed Reformed doctrine holds the same for those infants as it does for you and I , "only the elect get in" those infants not elect are cast into eternal hell fire. It is no wonder Robert Ingersoll rebelled against their doctrine and became the founder of Atheism in America, Joseph Smith rebelled against their doctrine and founded the Mormons, Charles Taze Russel rebelled against their doctrine and founded the JW's. Such doctrine erases all mercy of God and the Mercy of God endureth forever!

## **Q&A From Chapter 27 The Work of Christ: His Resurrection and Ascension pg 331-341**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 331-341 (r )

**1. What 3 parts are necessitated in the gospel of Jesus Christ and by Paul in 1Cor. 15 And what four listed by Thiessen in the opening of this chapter? Discuss the difference.**

Ans pg 331 Paul defines the gospel of Jesus Christ as 1)“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2) By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have

believed in vain. 3) For I delivered unto you first of all that which I also received, how that

Christ died for our sins according to the scriptures; 4) And that he was buried, and that he rose

again the third day according to the scriptures: 5) And that he was seen of Cephas, then of the

twelve: 6) After that, he was seen of above five hundred brethren at once; of whom the greater

part remain unto this present, but some are fallen asleep.” (1Cor 15:1-6) While Thiessen says

our salvation must include consideration of His death, resurrection, ascension and exaltation.

These differences would occur as Paul teaches what must be believed to attain salvation while

Thiessen is covering the distinctive parts that provide salvation, or have a larger bearing on

bringing us salvation.

**2. Briefly expound Thiessen's three reasons for the importance of the resurrection.**

Ans pg 331-332 The resurrection of Christ is important because 1) it is the fundamental doctrine

of Christianity. If Christ be not raised from the dead, we are of all men most miserable. 2) The

resurrection is essential in the application of salvation; He must needs be risen to be our

redeemer, our mediator and daysman, our intercessor, our High Priest. And 3) the resurrection

is the essential 'polemic' for all of God's miracles. Strong says in attempting to prove the

miracles of the Bible we should not begin with Balaam's Ass or Jonah's Whale, but with Christ's resurrection. Believe that and all other miracles present NO difficulty.

**3. Briefly expand three aspects of the nature of Christ's resurrection.**

Ans pg 332-333 Thiessen gives these three aspects to the nature of Christ's resurrection; First it was an actual resurrection wherein Christ was actually dead and buried i.e. separated body, soul, and spirit, and He actually came back to life after suffering this separation of death. Second, it was a bodily resurrection wherein His body was taken from the tomb, reunited with soul and spirit (or for Thiessen's shallow, errant dichotomous belief only body and soul) and made alive again. And lastly, it was a unique resurrection. The Widow of Zaraphath and the Shunamite's son raised back to life by Elijah and Elisha, respectively, died again later; as did Jarus' daughter, the young man of Nain, Lazarus, Tabitha and Eulychus, but Jesus' resurrected body will never die again, it has eternal life and cannot again see corruption.

**4. What causes the so called “discrepancies” in the accounts of Christ's post resurrection appearances to vanish?**

Ans pg 335 Believing the Bible as currently infallible (lacking with Dr. Thiessen, Evangelicals, and Fundamentalists using modernist bibles) and understanding the order of occurrence of the resurrection details causes the so called “discrepancies” in the account of Christ's resurrection to vanish.

**5. What are the four 'cause and effect' arguments which Thiessen tries to use to lend credibility to Christ's resurrection?**

Ans pg 335-336 Thiessen leans on 4 'cause and effect' arguments to bolster credibility for Christ's resurrection: 1) The tomb must have been empty or the deception would have been



discovered; 2) the Lord's Day has been Sunday, the 1st day of the week ever since His resurrection; 3) All of Christianity is only accounted for via the resurrection of Christ; and 4) the rise and propagation of the 27 books of the New Testament can be attributed to the reality that the Christ arose.

**6. What are 4 results of Christ's resurrection?**

Ans pg 337 The resurrection of Jesus Christ from the tomb 1) attests to Christ's deity; 2) the resurrection of Christ assures the acceptableness of Christ's work; 3) the resurrection of Christ enables him to function as our High Priest and 4) the resurrection of Christ provides additional blessings in the provision made to bestow repentance, forgiveness, regeneration (quickenings) and the sending and indwelling of the Holy Spirit. The resurrection of Christ is additionally the guarantee of our own resurrection.

**7. List 5 things 'embraced' in the exaltation of Christ.**

Ans pg 339 In the exaltation of Christ we find he is 1) crowned with glory and honor; (Heb 2:4) 2) He is given a name above every name; (Phil 2:9) 3) He is enthroned at the right hand of the Father; (Heb 10:12) 4) He became 'head of the Body, the Church'; (Eph 1:22) 5) He serves as the High Priest; (Heb 4:14) and lastly 6) All things are put under His feet (Eph 1:22)

**8. Similar to the things 'embraced' in his exaltation, Thiessen lists some results of his ascension and exaltation, what are they?**

Ans pg 339-340 "The results of His ascension and exaltation may be treated together." They are 1) Christ is now not merely present in heaven, but is 'spiritually' present everywhere (and is thus 'with us always', Matt 18), 2) He led captivity captive (Eph 4:8), 3) He began his priestly ministry in heaven (Eph 4:8-13), 4) He poured out his Spirit baptizing believers into His body.

## **Q&A From Chapter 28 Election and Vocation pg 343-351**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 343-351 ( r )

**1. What are the parts and sections which Thiessen has broken the study of “so great salvation” (soteriology) into, and is it appropriate?**

Ans pg 341 Thiessen has divided the study of 'so great salvation' or soteriology, into two parts; first the provision of salvation and then the application of salvation. These divisions seem to be very functional and applicable. He then sections the application of salvation into the beginnings of salvation wherein he covers “getting in” and then the continuation of salvation. He deals with the “super structure” of the Christian life under the latter. Although this sectioning seems a little contrived, the jury is still out.

**2. Reformed Augustinian Theology and Thiessen will ever insist that God made an election of those individuals who are to be saved; How does Thiessen hope to depart from sublapsarianism and Hyper-Calvinism and yet hold to Augustinian's pervasive doctrine?**

Ans pg 343-344 Thiessen is trying to hold on to the Augustinian error that God elect a few for salvation by holding on to those verses which contradict Hyper-Calvinism and explain the election as being based on God's foreknowledge of what individuals would do.

**3. In holding to the election of individual souls for salvation two concepts are wholly over emphasized to the complete peril of two others; explain.**

Ans pg 344-351 In Thiessen's (and all other Reformed Theologians) analysis of how God could elect individuals souls for salvation, and reject others there is always an abundant use of the concept of Supreme Sovereignty and God's grace and always a dismissal of man's free will and God's mercy. Thiessen's wrestling with this problem is commendable but he will not let go of the old Augustinian concept of election of individuals.

**4. What does the doctrine of baptismal regeneration have in common with the doctrine of individual soul election?**

Ans pg 344 Baptismal regeneration is inferred from a couple outlying verses in the Bible; Ac 2:38 “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”; Ac 22:16 “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”; and Lu 3:3 “And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.” These verses carefully read in context do not teach what the baptismal regeneration proponent sees. But these verses alone without due consideration of others indicate that baptism washes away sin and brings about conversion. It is thus locked into the brain as a definite clearly presented truth while all the other verses and principles implying that there is no water baptism connected to conversion and quickening will be dismissed with extreme bias. Thus a whole unBiblical doctrine is developed and read into all the Bible. So to the idea that individual souls are elect for salvation is inferred from a couple outlying verses in the Bible; Eph 1:4 “According as he hath chosen us in him before the foundation of the world!”; Rom 8:30 “Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”; 1Pe 1:2 “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.” These verses carefully read in context do not teach what that individuals are chosen for salvation before the foundation of the world as the Calvinist sees. But these verses alone without due consideration of others indicate to them that God chose individuals for

salvation and only the elect will attain it. It is thus locked into the brain as a definite clearly presented truth while all the other verses and principles implying that whosoever will may come and God changes things by prayer, can be dismissed with extreme bias. Thus a whole unBiblical doctrine is developed and read into all the Bible. It is just amazing that Calvinists and Reformed Theology will forever insist this misnomer is truth.

**5. In Thiessen's mind his supposing a different ordering for the decreeing makes his approach different than a hyper-Calvinist and their supposed if the decrees; how so and why so?**

Ans pg 343 – 344 Hyper-Calvinism (an undefined term used by Thiessen in hopes to imply that there is some form of Calvinism which is not hyper, and whereby he may imply that his view is Calvinistic but not so much) supposes that the very first thing God decreed was to save some and reprobate the rest. Thiessen expects that by moving that decree to the supposed end of the list of decreed things and adding some supposition about how God may have relied on a divine foreknowledge of personalities to render his decree to 'save only some' that his definition of election is superior to the supposed hyper-Calvinist class of definitions. However, all the smoke and mirrors of reasoning, the sequential ordering and explanation does not remove the conundrum that all of God's supposed decrees were formed up and decreed before the foundation of the earth. Purely human rationing about how God may or may not have come up with a supposed election list is of little value. Whether God used foreknowledge in His selection list, determining that my gene pool or DNA is more likely than my brothers gene pool or DNA cannot help in the least.

**6. Thiessen tries to differentiate a redemptive aspect of salvation vs an “election to outward privileges”; What is his definition of election and how many verses does he use to establish each of these two aspects?**

Ans pg 344 Thiessen addresses 21 references for our “election to outward privileges” which in reality should be deemed our election for service because every election in the Bible, OT or NT, is an election to service and never an election for heaven. However, Thiessen references NOT ONE SINGLE Bible reference to establish that there is an election for salvation. In fact he states “We are nowhere told what it is in the foreknowledge of God that determines His Choice.” (pg 344) Such is the case because Thiessen brings his philosophy that God chose who would be saved from the philosophies of Origin and Augustinian and finds it nowhere taught in Scripture.

**7. What is Thiessen's “postulation” about individual soul election for salvation and why must he make this wild postulation?**

Ans pg 344 Thiessen “postulates” that an individual's reaction to the revelation of God is mystically foreseen through the ions of time before his conception and it is that off in the future reaction to the gospel which forms a basis for God to determine whether that individual will be on an election listing or no. By his own admitting such a preposterous postulation must needs be made because 1) it is nowhere worded in Scripture, 2) Scriptures instead demand that individuals are responsible for their own actions, and 3) Scripture instead demands that individuals are responsible for accepting or rejecting the gospel message of salvation through Jesus Christ. It is striking that rather than discard Augustinian's unBiblical postulation that God made up a 'to be saved' election list, Thiessen makes up a grander unBiblical postulation that God used an unrevealed mystical future probing foreknowledge to justly but unmercifully make up this list.

**8. When considering Election and Predestination How does Thiessen broaden Schofield's corporate definition without bending it to a Calvinistic individual rendering?**

Ans Pg. 345 Thiessen broadens Schofield's corporate definition of Predestination by saying, "As applied to redemption this would mean that in election God has decided to save those who accept His Son and proffered salvation and in foreordination He has determined effectively to accomplish that purpose." (pg.345) In this definition Thiessen conceptualizes the corporate election revealed in the Bible. He errors greatly when he departs from this corporate definition and tries to apply it to the individuals in St. Augustinian's individual election for salvation list.

**9. Expand Thiessen's proof of his view, its necessity, the four problems it attempts to remedy and the two that it never touches.**

Ans. Pg. 345-347 In defending his wholly unsupported view of election Thiessen outlines the conundrum of the whole Reformed election doctrine by stating "In the minds of some people, (*i.e. Calvinists and Reformed Theologians*) election is a choice that God makes (*before the foundation of the Earth*) for which we can see no reason. And which we can hardly harmonize with His justice. (*His Bible and His Mercy*) We are asked to accept the theory of "unconditional election" as true but unexplainable (*and unBiblical*) in spite of the fact that the persistent demand of the heart (*the head, and the Scripture*) is for a theory of election that does commend itself to our sense of justice and that harmonies the teaching of Scripture concerning the sovereignty of God and the responsibility (*and free will*) of man." (*italics added by author to emphasize the gross extent of the conundrum*). Thiessen goes on to list four misjustices of Scripture which "unconditional election" affords and which his exasperated view 'helps remedy': 1) Individual soul-necessarily election is unconditional ergo God's decrees are as well: Calvinism and

Reformed Augustinian Theology necessarily adapted Paul's wording in Eph. 2 to decree that election is not of works or of merit lest any man should boast. Just like the atheist's view of how we got here, random chance and random selection is the Calvinist and Reformed Augustinian Theology view of how we get "There!" 2 )Calvinism and Reformed Augustinian Theology necessarily devise that if God elect before the foundation of the world individuals for salvation then the means of salvation was directly for them and Christ did not die for all, but only for those he had selected. 3) Calvinism and Reformed Augustinian Theology, depicting that some get chosen but most do not, and that it is a completely random selection made by a Sovereign, just because he gets to choose, rubs hard on the heart of man that has a sense of justice, right and wrong. 4) If the eternal fate of all souls is sealed before the foundation of the world it is unreasonable and illogical that we are commanded to warn them, yes, compel them, yea persuade them to be saved from an eternal hell. You will make no eternal difference, just lay back and let those unmitigated Presbyterian's and Reformed Augustinian Theology's 'Sovereign Decrees' play out.

Two other considerations that are violated by Reformed Augustinian Theology's doctrine of election are God's mercy and the hermeneutical spiral. The idea that God chose before the foundation of the world all the individuals that would be saved, labeled them elect and sends the rest to hell springs from two Bible verses and two thousand years of vain philosophy, it will never be reconciled to a good hermeneutic. Further, that God has condemned individuals to eternal suffering in hell and there is nothing in their life or in this world that will remove that fate, is irreconcilable with God's mercy, and His mercy endureth forever. Those who believe the

Bible and have tasted his mercy will never swallow such preposterous idea no matter how many theologians you line up behind it.

**10. In Thiessen's fictitious "Doctrine of God's Call" what ails his coverage of the means of the call?**

Ans. pg.350 Thiessen's unfitting entanglement in a faulty doctrine of election caused him to invent a new doctrine called his "doctrine of vocation" or as he describes it the "doctrine of Gods call." Herein he confesses that Scripture does not allow him to differentiate between a 'general call' and a 'special call' as other Calvinists do, expresses that God's call is real not fictitious as other Calvinists make it, and then tries to document the means of God's call. In the latter he inadequately captures that believers being His Witnesses are the sole means of his call in this age of Grace, contending rather that there are a variety of means. Three 'variety of means' that should be subcategories under His Witnesses are 1) through His Word- which he left in the hands of His witnesses to propagate, copy and utilize, 2) through His Spirit that indwells His Witnesses and propagates through the word via their presence and 3) through His providential dealings with men wherein he brings them into contact with His Witnesses. Thus a supportable thesis can be made that the ONLY means of propagating the gospel and God's call to repentance is through His Witnesses.



## **Q&A From Chapter 29 Conversion pg 352-361**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 352-361 ( r )

### **1. What are the 5 instantaneous operations within “so great salvation” and how does Thiessen's list differ from the Biblical list?**

Ans pg 352 Thiessen accurately emphasizes that five distinct operations occur instantaneously without chronological sequence, but considered here in a logical sequence, His list of 5 in this logical sequence are 1) conversion, 2) justification, 3) regeneration, 4) union with Christ, and 5) adoption, and they differ from a Biblical list in three areas. First and second in syntax in that the Bible calls 'regeneration', 'quicken' and 'union with Christ', 'baptism into Christ'. Quicken means 'to make alive' not 'remake alive again'. Baptism means 'full immersion into'; which is bigger than simply uniting with. Words are important, and KJV Bible words carry the best English depth of meaning. Thirdly adoption, is an illustrative portrayal of the result of salvation and not an operation of salvation. Indwelling, a distinct operation involved in salvation is left off Thiessen's list.

### **2. Why does Thiessen deal with conversion first off?**

Ans pg 352 Although these 5 operations occur instantaneously with not chronological sequence, there is a logical sequence wherein Conversion seems, in our mind, to lead off the occurrence of the other 4.

### **3. In Scripture what are the two necessary ingredients of conversion and how does Thiessen demean this authority?**

Ans pg 353 There is no greater Scripture delineating the ingredients of conversion than Acts 20:21, “Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith

toward our Lord Jesus Christ.” Thiessen references this key Scripture only one time and there he uses it only to establish that 'in Paul's opinion' repentance is important. Again, Thiessen's Lectures attempt a systematic theology, but they base all argument on logic and deductive reasoning about Scripture, rather than on the supreme authority of Scripture.

#### **4. Differentiate the elements of repentance.**

Ans pg 353 Thiessen addresses an intellectual element of repentance, wherein sin is intellectually recognized as irreparable personal guilt before a holy God, and an emotional element wherein there is present an emotion or feeling of sorrow for sin and desire for pardon. He makes no mention of a voluntary element that appropriates a salvation. Thought and feeling may be present without a voluntary element wherein is voluntary surrender to our own helplessness and His own holiness. Nor does he mention a spiritual element wherein the Holy Spirit of God is convincing one of their condition and His righteousness. The former is dealt with as a distinct element of faith, the latter is not regarded by Thiessen as an element of repentance nor faith and ergo not an essential part of conversion. But it indeed is..

#### **5. Finally Thiessen differentiates repentance from Catholic penance, how is this yet lacking?**

Ans pg 354 Finally Thiessen points out a gross error of Catholic doctrine, the base doctrine that reformed theology is reforming, wherein they removed all concepts of repentance and substituted for it 'do penance', to derive a works salvation system. Although he references the errant Douay Version of the Catholic bible, which states 'do penance' which “is positively not the meaning of the word in Scripture,” he fails to point out that the Latin Vulgate errantly translates it on every occurrence of the word!

**6. How does Thiessen muck up Hebrews 11:1-2?**

Ans pg 356 The Bible says “Now faith is the SUBSTANCE of things hoped for, the EVIDENCE of things not seen.” but Thiessen is misled by ecumenical modernist scholars to think that it is 'ASSURANCE' instead of 'SUBSTANCE' and 'CONVICTION ' instead of 'EVIDENCE' Shame on Thiessen for not knowing or noting the differences herein.

**7.What does Thiessen present as a definition of faith?**

Ans pg 356 Although Thiessen uses several arguments to establish that Heb 11 does not meet the strict requirements to be a 'definition' of faith, neither he, nor any of his sources, could improve upon what God gave for a definition. So many teachers have mimicked the scholarly line that Heb 11 is not technically a definition, that few have examined it as a definition. It fully qualifies and is by holy inspiration far superior to any definition attempted by the scholars and 'theologians' who insist it is inadequate. IT seems Theologians, scholars, and seminaries are forever teaching about the Bible, but never teaching the Bible. Modernist English translations ever eager to substantiate their 69,000 major deviations from the public domain KJV, all butcher the 'definition' but “Now faith is the substance of things hoped for, the evidence of things not seen.” is indeed the only definition of faith and it is amply, amplified by the remainder of the chapter. How is it that Thiessen attempts to teach about faith without leaning on the inspired wisdom found in this chapter? It is almost criminal.

**8. How does Thiessen's use of an ecumenical modernist translation tarnish his argument for an emotional element of faith?**

Ans pg 358 Twice Thiessen uses an ecumenical modernist translation of 'stumbleth' when the Bible says 'he is offended.' There is significant difference between a physical accidental

stumbling, and a mental emotional offending. The former lacks ability to differentiate a 'belief in' and a belief of' while the latter is altogether appropriate, ... and altogether accurate Scripture as well.

## **Q&A From Chapter 30 Justification and Regeneration pg 362-369**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 362-369 (r )

**1. In treating the 5 operations of 'so great salvation' as 'subjects that pertain to salvation' rather than operations of salvation, how does Thiessen violate his initial advancement that these are instantaneous and not chronological?**

Ans pg 362 In treating the 5 operations of 'so great salvation' as subjects that pertain to salvation Thiessen muddies the very important fact that these operation occur instantaneously and simultaneously by saying “conversion is followed by justification .” This statement evidences that he does not see nor understand the importance of this detail.

**2. What does Thiessen claim as the glory of the Protestant Reformation?**

Ans pg 362 Thiessen claims the glory of the Protestant Reformation is its restoration of the doctrine of justification back to a Scriptural position. But he quickly acknowledges that the reformers did not grasp the other 4 aspects of salvation nor the doctrine of sanctification. Another reminder that the reformers were fine as far as they went, but did not go far enough. Thiessen seems to remain ignorant that there were believers that were ever estranged from 'The Holy Church' that had never lost the doctrine of justification, ergo all his hopes and glories are in the Protestant Reformers and a Reformed Augustinian Theology.

**3. What are the three “things involved in justification”?**

Ans pg 363 The things involved in justification are 1) the remission of the penalty of sin, 2) the restoration to favor and 3) the imputation of righteousness.

**4. How did Catholicism intermix justification and sanctification and how do believers delineate them?**

Ans pg 364 “The Roman Catholics define justification as the remission of sin and infusion of new habits of grace.” Thus justification is treated as a subjective experience, and not as an objective relationship. ... Reformers insisted that justification is something different from sanctification; that the former is a declarative act, setting forth the sinner's relation to the law and justice of God, the latter an efficient act changing the inward character of the sinner.

**5. “How can man be just with God?” give Thiessen's four methodologies.**

Ans pg 364-366 Thiessen points out that the method of justification is 1) not by works of the law (Rom 3:20); 2) justification is by the Grace of God (Titus 2:5,7) (although he leaves off Mercy as Calvinist always do) 3) it is by 'the Blood of Christ' (Rom 5:9); and 4) It is by faith (Rom 3:26-30)

**6. How could a theologian write about justification and not contrast Rom 4:1-4 with James 2:24?**

Ans pg 365 NOT A true theologian with a open Bible could not write about justification without contrasting Romans 4:2-3 “For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness” with James 2 “Ye see then how that by works a man is justified, and not by faith only.” This long standing 'contrast' (called out by some as 'conflict' or even 'contradiction') is a long standing horror to Protestants and Reformed Theologians. It is not

surprising that Thiessen does not address it or even breath about it. It is easily resolved with the understanding that in Romans 4, God is addressing the declarative act that saves us, while in James 2 He is addressing the changes that will accompany a saved individual. Justification is defined both as a declarative act and as a substantiating of a statement or thing, Romans uses the former, James the latter.

**7. How is it clarified that faith is the condition of our justification , not the meritorious ground of it?**

Abs pg 366 Clarifying that faith is the condition of our justification not the meritorious ground of it, Thiessen quotes Hodge “We are not justified on account of our faith, considered as a virtuous or holy act or state of mind... Faith is the condition of our justification “ and goes on to clarify “it is not 'for' faith that we are justified, but 'by' faith. Faith is not the price of justification, but the means of appropriating it.” pg 366

**8. Reformed Augustinian Theologians who do not think of man as body soul and spirit, cannot comprehend 'quickenning' and use instead 'regeneration;' contrast the two.**

Ans pg 369 The Bible says “and you hath he quickened, who were dead in trespasses and sins:” ... “And so it is written The first man Adam was made a living soul, the last Adam was made a quickening spirit.” (Eph 2, 1Cor 15) While 'regeneration', used only twice in the Bible (Matt 19:28 and Tit 3:5), speaks of the new birth in man, 'quickenning' used 14 times in the OT and 11 times in the NT, speaks expressly of the new life put into man wherein his spirit is made alive at conversion. Thiessen and his reformed theology cronies, not believing that man is body, soul AND spirit, cannot comprehend nor even acknowledge that “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also

quicken your mortal bodies by his Spirit that dwelleth in you.” (Rom 8:11) (cf John 5:21, 6:23, Rom 4:17, 8:11, 1Cor 15:36, 45, Eph 2:1, 5, Col 2:13, 1Pet 3:18)

## **Q&A From Chapter 31 Union With Christ and Adoption pg 370-376**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 370-376 (r )

### **1. What are 4 analogies related to the union of the believer with Christ?**

Ans pg 370 Earthly relationships provide analogies of the union of the believer with Christ.

These include 1) union of a building with its foundation; 2) the union between husband and wife; 3) the union between the vine and the branches; 4) the union between head and body; and 5) the union between Adam and his descendants.

### **2. Give 7 verses which puts the believer “in” Christ.**

Ans pg 370 John 14:20, Rom 6:11, 8:1, 2Cor 5:17, Eph 1:4, 2:13, Col 2:9-10 ... Joh 14:20 “At that day ye shall know that I am in my Father, and ye in me, and I in you.” Ro 6:11 “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” Ro 8:1 “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” 2Co 5:17 “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” Eph 1:4 “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” Eph 2:13 “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.” Col 2:9 “For in him dwelleth all the fullness of the Godhead bodily.” Col 2:10 “And ye are complete in him, which is the head of all principality and power:”

**3. Thiessen never addresses the indwelling of the Holy Spirit, instead how does he mix this up with the union of Christ?**

Ans pg 370 When a Reformed Theologian refuses plain Scripture about the spirit of man, the bias that he is only body and soul impacts much of his understanding of soteriology. Thiessen does not even address the indwelling of the Holy Spirit but uses some of these key verses to establish the union with Christ instead. These verses speak of being indwelt by the spirit of God. “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.” (Rom 8:9-10) “At that day ye shall know that I am in my Father, and ye in me, and I in you.” (John 14:20) “... yet not I, but Christ liveth in me.” (Gal 2:20) “Which is Christ in you, the hope of glory;” (Col 1:27) But Thiessen mixes them in with his analysis of our union with Christ.

**4. Bias is an ugly thing in theology; how does Thiessen get it all over the method of our union with Christ?**

Ans pg 372 Although Thiessen approaches some of the operations that occur at conversion, his premeditated bias to hold to Origen and St. Augustine philosophy whereby God chose before the foundation of the world the individuals that would be saved, taints his every outlook and investigation of soteriology. His lack of consideration for the indwelling Spirit of God stems from his tenacious grip on the dichotomy of man instead of the Biblical trichotomy, and that error stems from his refusal to accept the plenary inerrancy of Scripture. (Thiessen contends that 1Then 5:23 documents what “Paul seems to think” (pg 227) rather than what God regards as inerrant infallible verbally inspired truth.) Thiessen's hold to philosophy and rejection of



inerrancy prevents his exploration of the Biblical truth of 'quickenning' and restricts him to examination of 'regeneration' instead. And now without one time mentioning our baptism into the body of Christ (1Cor 12:13) or our baptism with the Holy Ghost (Luke 3:16) Thiessen has the audacity to say "Strange as it may seem, the Scriptures have little to say directly on this subject" of how this union between Christ and the Christian is established! Bias does indeed produce blindness. He goes on to say "This union originated in the purpose and plan of God. Even as he chose us in him before the foundation of the world" Eph 1:4 ASV (Read IN CONTEXT this verse says "According as" [NOT "Even as" ASC,ESV, NOT "Just as" NAS, and certainly NOT "For he" NIV] "He (God the Father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings in heavenly places in Christ) who hath chosen us" (us believers NOT Abraham, Isaac, Jacob or any other OT saints who "having obtained a good report through faith, received not the promise: God having provided some better thing for US, that they without US should not be made perfect", us believers NOT unbelievers who might someday believe, us believers NOT individuals on some fictitious Augustinian contrived 'election list' fictitiously made up before the foundation of the world!, BUT us believers who have received and are IN CHRIST, the ELECT ONE) (that is the ONLY 'us' that fits in this verse and are chosen) "before the foundation of the world,(in the Bible there are only 5 things chosen before the foundation of the world, and here it is believers who get into Christ, and NOT unbelievers who might, or OT saints who received not the promise) "that we" (the believers IN Christ, NOT unbelievers who are not yet in, NOR unregenerate ones on some fictitious 'election list') "should be holy and without blame before him (God the Father) in love."

In context and in English here, believers that are placed IN Christ were chosen to be holy, NOT that individuals would be so chosen to be placed IN Christ. Such a careful in context rendering of this verse is necessitated by the Bible's 'whosoever will may come' consideration, the free will responsible decision making attribute of man consideration, and the wholly errant Augustinian philosophy that God chose individuals for salvation and places them on some contrived 'election list' supposedly made up before the foundation of the world.

**5. How could, and why would, Thiessen address our union with Christ without mention our baptism into the body of Christ?**

Ans pg 370 NOT I have little idea.

**6. While evidencing no knowledge of or reference to the epistle of 1John, God's dissertation on the consequence of our union with Christ, what does Thiessen list as these consequences?**

Ans pg 372 While demonstrating no knowledge of or reference to God's dissertation on the consequences of our union with Christ detailed in 1John, Thiessen lists consequences of 1) the union with Christ means eternal security, 2) the union with Christ means fruitfulness, and 3) the union with Christ means endowment for service. These are things accomplished in the life of a believer but accrediting them just to the union with Christ is likely quite narrow and inconsiderate of his quickening, which more so ensures our eternal security, and the indwelling of the Holy Spirit, which more so ensures produces fruit.

**7. Is our adoption into the family of God a last place doctrine of Paul?**

Ans pg 373 The marvelous revelation that we are adopted as sons of God, joint heirs with Jesus Christ and accepted into the beloved is belittled and maligned by Thiessen with his horrible

opening sentence “The doctrine of adoption is purely Pauline, and we give it the last place” If indeed “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” then there is no “purely Pauline” doctrine and this doctrine of adoption is not at the bottom of my bucket!

**8. List 4 ways that Thiessen horribly butchers the doctrine of adoption.**

Ans pg 373-374 Thiessen attempts to systematically cover soteriology but mixes up operations that occur in 'so great salvation ' (Conversion, Justification, Quickening, Indwelling, and Baptism Into Christ) with results that are produced. Adoption is a result of salvation that he tries to include as an operation and in so doing he butchers this tremendous illustrative revelation of our new position. He first calls this a “purely Pauline” doctrine when it is indeed a Bible doctrine. Second he establishes that this must be a doctrine because a word for it occurs 5 times in a Greek NT. A doctrine is not systematically established based on the number and location of occurrences of some Greek word! This is shallow and non-systematic. Thirdly when this produced position is treated as an operation instead of a result, Thiessen attests that it (the adoption) produces “deliverance from the law” where in actuality our adoption is the result of His justification which more so delivers us from the law. Lastly he douses this tremendous doctrine of adoption, our new position in Christ, with his twisted Reformed Augustinian Theology he states “Before (God) ever began with the Hebrew race, yes, before creation, He predestined us to this position.” (pg 373) Thiessen and Reformed Theologians will always carry such bias into their Bible reading and rendering, and will never attain a truly systematic theology nor ever capture a doctrine of soteriology.

## **Q&A From Chapter 32 Sanctification pg 377-384**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 377-384 (r )

### **1. What three things does Thiessen determine to examine concerning our sanctification?**

Ans pg 377 Thiessen covers sanctification as a “continuation of salvation” separate from the “beginning of salvation” and determines to examine 1) the definition of sanctification, 2) the time of sanctification and 3) the means of sanctification (pg 377)

### **2. What is the International Standard Bible Encyclopedia's definition of sanctification and Thiessen's broadening of it?**

Ans pg 377-378 The International Standard Bible Encyclopedia's definition of sanctification is “The hallowing of the Christian believer by which he is freed from sin and enabled to realize the will of god in his life.” (pg 377) and Thiessen 'broadens' this definition as “a separation to God, and imputation of Christ as our holiness, purification from moral evil, and conformation to the image of Christ.”

### **3. What 4 things are in Christ 'made unto us' in 1 Cor 1:30?**

Ans pg 378 “But of him are ye in Christ Jesus who of God is made unto us 1) wisdom, 2) and righteousness, 3) and sanctification , and 4) redemption: That according as it is written, He that glorieth, let him glory in the Lord.”

### **4. Clarify the 4 'elaborations' of Thiessen's definition of sanctification.**

Ans pg 378-379 Thiessen 'elaborates' 4 things from his broadened definition of sanctification .

1) Separation to God presupposes separation from fulfillment. 2) Christ is made unto us both righteousness and sanctification. 3) Purification from moral evil is, in reality, but another form of separation . And 4) Conformation to the image of Christ is the positive aspect of sanctification .

**5. Clarify Thiessen's 3 time elements in sanctification.**

Ans pg 380-383 Thiessen clarifies that sanctification is both an act and a process with three distinct time elements being: 1) The initial act of sanctification wherein the moment man believes on Christ he is 'sanctified' positionally. 2) A process of sanctification continues throughout life wherein “when the believer is wholly dedicated to God, process in sanctification is assured.” and there is 3) a complete and final sanctification when we see Christ.

**6. Rather than degrade God's wording of “be ye perfect” how does Thiessen deal with errant teaching of “sinless perfection “?**

And pg 381 Thiessen carefully retains our sinless perfection status without following after the errant doctrine of sinless perfection by clarifying that there is a positional perfection and a experiential sanctification where in we are being conformed to the image of Christ in an ongoing process.

**7. How does Thiessen show three parts of our salvation to demonstrate a coming complete and final sanctification?**

Ans pg 383 To demonstrate the coming complete and final sanctification Thiessen says “we have been saved from the guilt and penalty of sin, are being saved from the power of sin and will ultimately be saved from the very presence of sin, i.e. this is a complete and final sanctification.”

**8. How does Phil 2:13 clarify the means of sanctification?**

Ans pg 384 Thiessen clarifies that “there are two parties that have to do with man's sanctification, God and man,” but he and the Scripture makes it clear that Christ is the whole means of our sanctification via Phil 2:13 “For it is God which worketh in you both to will and to

do of his good pleasure.” Although there are two parties involved, it is clear He alone is the means of our sanctification.

### **Q&A From Chapter 33 Perseverance pg 385 - 391**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 385 - 391 ( r )

**1. How does Thiessen's chapter title and opening argument tarnish the argument of eternal security?**

Ans pg 385 Thiessen's title “Perseverance” and opening clause “The Scriptures teach that all who are by faith united to Christ, who have been justified by God's grace and regenerated by His Spirit, will never totally nor finally fall away from the state of grace, but certainly persevere therein to the end” leads one to believe that eternal security is attained by the saints perseverance rather than God's endowment of eternal life. The picture comes to mind of a saint trying to hold onto his faith and thus “endure to the end,” when in actuality it is God who gave him his eternal life and is holding the saint in his eternal hand. Perseverance is just the wrong word.

**2. How strange is it that Thiessen uses Isa 14:24 as a proof text for decrees, election and perseverance?**

Ans pg 385 When you consider how very badly Thiessen took Isa 14:24 out of context to establish that God decreed everything that happens,<sup>41</sup> it is unfortunate that it is his lead in

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<sup>41</sup> Isa 14:24 “The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.” is used by Thiessen with no consideration of its context, i.e. finishing the sentence God says “That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.” making this a very specific application and not a reference to an eternal infinite plan that Thiessen is seeking.

argument to prove the eternal security of the believer which he has misnomered the perseverance of the saints. He also here implies that Job 23:13 “But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.” has some bearing on eternal security. He seems to think mans perseverance is directly tied to God's decrees and God's mind being made up and unchangable. How very twisted this reformed theology gets when it holds first and foremost to the election of individuals for their salvation.

### **3. What are Thiessen's 4 proofs for the doctrine of perseverance?**

Ans pg 385 Thiessen's 4 proofs for the doctrine of perseverance are 1) The purposes of God, 2) the mediatorship of Christ, 3) God's continued ability to keep us, and lastly, finally, and as if leastly, 4) the nature of the change in the believer. In reality his last reason, the nature of the change in the believer, wherein he is given 'eternal life' and promised that he 'will never perish', is the only of the 4 that establishes the eternal security of the believer.

### **4. How does Thiessen allege the mediatorship of Christ provides proof of perseverance of the saints?**

Ans pg 386 Thiessen aptly uses Romans 5:8-10 to establish that God will continue what he started. “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”

### **5. In “The Reformed Doctrine of Predestination” what does Boettner call “perversity”, “error”, and “absurd”?**

Ans pg 387 In “The Reformed Doctrine of Predestination” Boettner calls one saying 'that God could NOT take a falling away Christian out of the world, “perversity” and that God would permit His children to defeat His love and fall away he calles “error”, and “absurd.”

**6. How does Boettner muck up the nature of the change in the believer with his leanings toward the dichotomy of man?**

Ans pg 388 The quickening Spirit that quickens our spirit ensures that we will NEVER die, but that doctrine gets mucked up when one believes that man is only material and imaterial, as in body and soul, with no spirit. Boettner says “Regeneration is a radical and supernatural change of the inner nature, through which the soul is made spiritually alive, and the new life which is implanted in immortal.”(pg 388) Reformed Theologians, like Thiessen and Boettner use the regeneration of man rather than the quickening of man and they never really address the spirit that is in man because of their errant doctrine of the dichotomy of man.

**7. What 4 objections to their doctrine of perseverance of the saints does Thiessen address?**

Ans pg 388-391 Thiessen addresses 4 objections to his doctrine of perseverance; 1) Perseverance induces laxness and indolence; 2) Perseverance robs man of his freedom; 3) That Scripture teaches the opposite of perseverance , and 4) that there are to many warnings about the act of falling away.

**8. Is it ironic that Thiessen defends perseverance from those contending for the free will of man?**

Ans pg 389 It is not really ironic that Thiessen defends his doctrine of perseverance from those contending for the free will of man. It is ironic that he cannot see how Bible believers use the



free will of man to reject his doctrine of election of individual souls, yet they do understand eternal security while holding to that free will of man.

## **Q&A From Chapter 34 The Means of Grace**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 392-399 (r )

**1. What are the two “institutions which God has ordained to be the ordinary channels of grace”?**

Ans pg 392 Thiessen says that the Word of God and prayer “indicate those institutions which God has ordained to be the ordinary channels of grace.”

**2. What is meant by “channels of grace”?**

Ans pg 392 By 'channels of grace' Thiessen, via Hodge, means “the supernatural influences of the Holy Spirit to the souls of men.”

**3. What 13 things are listed to characterize the Word of God and which one would you drop to make the count 12?**

Ans pg 392-393 The Word of God is a 1) Hammer, 2) a Critic (trying to imply 'discerner' from Heb 4:12 but they dared not use a King James Bible word), 3) a Mirror, 4) a Laver, 5) a Seed, 6) the Sun, 7) the Rain & Snow, 8) a Food of Milk or Bread or Strong Meat, 9) Honey, 10) Gold, 11) a Lamp, 12) a Sword, 13) a Fire. Of these 13 I would drop Sidney Collett's 2nd one 'A Critic', as it was an ill attempt to delve into Heb 4:12 through a ecumenical modernist's Bible and capture a Greek word 'kritikos' only used one time in the Holy Bible.

**4. What is the Word of God, this channel of grace, a 'Means To'?**

Ans pg 399-394 In Thiessen's coverage the Word of God is a means to Salvation and a means to Sanctification, but I hope and expect this was not meant to be an all inclusive list.

**5. Thiessen is trying to express the necessity of the breath of God on the spirit of man when he says “Though the Word has the 'requisite efficiency', the soul does not have the 'requisite susceptibility' until wrought upon by the Spirit of God”, what two ingredients are missing from his doctrine to word this dilemma.**

Ans pg 393-394 Reformed theologians, and especially Thiessen, have painted themselves into a corner when it comes to explaining how the Word of God is the means of salvation and sanctification. How can Job 32:8 “But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.” apply when they have denied that there is a spirit in man and they have limited the inspiration of God to some nonexistent original autographs? The gospel is the power of God unto salvation, from a babe Timothy knew “the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus” and we are born again “not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” Thiessen and Reformed Theologians have only dried ink and lost original autographs and do not have the living, i.e 'quick' Heb 4:12, inspired, i.e. 'breathing breath' 2Tim 3:16, Job 32:8, Scriptures. No spirit and no living breathing Scriptures forbids their explaining or ever understanding how the breath of God can move on the spirit of man. I feel pretty bad for Thiessen in this chapter, he has made a real conundrum.

**6. Prayer changes things. What are the 3 areas Thiessen tries to introduce about prayer and how does the second disembowel the other two?**

Ans pg 395-397 Prayer changes things and Thiessen, holding his doctrine of decrees, must contend that it does not. He covers the nature of prayer, the relation of prayer to providence, and the method and manner of prayer, but his coverage of the second area disembowels the other

two. He tries to hide his conundrum in God's foreknowledge with the argument that "God foreknew what each man would do in respect to prayer, and embraced that fact in His foreordination." So prayer does not change things for the Reformed Theologian.

**7. Prayer changes things and despite Thiessen's conundrum with his decrees of God what does he say of it in his introduction?**

And pg 395 Before Thiessen paints prayer as immaterial because of his doctrine of decrees, he points out that "No one can read the Bible without being impressed with the large place given to prayer in its pages."

**8. Prayer changes things. What does Thiessen list as the Scriptural method and manner of prayer?**

Ans pg 397-399 The Scriptural method and manner of prayer includes consideration of 1) the addressee in prayer, 2) the posture in prayer, 3) the time spent in prayer, 4) the place of prayer, 5) decorum in prayer and 6) the condition of the heart in prayer. All this is great consideration but a Reformed Theologian who thinks everything is all decreed out, and that individuals are chosen and elect for salvation before the foundation of the world, is the very last person you should go to to learn about prayer that changes things.

## **Detailed Chapter Outlines – TH503 Systematic Theology III**

### Part VI Soteriology

Chapter 21 The Purpose, Plan, and Method of God

Chapter 22 The Person of Christ: Historical Views and Pre-Incarnation State

Chapter 23 The Person of Christ: The Humiliation of Christ

Chapter 24 The Person of Christ: The Two Natures and the Character of Christ

Chapter 25 The Work of Christ: His Death – Importance and Misinterpretation

Chapter 26 The Work of Christ: The Work of Christ: His Death – Its True Meaning and Extent

Chapter 27 The Work of Christ: His Resurrection and Ascension

Chapter 28 Election and Vocation

Chapter 29 Conversion

Chapter 30 Justification and Regeneration

Chapter 31 Union With Christ and Adoption

Chapter 32 Sanctification

Chapter 33 Perseverance

Chapter 34 The Means of Grace

**Outlines of Chapter 21 The Purpose, Plan, and Method of God pg 275-282**

pg 275-282 (r 199-205)

I. The Purpose of God

A. In Human Nature

1. a knowledge of God,
2. and of Sin
3. and of a needed sacrifice

B. In the Scripture

1. the law
2. and the prophets.

II. The Plan of God

A. The Revelation of God's Plan

1. the means by which salvation is to be provided
2. the objectives that are to be realized
3. the persons that are to benefit by it
4. the conditions on which it is to be available, and
5. the agents and means by which it is to be applied.

B. The Outline of God's Plan

1. Thiessen must needs include one of the 5 Presbyterian TULIP points.
2. According to Thiessen's "Salvation was provided ... more particularly for the elect, those who will believe on Christ and walk in his way."

3. This aligns with the Presbyterian TULIP model's 3<sup>rd</sup> point of Limiting the atonement for only 'the elect' and not having it available to 'the whosoever will' as the Bible clearly implies.

### III. The Methods of God

#### A. Thiessen's threefold object of a preparation time for salvation is

1. to disclose to man the true nature of sin and the 'depth of depravity' to which he had fallen
2. to reveal mans powerlessness to save himself, and
3. to teach man that forgiveness and restoration are possible by substitutionary sacrifice.

#### B. In the Past: Thiessen, provides that the methods of God change and in the past there was an

1. Edinic Period, where the environment was most perfect, this aligns with C. I. Scofield's dispensation of innocence;
2. an Anti-Deluvian Period where conscience now became active, aligns with Scofield's dispensation of conscious;
3. a Post-Deluvian Period, wherein God asked Noah to institute human government, aligns with Scofield's 3<sup>rd</sup> dispensation of human government;
4. a Patriarchal period wherein God made a covenant with Abraham, which aligns with C. I. 's dispensation of Promise; and

5. a Period of Mosaic Law that Thiessen calls a covenant of works (taken directly from the old Reformed Covenant Theology) which aligns with Scofield's 5<sup>th</sup> dispensation of Law.
- C. In the Present :Thiessen then describes the present method of soteriology as the Church period,
1. (interestingly enough he avoids the use of the word grace, although the Covenant Theology leans on it heavily)
  2. this aligns with Scofield's 6<sup>th</sup> dispensation of Grace.
- D. In the Future: He then speaks of a future method in the Kingdom Period,
1. which aligns with the 7<sup>th</sup> and final dispensation of Scofield's notes, the Kingdom Age.
  2. Thus Thiessen seems to hold an interesting position striving to hold onto Reformed Theologies Calvinism, but departing from their Covenant Theology and embracing Dispensationalism

## **Outlines of Chapter 22 The Person of Christ: Historical Views and Pre-Incarnation State pg 283-288**

- I. The Historical Views
  - A. The Ebionites: are from 2<sup>nd</sup> century Jewish believers who retain Mosaic ceremonies and as Nazareans and Judaizers they both deny Christs divine nature thinking it incompatible with monotheism.
  - B. The Gnostics: deny the reality of Christ's human body (Docetae) or deny his real body was material, or consider that Jesus and Christ were distinct (Cerinthians)

- C. The Arians: are followers of Arius, an Alexandria Egypt presbyter of 280 AD, who opinioned that Christ was the first of created beings, through whom all other things are made, ... including time..
- D. The Apollinarians: denied the integrity of the human nature of Christ because of the difficulty in conceiving how two complete natures can be united in one life and consciousness.
- E. The Nestorians: follow Nestorius, Bishop of Constantinople, deny the real union of the divine and human natures in Christ, implying a twofold personality in Christ, making him simply indwelt by God. Nestorius was deposed and banished in 431 AD.
- F. The Eutychians: followers of Eutyches who considered Christ so deified that it was not of the same human nature as our. Opposite of Nestorians.
- G. The Orthodox View: "In one person Jesus Christ there are two natures, a human nature and a divine nature, each in its completeness and integrity and these two natures are organically and indissolubly united, yet so that no third nature is formed thereby. ... Orthodox doctrine forbids us either to divide the person or to confound the natures."

## II. The Pre-Incarnate Christ

- A. In the eternal past Christ was with God, and indeed he was God, and
- B. the term 'the Angel of Jehovah' "seems in the Old Testament with hardly more than a single exception, (Hag 1:13) to designate the pre-incarnate Logos, whose manifestation in angelic or human form foreshadowed His final coming in the flesh."



- C. Sixteen of these references are Gen 16:7-14, 22:11-18, 31:11,13, Exod 3:2-5, 14:19, 1Cor 10:4, Num 22:22-35, Jud 6:11-23, 13:2-25, 1Chron 21:15,18, 1Kings 19:5-7, 9-18, 2Kings 19:35, Zech 1:11, 3:1.

### **Outlines of Chapter 23 The Person of Christ: The Humiliation of Christ pg289-298**

- I. The Reason for the Incarnation
  - A. To Confirm God's Promises
  - B. To Reveal the Father
  - C. To Become a Faithful High Priest
  - D. To Put Away Sin
  - E. To Destroy the Works of the Devil
  - F. To Give Us an Example of Holy Life
  - G. To prepare for the Second Advent
- II. The Nature of the Incarnation
  - A. He Emptied Himself
  - B. He was Made in the Likeness of Men

### **Outlines of Chapter 24 The Person of Christ: The Two Natures and the Character of Christ pg 299-311**

- I. The Humanity of Christ
  - A. He Had a Human Birth
  - B. He Had a Human Development
  - C. He Had the Essential Elements of Human Nature
  - D. He Had Human Names

E. He Had the Sinless Infirmities of Human Nature

F. He is Repeatedly Called a “Man”

## II. The Deity of Christ

### III. The Two Natures in Christ

A. The Proof of Their Union

B. The Nature of Their Union

1. It is not Theanthropic

2. It is Personal

3. It included Human and Divine Qualities and Acts.

4. It Insures the Constant Presence of Both Humanity and Deity.

### IV. The Character of Christ

A. He was Absolutely Holy

B. He had Genuine Love

C. He was Truly Humble

D. He was Thoroughly Meek

E. He was Perfectly Balanced

F. He lived a Life of Prayer

G. He was an Incessant Worker

## **Outlines of Chapter 25 The Work of Christ: His Death – Importance and Misinterpretation pg 312-320**

I. The Importance of the Death of Christ pg 312

A. It is Foretold in the Old Testament

B. It is Prominent in the New Testament

- C. It is the Chief Purpose of the Incarnation
- D. It is the Fundamental Theme of the Gospel
- E. It is Essential to Christianity
- F. It is Essential to Our Salvation
- G. It is of Supreme Interest in Heaven

II. Misinterpretations of the Death of Christ pg 315

- A. The Accident Theory
- B. The Martyr Theory
- C. The Moral Influence Theory
- D. The Governmental Theory
- E. The Commercial Theory

**Outlines of Chapter 26 The Work of Christ: The Work of Christ: His Death – Its True Meaning and Extent pg 321-330**

I. The Meaning of Christ's Death pg321

- A. It is Vicarious
- B. It is Satisfaction
  - 1. It Satisfies the Justice of God.
  - 2. It Satisfies the Law of God.
  - 3. It is Involved in Atonement.
  - 4. It is Involved in Propitiation.
  - 5. It is Involved in Reconciliation.
- C. It is a Ransom

II. The Extent of Christ's Death pg329

- A. Christ Died for the Elect
- B. Christ Died for the Whole World

**Outlines of Chapter 27 The Work of Christ: His Resurrection and Ascension pg 331-340**

I. The Resurrection of Christ pg 331

A. The Importance of Christ's Resurrection

- 1. It is the Fundamental Doctrine of Christianity.
- 2. It has an Important Part in the Application of Salvation.
- 3. It is Important as a Polemic for Miracles.

B. The Nature of Christ's Resurrection

- 1. It Was an Actual Resurrection.
- 2. It Was a Bodily Resurrection.
- 3. It Was a Unique Resurrection.

C. The Credibility of Christ's Resurrection

- 1. The Argument from Testimony.
- 2. The Argument from Cause and Effect.
  - a) The Empty Tomb
  - b) The Lord's Day
  - c) The Christian Church

D. The Results of Christ's Resurrection

- 1. It Attests Christ's Deity.

2. It Assures of the Acceptance of Christ's Work.
3. It Has Made Christ Our High Priest.
4. It Provided for Many Additional Blessings.

## II. The Ascension of Christ pg 338

- A. The Scriptures Teach the Ascension of Christ
- B. Objections to the Ascension of Christ

## III. The Exaltation of Christ

### A. Things Embraced in the Exaltation of Christ

1. He was Crowned with Glory and Honor.
2. His Receiving a Name That is Above Every Name.
3. His Enthronement at the Right Hand of the Father
4. His Appointment as Head of the Body, the Church
5. He serves it as High Priest.
6. Indeed All Things Have Been Put Under His Feet.

### B. Results of the Ascension and Exaltation of Christ

1. He is now not merely in Heaven but present everywhere
2. He has led captivity captive.
3. He has entered upon his His priestly ministry in heaven..
4. He has bestowed spiritual gifts upon His own.
5. He has poured out His Spirit upon His people.

## **Outlines of Chapter 28 Election and Vocation pg 343-351**

### I. The Doctrine of Election

#### A. The Definition of Election

1. Election and Foreknowledge
2. Election and Predestination

#### B. The Proof of This View of Election

1. Because Election is Based on Foreknowledge
2. Because Christ died for All Men
3. Because of the Justice of God
4. Because It Inspires Missionary Activity

#### C. Objections to This View of Election

##### 1. The Simpler Objections

- a) Certain men have been given to Christ
- b) Except the Father Draw him
- c) God works both to will and to do
- d) God chose Jacob rather than Esau

##### 2. The More Difficult Objections

- a) As many as were ordained to eternal life believed
- b) Salvation originating in the choice of God and all of grace
- c) Repentance and Faith are the gift of God
- d) IF Predestination is not unconditional and complete then God's whole plan is suspect

### II. The Doctrine of Vocation

- A. The Persons Called
- B. The Object of the Call
- C. The Means of the Call
  - 1. He calls through the Word directly
  - 2. He calls by His Spirit
  - 3. He calls through His Servents
  - 4. He calls by Providential Dealings

### **Outlines of Chapter 29 Conversion pg 352-361**

- I. The Element of Repentance
  - A. The Importance of Repentance
  - B. The Meaning of Repentance
    - 1. The Intellectual Element
    - 2. The Emotional Element
    - 3. The Volitional Element
  - C. The Means of Repentance
- II. The Element of Faith
  - A. The Importance of Faith
  - B. The Meaning of Faith
    - 1. The Intellectual Element
    - 2. The Emotional Element
    - 3. The Voluntary Element

C. The Source of Faith

1. The Divine Side
2. The Human Side

D. The Results of Faith

1. Assurance
2. Good Works

**Outlines of Chapter 30 Justification and Regeneration pg 362-369**

I. The Doctrine of Justification pg 362

A. The Definition of Justification

1. The Remission of the Penalty
2. The Restoration to Favor
3. The Imputation of Righteousness

B. The Method of Justification

1. It is Not by Works of the Law
2. It is by the Grace of God
3. It is by the Blood of Christ.
4. It is by Faith

C. The Result of Justification

1. There is the remission of the penalty
2. There is the restoration to God's favor
3. There is the imputation of Christ's righteousness



4. There is heirship
5. There is being filled with the fruits of grace
6. Saved from wrath
7. Assured glorification

## II. The Doctrine of Regeneration

### A. The Meaning of Regeneration

### B. The Necessity of Regeneration

### C. The Means of Regeneration

1. The will of God
2. The Death and Resurrection of Christ
3. The Word of God
4. The Ministers of the Word
5. The Holy Spirit

### D. The Results of Regeneration

1. Overcomes temptation
2. Different attitude
3. Certain Privileges
  - a) Supply of needs
  - b) revelation of the Fathers will
  - c) of Keeping
4. Heir of God and Jointheir with Jesus Christ

## **Outlines of Chapter 31 Union With Christ and Adoption pg 370-374**

### I. The Believer's Union with Christ

#### A. The Nature of This Union

1. The Scriptural representations
  - a) Believer is IN Christ
  - b) Christ is IN Believer
  - c) Christ and the Father is IN the Believer
  - d) Believer is partaking in Christ
  - e) Believer is partaker of the divine nature
  - f) Believer is one spirit with the Lord
2. The Negative Side: what the union is not.
3. The Positive Side: what this union is.
  - a) It is as spiritual union
  - b) It is a vital union
  - c) It is a complete union
  - d) It is an inscrutable union
  - e) It is a dissoluble

#### B. The Method of This Union

#### C. The Consequences of This Union

1. Eternal Security
2. Fruitfulness
3. Endowment for service

### II. The Believer's Adoption

- A. The Definition of Adoption
- B. The Time of Adoption
  - 1. An act in eternity past
  - 2. At the time of believers accepting
  - 3. Fully realized at coming of Christ
- C. The Results of Adoption

### **Outlines of Chapter 32 Sanctification pg 377-384**

- I. The Definition of Sanctification
  - A. Separation to God
  - B. Imputation of Christ as Our Holiness
  - C. Purification from Moral Evil
  - D. Conformation of the Image of Christ
- II. The Time of Sanctification
  - A. The Initial Act of Sanctification
  - B. The Process of Sanctification
  - C. Complete and Final Sanctification
- III. The Means of Sanctification

### **Outlines of Chapter 33 Perseverance pg 385-391**

- I. Proof of the Doctrine
  - A. The Purpose of God

- B. The Mediatorship of Christ
- C. God's Continued Ability to Keep Us
- D. The Nature of the Change in the Believer

II. Objections to the Doctrine

- A. That It Induces Laxness and Indolence
  - 1. Laxness in Conduct
  - 2. Indolence in Service
- B. That It Robs Man of His Freedom
- C. That the Scriptures Teach the Contrary
- D. That There are Many Warnings

**Outlines of Chapter 34 The Means of Grace pg 392-399**

I. The Word of God pg 392

- A. It is a Means of Salvation
- B. It is a Means of Sanctification

II. Prayer

- A. The Nature of Prayer
- B. The Relation of Prayer to Providence
- C. The Method and Manner of Prayer
  - 1. The Addressee in Prayer
  - 2. The Posture in Prayer
  - 3. The Time of Prayer

4. The Place of Prayer
5. Decorum in Prayer
6. The Condition of the Heart

## Appendix WHAT IS COVENANT THEOLOGY

J. Ligon Duncan

Covenant theology is the Gospel set in the context of God's eternal plan of communion with his people, and its historical outworking in the covenants of works and grace (as well as in the various progressive stages of the covenant of grace). Covenant theology explains the meaning of the death of Christ in light of the fullness of the biblical teaching on the divine covenants, undergirds our understanding of the nature and use of the sacraments, and provides the fullest possible explanation of the grounds of our assurance.

To put it another way, Covenant theology is the Bible's way of explaining and deepening our understanding of: (1) the atonement [the meaning of the death of Christ]; (2) assurance [the basis of our confidence of communion with God and enjoyment of his promises]; (3) the sacraments [signs and seals of God's covenant promises — what they are and how they work]; and (4) the continuity of redemptive history [the unified plan of God's salvation]. Covenant theology is also an hermeneutic, an approach to understanding the Scripture — an approach that attempts to biblically explain the unity of biblical revelation.

When Jesus wanted to explain the significance of His death to His disciples, He went to the doctrine of the covenants (see Matthew 26, Mark 14, Luke 22, 1 Corinthians 11). When God wanted to assure Abraham of the certainty of His word of promise, He went to the covenant (Genesis 12, 15, and 17). When God wanted to set apart His people, ingrain His work in their minds, tangibly reveal Himself in love and mercy, and confirm their future inheritance, He gave the covenant signs (Genesis 17, Exodus 12, 17, and 31, Matthew 28, Acts 2, Luke 22). When Luke wanted to show early Christians that Jesus' life and ministry were the fulfillment of God's ancient purposes for His chosen people, he went to the covenants and quoted Zacharias' prophecy which shows that believers in the very earliest days of 'the Jesus movement' understood Jesus and His messianic work as a fulfillment (not a 'Plan B') of God's covenant with Abraham (Luke 1:72-73). When the Psalmist and the author of Hebrews want to show how God's redemptive plan is ordered and on what basis it unfolds in history, they went to the covenants (see Psalm 78, 89, Hebrews 6-10).

Covenant theology is not a response to dispensationalism. It existed long before the rudiments of classical dispensationalism were brought together in the nineteenth century. Covenant theology is not an excuse for baptizing children, nor merely a convention to justify a particular approach to the sacraments (modern paedocommunionism and baptismal regenerationism). Covenant theology is not sectarian, but an ecumenical Reformed approach to understanding the Bible, developed in the wake of the magisterial Reformation, but with roots stretching back to the earliest days of catholic Christianity and historically appreciated in all the various branches of the Reformed community (Baptist, Congregationalist, Independent, Presbyterian, Anglican, and Reformed). Covenant theology cannot be reduced to serving merely as the justification for some particular view of children in the covenant (covenant successionism), or for a certain kind of eschatology, or for a specific philosophy of education (whether it be homeschooling or Christian schools or classical schools). Covenant theology is bigger than that. It is more important than that.

"The doctrine of the covenant lies at the root of all true theology. It has been said that he who well understands the distinction between the covenant of works and the covenant of grace, is a master of divinity. I am persuaded that most of the mistakes which men make concerning the doctrines of Scripture, are based upon fundamental errors with regard to the covenant of law and of grace. May God grant us now the power to instruct, and you the grace to receive instruction on this vital subject." Who said this? C.H. Spurgeon — the great English Baptist preacher! Certainly a man beyond our suspicion of secretly purveying a Presbyterian view of the sacraments to the unsuspecting evangelical masses.

Covenant theology flows from the trinitarian life and work of God. God's covenant communion with us is modeled on and a reflection of the intra-trinitarian relationships. The shared life, the fellowship of the persons of the Holy Trinity, what theologians call *perichoresis* or *circumincessio*, is the archetype of the relationship the gracious covenant God shares with His elect and redeemed people. God's commitments in the eternal covenant of redemptive find space-time realization in the covenant of grace.

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from <http://www.fpcjackson.org/resources/apologetics/> accessed 20 Oct 2010

## Appendix COVENANT THEOLOGY

From [http://www.theopedia.com/Covenant\\_theology](http://www.theopedia.com/Covenant_theology)

Covenant Theology (or Federal theology) is a prominent feature in Protestant theology, especially in the Presbyterian and Reformed churches, and a similar form is found in Methodism and Reformed Baptist churches. This article primarily concerns Covenant Theology as held by the Presbyterian and Reformed churches, which use the covenant concept as an organizing principle for Christian theology and view the history of redemption under the framework of three overarching theological covenants: the Covenant of Redemption, the Covenant of Works, and the Covenant of Grace. These three are called "theological covenants" because although not explicitly presented as covenants, they are, according to covenant theologians, implicit in the Bible.

In brief, Covenant Theology teaches that God has established two great covenants with mankind and a covenant within the Godhead to deal with how the other two relate. The first covenant in logical order, usually called the Covenant of Redemption, is the agreement within the Godhead that the Father would appoint his son Jesus to give up his life for mankind and that Jesus would do so (cf. Titus 1:1-3).

The second, called the Covenant of Works, was made in the Garden of Eden between God and Adam and promised life for obedience and death for disobedience. Adam disobeyed God and broke the covenant, and so the third covenant was made between God and all of mankind, who also fell with Adam according to Romans 5:12-21.

This third covenant, the Covenant of Grace, promised eternal blessing for belief in Christ and obedience to God's word. It is thus seen as the basis for all biblical covenants that God made individually with Noah, Abraham, and David, nationally with O.T. Israel as a people, and universally with man in the New Covenant. These individual covenants are called the "biblical covenants" because they are explicitly described as such in the Bible.

Covenant theology as a refinement of Reformed theology is evident among early Scottish theologians. For example, see *The Theology and Theologians of Scotland, Chiefly of the Seventeenth and Eighteenth Centuries* (1872) passage: "The old theology of Scotland might be emphatically described as a covenant theology."

From [http://www.theopedia.com/Covenant\\_theology](http://www.theopedia.com/Covenant_theology)



## **Appendix REPLACEMENT THEOLOGY**

from [http://www.theopedia.com/Replacement\\_theology](http://www.theopedia.com/Replacement_theology)

Replacement Theology or Supersessionism is the traditional Christian belief that Christianity is the fulfillment of Biblical Judaism, and therefore that Jews who deny that Jesus is the Jewish Messiah fall short of their calling as God's Chosen people.

Supersessionism, in its more radical form, maintains that the Jews are no longer considered to be God's Chosen people in any sense. This understanding is generally termed "replacement theology."

The traditional form of supersessionism does not theorize a replacement; instead it argues that Israel has been superseded only in the sense that the Church has been entrusted with the fulfillment of the promises of which Jewish Israel is the trustee. This belief has served not only as the explanation for why believers in Christ should not become Jews, but is also the reason that Jews are not exempted by the Christian churches, from the call of the Gospel to believe in Jesus Christ for salvation from sin and from the penalties due to sin.

In recent times, the doctrine of supersessionism has been blamed for mistreatment of the Jews in the past. Some liberal Protestant groups have therefore formally renounced supersessionism, affirming that Jews and other non-Christians have a valid way to find God within their own faith, which breaks from historic Protestant teaching. Dispensationalism affirms that salvation is only through faith in Christ, and that Jews fall short of obtaining the kingdom of the promised Messiah, unless they are converted to Christianity. However, in their view, a future mass conversion will result in the restoration of the nation Israel prior to the Millennium, apart from the church dispensation. This anticipation of a future role for the ethnic and geo-political nation of Israel in the plan of God, apart from the Church, is what is meant by some dispensationalists who style themselves as rejectors of "supersessionism" or "replacement theology", and thus they are using the terms in a way that is distinctive to their expectation of future events.

from [http://www.theopedia.com/Replacement\\_theology](http://www.theopedia.com/Replacement_theology) accessed 20 Oct 2010

## Appendix Covenant Theology Versus Dispensationalism

### A Matter of Law Versus Grace

By Bob Nyberg

Volumes have been written explaining the teachings of both covenant theology and dispensationalism. This brief paper is not intended to define these systems of interpretation. In fact, it's assumed that the reader already understands the basic tenets of dispensationalism. The purpose of this paper is to demonstrate that covenant theology places the believer under Old Testament law.

#### A Bit of History

In order to understand the development of covenant theology, we need to take a brief look at church history.

Some covenant theologians would have us believe that their belief system was that of the founding fathers of the early church. They try to make a case that dispensationalism is a mere infant when compared to the grand old scheme of covenant theology. However, the truth of the matter is that systematized covenant theology is actually of recent origin. Cornelius Van Til, a covenant theologian, admits, "the idea of covenant theology has only in modern times been broadly conceived." Louis Berkhof, another covenant theologian, wrote, "In the early Church Fathers the covenant idea is not found at all." Dr. Ryrie points out:

It [covenant theology] was not the expressed doctrine of the early church. It was never taught by church leaders in the Middle Ages. It was not even mentioned by the primary leaders of the Reformation. Indeed, covenant theology as a system is only a little older than dispensationalism. That does not mean it is not biblical, but it does dispel the notion that covenant theology has been throughout all church history the ancient guardian of the truth that is only recently being sniped at by dispensationalism.

Covenant theology does not appear in the writings of Luther, Zwingli, Calvin, or Melancthon... There were no references to covenant theology in any of the great confessions of faith until the Westminster Confession in 1647, and even then covenant theology was not as fully developed as it was later by Reformed theologians. The covenant (or federal) theory arose sporadically and apparently independently late in the sixteenth century.

Yet having said all this, much of the erroneous teachings of covenant theology can find its roots centuries earlier.

For the first three centuries the predominant belief of the early church was that Jesus Christ would literally return to the earth to reign for a thousand years. A number of historians have documented this belief of the early church Fathers. The evidence is indisputable. However, around 170 A.D. certain factors began to undermine the belief of Christ's literal return to establish a physical earthly kingdom.

The book of Revelation written by the Apostle John ends with the Lord Jesus declaring, "Behold, I come quickly (20:20)". About a hundred years had passed and this promise had yet to be fulfilled. Obviously, something was wrong! Some church leaders in Asia Minor decided to reject the book of Revelation from the canon of scripture. They may have reasoned that this supposed declaration by Jesus must somehow be false. In actuality there were a number of factors that influenced them in their decision to reject Revelation from the canon of scripture:

- o A certain group of Christians had taken their premillennial beliefs to an unhealthy extreme. Therefore anyone who believed that Jesus would return to establish a literal kingdom upon earth was viewed with suspicion.

- o Many early Christians taught that Christ would soon return and crush the Roman power that was ruling the empire. Some of the leaders of the early church felt that it would be better to sacrifice their premillennial belief rather than face more intense persecution.

- o There was also a strong anti-Semitic spirit in the eastern church. The thought of Christ regathering Israel to their land was an abomination to them.

- o A new method of Biblical interpretation known as Alexandrian theology greatly changed the view of scripture. Origen (185-254) and other scholars in Alexandria developed a system of Biblical interpretation based on allegory. Origen and his contemporaries were greatly influenced by pagan Greek philosophy. They tried to integrate this into their theology. According to Greek philosophy all physical matter was inherently evil. Therefore the idea of a literal earthy, millennium with physical blessings could only be erroneous. This allegorical or spiritualizing method of interpretation allowed these theologians to read almost any meaning they desired into the Bible. Thus they were able to do away with a literal return of Christ to establish a physical earthly millennial kingdom.

All of these factors set the stage for the rejection of premillennialism. In the early days of his Christian faith Augustine (354-430) was premillennial. However, through time he abandoned the idea of a literal return of Christ to establish a physical kingdom on earth. He used this new allegorical method of interpretation to explain away the

literal return of Christ and thus amillennialism was born. In his book, *The City of God*, Augustine taught that the Universal Church is the Messianic Kingdom and that the millennium began with Christ's first coming. When the church lost the hope of the imminent return of Christ it plunged headlong into the dark ages. The seeds of false interpretation bore fruit giving rise to Roman Catholicism and a works-based religion. Augustine's amillennial teaching continued to be the standard view of organized Christendom until the 17th century. Occasionally premillennial groups challenged that doctrine through out the dark ages, but they were a small voice compared to the powerful Roman Catholic church.

On October 31, 1517 Martin Luther nailed his Ninety-five Theses on the door of the Castle Church in Wittenberg. One of the primary factors that caused him to break away from the Roman Catholic Church was his understanding of *Sola Fide*—the doctrine that man is justified by faith alone without works. Through Luther and the reformers, God restored the doctrine of salvation by grace back to His true church. The reformers understood grace in regard to salvation, but for Christian living they fell into the Galatian error of works. They knew that they couldn't keep the law in order to gain salvation, but the law became the rule for living the Christian life. Little did they realize that sanctification is also by grace.

When the reformers broke away from the Roman Catholic church, they carried a lot of baggage with them. Amillennialism was one such fetter that kept the church in bondage to the law.

You might be wondering, "how does a doctrine about the 'end times' affect the teaching of law and grace?" That's a good question. Augustine and his contemporaries faced a dilemma. It had been years since the Lord Jesus had said, "behold I come quickly." By doing away with the literal return of Christ for His church, Augustine no doubt felt that he was helping God out. After all, if there was no literal return of Christ and no literal millennium, then Christ could be reigning over His spiritual kingdom up in heaven. The literal promises given to Israel in the Old Testament could be spiritually applied to the church. However, applying those promises to the church came at a tremendously high cost. Attached to the promises given to Israel was also the Old Testament law. If the church is "spiritual Israel" then she must also keep the law—if not for salvation, then at least for Christian living.

Anytime man decides to help God out, he just makes trouble for himself. A good illustration of this is found in the account of Chronicles. When king David decided to bring the ark of the covenant back to Jerusalem he put it on an ox-drawn cart. But in the law God specifically told Israel that priests were to carry the ark on poles. In 1 Chronicles 13:9-10 we read, "And when they came unto the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God." Uzza paid dearly for trying to help God out. His intentions may have been good, but the results of his efforts were devastating.

Proverbs gives us some very sobering advice about tampering with the Word of God: "Add thou not unto his words, lest he reprove thee, and thou be found a liar [Prov 30:6]." Concerning the book of Revelation, the Lord Jesus Himself said, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and [from] the things which are written in this book [Rev 22:18-19]." In all of these warnings, nothing is said about those who would distort God's Word through allegorical interpretation. Augustine's intentions may have been noble when he tried to help God out. He may have felt that amillennialism could help to explain Jesus' statement in Revelation about His soon return, but the results of Augustine's efforts were devastating.

Throughout the Old Testament many so-called religious leaders opposed God's true prophets. Jeremiah predicted Judah's demise if she kept rebelling against the Lord. The religious elite of that day claimed that he was a traitor. They threw him into a cistern and left him there to die. False prophets opposed Jeremiah's predictions and the result was the Babylonian captivity. These false prophets didn't learn anything from this captivity. They continued to tamper with God's Word which ultimately resulted in 400 years of silence—the Old Testament equivalent of the dark ages.

I'm not equating Augustine with the false prophets of Jeremiah's day. Those false prophets knowingly distorted and opposed God's Word. I don't think that Augustine intentionally tried to distort God's Word. His intentions were noble. Like Uzza, he simply tried to give God a helping hand. Under the dispensation of the law, Uzza lost his life for his noble attempt. But Augustine lived in the dispensation of grace. He did not pay for his noble attempts with loss of life. Never-the-less, the church has paid dearly for Augustine's attempt to steady the solid foundation of Scripture. Just as Israel received her just rewards—400 years of silence—so too the church plunged head-long into the dark ages following Augustine's misguided efforts.

Israel's 400 silent years ended with the bright hope of the birth of Messiah and the promised Messianic Kingdom. But that hope soon dwindled with Israel's rejection of Messiah. The promise of the Messianic Kingdom was put on hold until Israel would be ready to accept her Messiah.

So too, the dark ages ended with the bright hope of the reformation and the rediscovered truth of salvation by grace. But that bright hope was tarnished by the snares of legalism that kept the reformers in bondage. When Martin Luther stepped away from the Roman Catholic church he drug with him the ball and chain of amillennialism's law-based teachings. The Lutheran, Reformed, and Anglican reformers rejected premillennialism as being merely "Jewish opinions." They continued to maintain the amillennial view which the Roman Catholic church had adopted from Augustine. J.B. Stoney notes that:

In the Reformation there was, through grace, a great deliverance. The ground-work of Christianity was recovered; namely, justification by faith. But though this was recovered, it was not maintained that the old man was crucified on the Cross, and hence they only refused the exaction of popery, but considered the flesh as still before God. Refusing the exaction was right; but the retention of that on which the exaction could be made, the old man, was and is the weakness of the Reformation.

Miles Stanford also observes that:

The Lutheran Church is an example of ... little birth truth and no growth truth, resulting in legalism, lack of eternal security, and even a charismatic element as well as liberalism. In general, the Reformation-oriented Reformed Churches, with birth truth but little or no growth truth, also reflect this imbalance in their unscriptural application of "the law as the rule of life" for the believer.

Dr. William R. Newell pretty well sums it up when he wrote:

Almost all the theology of the various 'creeds of Christendom' date back to the Reformation, which went triumphantly to the end of Romans Five, and, so far as theological development or presentation of truth was concerned, stopped there.

The reformation brought back the truth of salvation by grace, but reverted to the law for living the Christian life. This law-grace paradox continued to plague the church until John Nelson Darby and his contemporaries came on the scene in the early 1800's. Darby adopted the literal, historical-grammatical method of Bible interpretation. As Darby studied God's Word in this light, the distinction between Israel and the church seemed to leap off the pages of Scripture before his eyes. He and his contemporaries took the truths of dispensationalism and put them into a more systematized form. God used this to restore to the church not only the imminent, premillennial return of Christ, but also the teachings of grace for living the Christian life.

During the time period between Luther and Darby, covenant theology came into being. Unfortunately, it reflected the "law-based" doctrine of Amillennialism.

Covenant theology was introduced to America primarily through the Puritans. Dispensational theology came to America primarily through Brethren teachers such as Darby and his contemporaries.

Covenant Theology and the Law

Dr. Renald Showers defines covenant theology "as a system... which attempts to develop the Bible's philosophy of history on the basis of two or three covenants. It represents the whole of Scripture and history as being covered by two or three covenants." Dr. Ryrie says:

Formal definitions of covenant theology are not easy to find even in the writings of covenant theologians. Most of the statements that pass for definitions are in fact descriptions or characterizations of the system. The article in Bakers Dictionary of Theology comes close to a definition when it says that covenant theology is distinguished by "the place it gives to the covenants" because it "represents the whole of Scripture as being covered by covenants: (1) the covenant of works, and (2) the covenant of grace." This is an accurate description of the covenant system. Covenant theology is a system of theology based on the two covenants of works and grace as governing categories for the understanding of the entire Bible.

In covenant theology the covenant of works is said to be an agreement between God and Adam promising life to Adam for perfect obedience and including death as the penalty for failure. But Adam sinned and thus mankind failed to meet the requirements of the covenant of works. Therefore, a second covenant, the covenant of grace, was brought into operation. Louis Berkhof defines it as "that gracious agreement between the offended God and the offending but elect sinner, in which God promises salvation through faith in Christ, and the sinner accepts this believingly, promising a life of faith and obedience."

Some Reformed theologians have introduced a third covenant, the covenant of redemption. It was made in eternity past and became the basis for the covenant of grace, just described, between God and the elect. This covenant of

redemption is supposed to be "the agreement between the Father, giving the Son as Head and Redeemer of the elect, and the Son, voluntarily taking the place of those whom the Father had given him." These two or three covenants become the core and bases of operation for covenant theology in its interpretation of the Scriptures.

Without trying to explain all the details of covenant theology I will simply say that it has many problems:

- o It begins by assuming two (or three) covenants that are never mentioned in Scripture.
- o It tries to unify scripture by saying that Biblical distinctions are merely different phases of the same Covenant of Grace. For example, Berkoff insists that the Mosaic Covenant is essentially the same as the Abrahamic Covenant. Yet, the apostle Paul asserts the distinctiveness of these two covenants in Galatians 3:18. Even a cursory reading of these two covenants reveals that the Abrahamic Covenant was unconditional whereas the Mosaic Covenant had many conditions attached.
- o It denies the distinctiveness of the gospel of grace and the gospel of the kingdom.
- o It denies the distinction between Israel and the Church.
- o It uses a double standard with regard to interpretation of Scripture. Covenant theologians use the historical-grammatical method of interpretation, except for passages concerning future events. When dealing with passages regarding the future of Israel or the kingdom of God they revert to Augustine's allegorical or spiritualizing method of interpretation.
- o It places the believer under the law.

This last point, in my opinion, is probably the most devastating blow against Christian doctrine and practice. The Galatian error of law and works has plagued the church from its very beginning. Covenant theology has only served to promote this error.

Previously, we noted that the Westminster Confession and the Puritans were two of the primary tools that advance covenant theology. Let's take a look at what one Puritan theologian had to say with regard to the Westminster Confession. Dr. R.L. Dabney [1820-1898], a well-known Southern Presbyterian [Covenant] theologian, brought out the difference between the Puritan's Westminster Standards, and the grace-stand of Luther and Calvin.

The cause of this error [the teaching of assurance of salvation] is no doubt that doctrine concerning faith which the first Reformers, as Luther and Calvin, were led to adopt from their opposition to the hateful and tyrannical teachings of Rome. These noble Reformers... asserted that the assurance of hope is of the essence of saving faith. Thus says Calvin in his Commentary on Romans, "My faith is a divine and scriptural belief that God has pardoned me and accepted me."

Calvin requires everyone to say, in substance, I believe fully that Christ has saved me. Amidst all Calvin's verbal variations, this is always his meaning; for he is consistent in his error... for as sure as truth is in history, Luther and Calvin did fall into this error, which the Reformed churches, led by the Westminster Confession of Faith, have since corrected. (Discussions of Robert L. Dabney, Vol. I, pp. 215-16)

According to Reformed, Puritan, covenant theology the idea of telling believers that they can know for sure they are saved is a grievous error. The covenant view of assurance is diametrically opposed to what Luther and Calvin taught. Can you know for sure that you are saved? Not according to Dabney, and his covenant friends. The end result is a gospel of works with NO assurance of salvation.

Yes, doctrine in one area will surely affect doctrine in all other areas. When you start mingling Israel and the Church you open yourself up to all kinds of errors. On the surface it might not seem like one's view of future events is important, but when you see the trouble it leads to, I'm inclined to think that it behooves us to avoid the "slough of covenant despond!"

#### Dispensational Theology and the Law

The traditional view of dispensational theology kept Israel separate from the church. It kept the law separate from grace. Yet, in recent years that distinction has become blurred. Small cracks were seen in the dispensational dike about 30 to 40 years ago. Walter C. Kaiser Jr., a non-dispensational theologian, observed:

Somewhere in the decade of the 1960s, one of the most significant developments in dispensationalism took place. It happened so quietly, but so swiftly, that it is difficult to document, even to this day. This is what changed the whole course of dispensationalism: the view that there were two new covenants, one for Israel and one for the church, was decisively dropped. The implications of such a move are enormous, as the events that followed duly testified.

The new covenant was made with "the house of Israel and the house of Judah," yet the church was obviously enjoying the benefits of this same covenant. They drank the "blood of the covenant" in the Lord's Supper, and they had "ministers of the new covenant."

But when Israel and the church were viewed as sharing one and the same covenant, the possibilities for major rapprochement between covenant theology and dispensationalism became immediately obvious. Moreover, that one factor ended the major roadblock in a key hermeneutical rule that dispensationalism had repeatedly stressed in the past: keep Israel's mail separate from the mail that was written for the church. Thus, 2 Chronicles 7:14 ("If my people, which are called by my name, shall humble themselves..."), for example, did not need to be restricted, as had been taught, solely to Israel but could now be addressed to the whole church. On the same bases, the Sermon on the Mount was released from its future kingdom setting for use by the whole body of Christ now.

Today those cracks have turned into a virtual flood as a new brand of dispensational theology has come on the scene. Progressive dispensationalism (which is really regressive in nature) has continued to blur these Biblical distinctions even more. This new brand of dispensationalism is really a compromise between dispensational and covenant theology.

Within the dispensational ranks we have men like John MacArthur who claims to be a dispensationalist. On the one hand he says:

Dispensationalism is a fundamentally correct system of understanding God's program through the ages. Its chief element is a recognition that God's plan for Israel is not superseded by or swallowed up in His program for the church... And in that regard, I consider myself a traditional premillennial dispensationalist.

But on the other hand he states:

There is a tendency, however, for dispensationalists to get carried away with compartmentalizing truth to the point that they can make unbiblical distinctions. An almost obsessive desire to categorize everything neatly has led various dispensationalist interpreters to hard lines not only between the church and Israel, but also between salvation and discipleship, the church and the kingdom, Christ's preaching and the apostolic message, faith and repentance, and the age of law and the age of grace. The age of law/age of grace division in particular has wreaked havoc on dispensationalist theology and contributed to confusion about the doctrine of salvation.

It's no wonder that Dr. MacArthur advocates the works oriented gospel known as Lordship Salvation. He refuses to recognize the difference between the gospel of the kingdom and the gospel of grace. He blurs the distinctions between Israel and the church... between law and grace... between discipleship and salvation. As you read through the writings of Dr. MacArthur, you will see that the majority of authors he quotes are Puritan, Covenant, Reformed theologians. His theology has definitely been tainted by the law. Dr. Newell rightly observed:

It is a harmful perversion of the truth of God to teach (as did the Puritan theologians) that while we are not to keep the law as a means of salvation, we are under it as a 'rule of life.' Let a Christian only confess, 'I am under the law,' and straightway Moses fastens his yoke upon him, despite all his protests that the law has lost its power. Men have to be delivered from the whole legal principle, from the entire sphere where law reigns, ere true liberty can be found.

There are numerous doctrines and practices that are eroding the foundations of dispensational theology. Men such as Dr. MacArthur and Dr. Charles Stanley would lead us to believe that as Christians we have no sin nature. They tell us that our problem lies in the fact we have residual bad habits that are left over from when we were sinners. By ignoring the sin nature in us, they are merely putting a "Band-Aid" over the real problem. They deal with symptoms and not the cause. They would try to utilize the law in order to keep the flesh under control. They resort to the world's system of "behavior modification" to deal with a spiritual problem. They leave Christians wallowing in Romans chapter 7 with no hope of reaching Romans chapter 8. Dr. MacArthur has followed the slippery path right behind his so-called progressive friends and the myriad of others who would mix law with grace.

One of the most depressing articles that I came across was an exposition of Romans chapter 7 written by A. W. Pink, a covenant theologian. According to him, Romans 7 is the normal Christian life. We can never hope to gain the victory found in Romans 8 during our lifetime. This is the hope that law-based religion holds out to you and me.

I've attempted to show the pitfalls and dangers of embracing a law tainted doctrine. Yet, even those of us who promote the teachings of grace have a morbid propensity to slip back into the law in our own Christian life. For instance, we receive a material blessing and begin to wonder what we did to deserve it. Or when something bad happens to us we wonder what evil we did to deserve it. We naturally think that somehow we must merit God's blessings. Or we think that our failures result in demerit in the eyes of God. This type of mentality comes from the law—not grace.

The way we treat each other also reveals our failure to understand and appropriate grace. Sometimes we feel that we should only give grace where grace is due. But grace that is deserved is not grace—it's merit. It's a good thing that God doesn't just give us grace when we deserve it. We'd be in big trouble if that were true!

When bank-tellers are taught to tell counterfeit money from real they are given genuine currency to handle. By knowing the real, they will be able to see the false. Only a solid understanding of grace will keep us from being ensnared in the tangled web of law-based covenant theology.

End Notes:

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Professor Dr. Steven R. Pettey

By

Pastor Edward G. Rice

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**ASSIGNMENT**  
**TH504**  
**SYSTEMATIC THEOLOGY IV**

**TEXT:** Thiessen, Henry (rev. by Doerksen), **LECTURES IN SYSTEMATIC THEOLOGY**, Grand Rapids: William B. Eerdmans Publishing Co., any date is acceptable.

**COURSE OBJECTIVE:** This study pertains to the theological issues of the church; its definition and founding, its organization and ordinances, as well as its mission and destiny. How this age closes with final apocalyptic events is researched.

**COURSE REQUIREMENTS:**

- (1) Read chapters thirty five through thirty eight (35-38) of the textbook for understanding. Mark listings, Scriptures and information you wish to quickly locate for outlining each of the above chapters and for preparing the required questions and answers that are described below.
- (2) Select another conservative theology book and read what the author teaches about the subjects shown above under "Course Objective." Document what you read on the "Required Supplemental Reading Report".
- (3) Prepare a detailed outline (at least three or four full pages for each chapter of Thiessen) in such a way that it can be used for teaching a series of lessons about these theological subjects to your college class, church congregation, staff members, or a Sunday school class.
- (4) From each of the above chapters, prepare and show the answers to at least eight (8) questions (true or false, fill in the blank, multiple choice or listings of important facts) which you feel could be an appropriate final exam if you were actually developing this course for a college or Christian school. Indicate the page number where you found each question and its answer, and place these questions and answers after your reading report.

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## Supplemental Reading Report - Ecclesiology

The selected conservative theology books listed below were read and considered in light of what Thiessen covered on the course objectives ( 1. the theological issues of the church; 2. its definition and founding, 3. its organization and ordinances, 4. as well as its mission and destiny. 5. How this age closes with final apocalyptic events is researched.)

Cambron, Mark G., “Bible Doctrines, Beliefs That Matter”, 1954, Zondervan Publishing House,  
Grand Rapids, Michigan

Erickson, Millard J., “Christian Theology”, 1985, Baker Books, Grand Rapids, MI

Ryrie, Charles C., “Basic Theology”, 1981, Victor Books, Wheaton, Illinois

Mason, Roy, “The Church the Jesus Built”, Challenge Press, Lehigh Valley Baptist Church,  
Emmaus PA

Schofield, C. I., “Prophecy Made Plain”, Photolithoprinted by Grand Rapids Book  
Manufacturers, Grand Rapids, MI, 1967

Specific differences from Thiessen's work are analyzed according to the Objectives below:

### **Objective 1. the theological issues of the church;**

The following sections were read and used to investigate Thiessen's claims on this objective.

Thiessen's Part VII Ecclesiology pg 403-404

Cambron Chapter 7 Ecclesiology Section I The Meaning of the Word *ecclesia* pg 213-214

Cambron Chapter 7 Ecclesiology Section VI The Local Church pg 221-222

Ryrie Chapter 71 – Principles and/or Pattern pg 403-404

Ryrie Chapter 70 - The Distinctiveness of the Church pg 397-402

Erickson Chapter 49 The Nature of the Church pg 1025-1050

The theological issues of ecclesiology is most contrasted from Thiessen's catholic church concept by Cambron's local church description. Therein he states

“While we believe that the Body of Christ is composed of all believers from Pentecost to the Rapture, we do stress the importance of the *local* church, or assembly. The local assembly is the physical body by which the Body (Church) is manifested. God stresses the importance of the local church by giving it officers and ordinances. He who is ashamed of the local assembly is ashamed of that which was established at Pentecost.

The local church, as well as the Body of Christ, was established at Pentecost.”

That opening paragraph modestly captures the Bible and Baptist emphasis on the local Church rather than the catholic Church which Thiessen continually emphasizes. I did not find a theology book which emphasizes the local church enough to counteract Thiessen's exaggeration of the Catholic Church. Cambron, however, comes close. Thiessen's strong emphasis on the catholicness of the Church overspreads all of his ecclesiology.

### **Objective 2. The Church definition and founding,**

The following sections were read and used to investigate Thiessen's claims on this objective.

Thiessen's Chapter 35 Introductory: Definition And Founding Of The Church pg 403-411

Cambron Chapter 7 Ecclesiology Section II The Use of the Word *ecclesia* pg 214-215

Section III What the Church is NOT pg 215-216

Section IV What the Church IS pg 216-220

Ryrie Chapter 69 - What is the Church pg 393-396

Erickson Chapter 50 The Role of the Church pg 1051-1-68

Mason, Roy, "The Church the Jesus Built", Challenge Press, Lehigh Valley Baptist Church,  
Emmaus PA

While Thiessen soft shoes and completely side steps the exactness of the word *ecclesia*, Cambron and Ryrie both accentuate its importance. The fact that the Bible and Baptists exaggerate the Local Church over the Catholic Church is captured effectively in the assembling and assembly ingredients of the definition of *ecclesia*. Thiessen leaves it off completely because it does not fit his concept of the Catholic Church which will not be assembled until the Rapture. A thorough definition of *ecclesia* is essential to seeing the Bible and the Baptist's emphasis on the assembly of the Local Church.

When it comes to the founding of the Church no theology book addresses the Bible truth as thoroughly as Roy Mason does. His purpose in writing is to show the perpetuity of the Baptist's Biblical doctrine and he thus puts great emphasis on the founding and organization of the local Church over any "universal, invisible theory" of a Church. Mason establishes well that Jesus founded the Church, not at Pentecost when all the theologians insist, but prior to his ascension. When Jesus was with them, he establishes, the body of assembled believers, (*the ecclesia*) which 1) had the Gospel, 2) were baptized believers, 3) had an organization, 4) had the proper Head, 5) had both the proper ordinances, 6) had the Great Commission, and 7) had met and were meeting prior to Pentecost. That is a description of a founded Local Church. NOT invisible, NOT catholic, but founded and local. Awesome!

### **Objective 3. The Churches organization and ordinances,**

The following sections were read and used to investigate Thiessen's claims on this objective.



Thiessen's Chapter 36 The Foundation of the Church, The Manner of the Founding, and The Organization of the Churches pg 412-421

Thiessen's Chapter 37 The Ordinances of the Church pg 422-431

Cambron Chapter 7 Ecclesiology Section VII Discipline in the Local Church pg 222-223

Cambron Chapter 7 Ecclesiology Section VIII Ordinances in the Local Church pg 223-228

Ryrie Chapter 72 – Types of Church Government pg 405-411

Ryrie Chapter 73 – Qualified Leadership for the Church pg412-420

Ryrie Chapter 74 Ordinances for the Church pg421-427

Erickson Chapter 51 The Government of the Church pg 1069 -1087

Erickson Chapter 52 The Initiatory Rite of the Church: Baptism pg 1089-1106

Erickson Chapter 52 The Continuing Rite of the Church: The Lord's Supper pg 1107--1128

Ryrie and Cambron do not pussy foot around with a Church office of Deaconess as does Thiessen. The implication of the neo-evangelical<sup>42</sup> is that the King James translators describe

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42 From Theopedia <http://www.theopedia.com/Neo-evangelicalism> “The Neo-Evangelical movement was a response among orthodox evangelical Protestants to the separatism of fundamentalist Christianity beginning in the 1930s. The term was coined by Harold Ockenga in 1947, to identify a distinct movement within the broader evangelical fundamentalist Christianity of that day. What has been termed a split within the fundamentalist movement, came about as they disagreed among themselves about how Bible-believing Christians ought to respond to an unbelieving world. ... Neo-evangelicals held the view that the modernist and liberal parties in the Protestant churches had surrendered their heritage as Evangelicals by accommodating the views and values of the world. ... The term neo-evangelicalism no longer has any reliable meaning except for historical purposes. It is still self-descriptive of the movement to which it used to apply, to distinguish the parties in the developing fundamentalist split prior to the 1950s. The term is now used almost exclusively by conservative critics, to distinguish their idea of Evangelicalism from this movement. They claim that a loss of Biblical authority was evident early, which would later bear fruit in more and more accommodation: ...

our sister Phebe as a 'servant', instead of a 'deaconess' in Romans 16:1, in an attempt to detract from such a woman held office of the Church. Certainly the epistles to Timothy and Titus are the detraction of such an unBiblical office without help from any translators, but neo-evangelicals, and Thiessen himself, have already dismissed these epistles as just Paul's opinions. It is unfortunate that Thiessen pussy foots with neo-evangelicals instead of standing on the clear inerrant Scriptures and decrying such foolishness.

Concerning the ordinances Cameron shoots strait keeps it concise, defeats Catholic Sacramental Doctrine and hangs tight to all the Baptist distinctives, including the two ordinances. While Thiessen hobnobs with Ironside to pretend that any saved person is a member of the catholic church and eligible to receive the Lord's Supper of some group, Cambron denies it. He states:

“No one but a baptized child of God should participate in the Lord's Supper. Those who ate with Him at the Last Supper had been baptized. Baptism is the symbol of the commencing of the new life, and the Lord's Supper is a symbol of that life.”

Clear, concise and Biblical, you have to love Cambron's argument here.

#### **Objective 4. as well as the Churches mission and destiny.**

The following sections were read and used to investigate Thiessen's claims on this objective.

Thiessen's Chapter 38 The Mission and Destiny of the Church pg 432-439

Cambron Chapter 7 Ecclesiology Section V The Gifts to the Body pg 220-221

Ryrie Chapter 75 - The Worship of the Church pg 428-432

Ryrie Chapter 76 – Other Ministries of the Church pg433-436

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**neoevangelicals deny, or too severely qualify their belief in, the doctrine of biblical inerrancy**

Erickson Chapter 54 The Unity of the Church pg 1129- 1146

While Thiessen dismisses the Biblical commissioning of the Church when considering the mission of the Church, Ryrie and Cambron make it paramount. It is hard to understand how one's systematic theology could not, but Reformed Augustinian Theologies do not consider the Great Commission the mission of the Church. Thiessen does not; Erickson does not, Hodge does not; even Strong, the Reformed Baptist does not. What Thiessen considers "The Missions of the Church" Ryrie lists under "Other Ministries of the Church." Therein he considers 1) The Ministry of Discipline, 2) The Ministry of Widows, and 3) The Ministry of Charity. Such is a more Biblical approach which leaves the real mission of the Church as the real mission of the Church.

**Objective 5. How this age closes with final apocalyptic events is researched.**

The following sections were read and used to investigate Thiessen's claims on this objective.

Thiessen's Chapter 38 The Mission and Destiny of the Church pg 432-439

Schofield, C. I., "Prophecy Made Plain", chap II "God's Purpose in this Age" pg 21-37

I found no other theologians who addressed this particular objective under ecclesiology. It seems a fitting ending, and Thiessen herein appropriately points out that the Church will not convert the world and it will occupy a place of blessing and honor throughout eternity, however such considerations are given under eschatology by others. C. I. Schofield does make both points abundantly clear in his short work on prophecy. In light of Catholic eschatology, and the lack of dispensational grasp among most Protestants it certainly needs a greater herald.

## **Q&A From Chapter 35 Introductory: Definition And Founding Of The Church pg 403-411**

Fill-In and Short Answer Test: Please put short answers in complete sentences.

In consideration of Objective 1. The theological issues of the church AND Objective 2. The Church definition and founding:

### **1. What is Thiessen's primary definition of Church?**

Ans pg 405-407 Thiessen's does not readily give a definition of Church, nor does he address the misgivings about its definition. He points out 3 things the church is not, (not Judaism improved, the kingdom, or a denomination) and then says the church (yet undefined) is considered in two senses, catholic (universal) and local. Finally on pg 408 under his universal sense he gives a secondary definition of "A group of people called out from the world and belonging to God."

### **2. What is a good working definition of Church?**

Ans Ryrie pg 394, Cambron pg 213 The 'Church' is an English rendition, (not a translation or a transliteration) for the NT word '*ecclesia*' which is properly defined as: the called together (often misnomered 'called out') assembly of believers in Jesus Christ. Although the assembly is not to be confused with a catholic church, a universal body or an invisible church, there are a few uses of the *ecclesia* to refer to the people themselves whether assembled or not.

### **3. Where does the English word 'church' come from?**

Ans pg 407 "The English word 'church' comes from the Greek word *kuriakos*, which means 'belonging to the Lord.' This adjective occurs only twice in the New Testament: It is used of the Supper of the Lord (1Cor 11:20) and of the Lord's Day (Rev 1:10)"

**4. How would you contend Thiessen's assertion that Matt 16:18 (the built Church) is speaking specifically of a catholic, universal Church?**

Ans pg 407 The Bible Says in Mt 16:18 “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” The word *ecclesia* is used in 4 ways, #1 a local assembly, “Unto the church of God which is at Corinth ...”; #2 local assemblies, “unto the churches of Galatia: Grace be to you and peace ...”; #3 the body of living believers unnumbered “beyond measure I persecuted the church of God, and wasted it ...”; and #4 the complete body of Christ, “Husbands, love your wives even as Christ also loved the church, and gave Himself for it ...”; but NEVER as a catholic body assembled and organized to be head over any other part of the body! In Mt. 16:18 Jesus is speaking speaking of the church as in sample #4, as the complete body of Christ.

**5. How would you contend Thiessen's assertion that 1Cor 15:9, Gal 1:13, and Phil 3:6, with cf Acts 8:3 (the persecuted Church) is speaking specifically of a catholic, universal Church?**

Ans pg 407 The Bible Says 1Co 15:9 “For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God...”, Ga 1:13 “For ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the church of God, and wasted it: ...”, Php 3:6 “Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless ...”, Ac 8:3 “As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.” The word *ecclesia* is used in 4 ways, #1 a local assembly, “Unto the church of God which is at Corinth ...”; #2 local assemblies, “unto the churches of Galatia: Grace be to you and peace ...”; #3 the body of living believers unnumbered “beyond measure I persecuted the church of God, and wasted it ...”; and #4 the complete body of Christ, “Husbands, love your wives even as Christ also loved the church, and gave Himself for it ...”; but NEVER as a catholic body

assembled and organized to be head over any other part of the body! In these references the church is referenced as in sample #3, as the body of living believers unnumbered .

**6. How would you contend Thiessen's assertion that Eph 5:25,26, and 27 (the sanctified Church) is speaking specifically of a catholic, universal Church?**

Ans pg 407 The Bible Says Eph 5:25-27 “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” The word *ecclesia* is used in 4 ways, #1 a local assembly, “Unto the church of God which is at Corinth ...”; #2 local assemblies, “unto the churches of Galatia: Grace be to you and peace ...”; #3 the body of living believers unnumbered “beyond measure I persecuted the church of God, and wasted it ...”; and #4 the complete body of Christ, “Husbands, love your wives even as Christ also loved the church, and gave Himself for it ...”; but NEVER as a catholic body assembled and organized to be head over any other part of the body! In these references Christ is speaking speaking of the church as in sample #4, as the complete body of Christ.

**7.How would you contend Thiessen's assertion that Eph 1:22, 5:23, and Col 1:18 (the headship of the Church) is speaking specifically of a catholic, universal Church?**

Ans pg 407 The Bible Says Eph 1:22 “And hath put all things under his feet, and gave him to be the head over all things to the church, ...”, Eph 5:23 “For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. ...”, Col 1:18 “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.” The word *ecclesia* is used in 4 ways, #1 a local

assembly, “Unto the church of God which is at Corinth ...”; #2 local assemblies, “unto the churches of Galatia: Grace be to you and peace ...”; #3 the body of living believers unnumbered “beyond measure I persecuted the church of God, and wasted it ...”; and #4 the complete body of Christ, “Husbands, love your wives even as Christ also loved the church, and gave Himself for it ...”; but NEVER as a catholic body assembled and organized to be head over any other part of the body! In these references God is speaking of the church as in sample #4, as the complete body of Christ.

**8. How would you contend Thiessen's assertion that 1Cor 12:28, Eph 3:10 and Heb 12:23 (other references to the Church) is speaking specifically of a catholic, universal Church?**

Ans pg 407 The Bible Says 1Co 12:28 “And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues ...”, Eph 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, ...”. Heb 12:23 “To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,” The word *ecclesia* is used in 4 ways, #1 a local assembly, “Unto the church of God which is at Corinth ...”; #2 local assemblies, “unto the churches of Galatia: Grace be to you and peace ...”; #3 the body of living believers unnumbered “beyond measure I persecuted the church of God, and wasted it ...”; and #4 the complete body of Christ, “Husbands, love your wives even as Christ also loved the church, and gave Himself for it ...”; but NEVER as a catholic body assembled and organized to be head over any other part of the body! In these references the church is referenced as in sample #3, as the body of living believers unnumbered

**9. What is horribly wrong with Thiessen's lead sentence of “II The founding of the Church”?**

Ans pg 408 Thiessen's lead sentence of “II The founding of the Church” implies that there are two churches founded, a Universal (Catholic) Church and local churches. Later he calls the Universal (Catholic) Church the 'true church' (pg 414) making it clear which one he believes in.

**10. Why does Thiessen insist that 'both' Churches he defends were founded at Pentecost?; and refute this premise.**

Ans pg 409-410 Thiessen says that 1Cor 12:13 “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit ....” dictates that the church was founded at Pentecost because that is when believers were first baptized in the Holy Spirit. If this were the case the Holy Spirit would be more founder of the Church than Christ was. It was not necessary for the Church to be empowered by the Holy Spirit to be founded as a local assembly of baptized believers. They were already commissioned, given the ordinances, had a business meeting and were assembled for a prayer meeting before the Pentecost filling. That is amply sufficient for its founding by Jesus Christ.

**Q&A From Chapter 36 The Foundation of the Church, The Manner of the Founding, and The Organization of the Churches pg 412-421**

Fill-In and Short Answer Test: Please put short answers in complete sentences.

In consideration of Objective 3. The Churches organization and ordinances:

**1. With growing disdain for Thiessen's ecclesiology give his primary, secondary and tertiary sources for the foundation of his catholic church.**



Ans pg 412-413 It is very un-Baptist and ergo very troubling that Thiessen never uses the Holy Bible as his primary source. In defending the founding of a catholic church he uses “The consensus of Biblical writers on this subject” (pg 413) as his primary source; citing that *'petra'* and *'petros'* is “nowhere confounded in literature” makes secular literature his secondary source; and his tertiary sources involve “those who heard him say this” and “Jesus spoke Aramaic and we cannot tell whether the distinction in terms was made in the Aramaic!” Nowhere in this consideration does he use or treat the Holy Scripture as the authoritative, inerrant, infallible, inspired word of God on the subject. Indeed that he would be more concerned about exactly what Jesus said in Aramaic than exactly what was recorded and preserved in His Greek is very very troubling.

**2. Thiessen completely eludes the elementary Greek consideration of Matthew 16:18 which any freshman Greek student could infer, what is it?**

Ans pg 412-413 It is elementary in Greek that pronouns will always agree in gender with the nouns which they point to. In Matthew 16:18 the *os* ending on *Petros* (Peter) makes it a masculine noun, and the *a* ending on both *tauta* (this) and *petra* (rock) make them feminine nouns. Thus the 'this(F) rock(F)' upon which Christ will build his church cannot be Peter(M). It is clearly the *aletheia*, truth(F), presented previously by Peter(M); the truth(F) presented was that “Thou art the Christ, the Son of the living God.” and this(F) is indeed the cornerstone upon which Christ founded his church. (Notice the feminine ending *a* on *aletheia*, truth, making 'truth' a feminine noun.) Elementary.

The words of Matthew 16:18 with their direct English translation below each Greek word are:

καγω δε σοι λεγω οτι συ ει πετροϞ και επι ταυτη τη πετρα

And also I unto thee I say that thou art Peter (M) and upon this (F) the rock (F)

οικοδομησω μου την εκκλησιαν και πυλαι

I will build my the church (F) and the gates  
αδου ου κατισχυσουσιν αυτηω  
of hell not shall prevail against it (F)

**3. Thiessen completely eludes the elementary Greek consideration of Matthew 16:18 and instead gently pokes at the errant Roman Catholic doctrine of ecclesiology; how so and why?**

Ans pg 412-413 In regards to Thiessen's catholic church not being built upon Saint Peter, as the Romans built their catholic church, Thiessen can only cite “the consensus of Biblical writers”, the confirmed use of 'petra' or 'petros' in secular literature, and the speculative possibilities of what Jesus may or may not have said in Aramaic. He then muddies up his allegations even more by testing the likely hood and trends of Jesus speaking of himself in the third person. These are indeed not the defenses of a Bible believer, nor do they display any propensity to believe the written Word of God as a final authority.

**4. A mainstay and errant treatise of Saint Augustine's ecclesiology is that the church that Jesus founded was but an embryo and must needs 'evolve' into the more matured fully developed establishment that Augustine himself helped fashion; what is Thiessen's position on this philosophy?**

Ans pg 414 Thiessen and other Reformed Augustinian Theologians must needs conform to a mainstay and errant treatise of Saint Augustine's ecclesiology that the church that Jesus founded was but an embryo and must needs 'evolve' into the more matured fully developed establishment that Augustine himself helped fashion. Such a premise is supported when Thiessen says “The universal or true Church ... was not 'organized' but 'born' “, and thus called “the church of the

firstborn ones.<sup>43</sup>” Completely ignoring the Holy Scriptures that are given “that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth” Thiessen then says “At first there was no organization, ... gradually, however, ... Because the believers were already members of the true Church, they felt impelled to organize local churches ... for the common good.” He even musters the rash accusation that “it is doubtful whether the Scriptures contemplate rigid denominational organizations” (pg 415) as if God did not know how to document for the needs of an evolution of some Church. This with his later reference to the 'primitive church' contrasted with the developed catholic church is absolute and unfounded balderdash.

### **5. What is obvious but never examined in Thiessen's Section III “Organization of Churches”?**

Ans pg 415 Thiessen must talk of the organization of local churches because there is never any organization of Thiessen's, Rome's or the Reformed Augustinian Theologian's catholic Church. The Bishops with their Dioceses, along with Synods of Presbyters with theirs, is all fabricated without a shred of information from the Bible. Indeed in the Bible there is never a body of believers given any authority over another local church; even the apostles only provided recommendations to churches where they were founders but not members.

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43 This reference is taken completely out of context by Thiessen to make it say what he wants to believe. The whole sentence says “But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” (Heb 12:22-24)

**6. Why should Thiessen and Reformed Augustinian Theologians say “We prefer to speak of the organization of *churches*, rather than of the *Church* “?”**

Ans pg 415 Thiessen and Reformed Augustinian Theologians say “We prefer to speak of the organization of *churches*, rather than of the *Church* “ because the leading indicator that there is no catholic church is found in the Bible being silent about its organization. No where in Scripture will you find an apostle usurping an authority over any group of local churches. All instructions, organization, and communications are directed at local churches, none at any catholic church.

**7. What is wholly absent from Thiessen's defense for “the fact of organization”?**

Ans pg 415 It is disturbing that Thiessen attempts to defend the 'fact of Church organization without opening a Bible and looking at the act of church organizing. Paul did write to Timothy on the subject stating “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” He then expands on how the churches should be organized with two distinct offices, as prescribed in one of our Baptist distinctives.

**8. What does Thiessen site for his authority for officers of the Church, and what does he omit?**

Ans pg 417-419 Rather than use the Holy Scriptures as his authority for the local church offices Thiessen states “If early practice is to be our guide today, then there are to be in the churches the same offices.” Shame, shame on Thiessen.

**9. What is brazenly wrong with Thiessen's presentation of an office of 'Deaconess'?**

Ans pg 420 Three gross errors of Thiessen's preference for an office called 'deaconess' 1) Thiessen has already established that his perception of 'early practice' is to be his guide when for a true theologian the Scripture should be our guide and final authority; 2) The Holy Scripture provides no characterization or qualifications of such an office even if Thiessen can imagine such; and 3) I Timothy 2 would clearly invalidate any such office with women not allowed to lead, usurp authority, teach, or lead in prayer. Shame, shame on Thiessen for attempting the defense of such an idea.

### **Q&A From Chapter 37 The Ordinances of the Church pg 422-431**

Fill-In and Short Answer Test: Please put short answers in complete sentences.

In consideration of Objective 3. The churches organization and ordinances:

**1. No matter how long you study your Bible you will never find the seven sacraments of the Catholic Church which Thiessen lists; what are they?**

Ans pg 422 Thiessen lists the seven sacraments of the Roman Catholic Church as: “ordination, confirmation, matrimony, extreme unction, penance, baptism and the eucharist.”

**2. Thiessen's definition of 'sacrament' does not build a large enough wall of separation from an ordinance; reinforce this wall.**

Ans pg 422 Thiessen tampers with the word 'sacrament' with out the brazen exposure that it deserves and he implies that the catholics have 'evolved' the word from its origins to make it more palatable. He says “Originally this word meant *to make sacred, to dedicate to gods or sacred uses.*” He is careful not to expose that all of its uses, including uses to which catholics 'evolved' the word towards, includes a mystical attachment to the act or item. In other words when something is declared a sacrament, it leaves the ordinary, leaves the physical and becomes

metaphysical, it takes on a mystical, spiritual ability to alter the physical. Baptist's insistence on the ordinances being called just that and never called a 'sacrament', especially a 'holy sacrament' is to 1) ensure the complete separation from the catholic use of these symbols; 2) to emphasize that they are symbols that have a witnessing and mental image only, and no mystical or metaphysical effect, and 3) to ensure that these symbols do not take on any initiation rites of their own, or 'means of grace', as protestants call it, as in the catholic use wherein they actually, mystically perform the uniting with the body of Christ (which they call the Holy Catholic Church); wherein they actually, mystically perform the crucifying of and, the eating and receiving of, the body of Christ; and wherein they actually, mystically drink of his actual blood. Baptist's will always be staunch about these definitions. There are but two ordinances and by a Bible believer they will never be referred to as 'sacraments.'

**3. After Thiessen's inadequate coverage of the mysticism within sacraments, he accuses G. Campbell Morgan of being mystical concerning baptisms that are not directly connected to water; use Heb 6:1-2 to refute what he says about Morgan's doctrine.**

Ans pg 423 Although Hebrew 6:1-2 states that one of Christianity's first principles of the oracles of God is the 'doctrine of baptisms' (plural) Thiessen refused to believe there is any baptism other than water baptism. G. Campbell Morgan (1863-1945) was an extraordinary, expository Bible preacher and teacher, who's 90 essays in *The Fundamentals* were foundational to fundamentalists; and Thiessen accuses that his explanations of Baptism are 'mystical.' Morgan, the Bible, and John the Baptist, point out that there is a baptism other than water baptism; "Mt 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with

fire:” Jesus will baptize (wholly immerse) with the Holy Ghost, but Thiessen will not hear of it. Morgan, the Bible and the Apostle Paul distinguish a baptism into the Body of Christ, creating our union with Christ. “1Co 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” Our union with Christ is accomplished by being (God's words) “baptized into one body”; but Thiessen will not hear of it. The precedence has been well established and Thiessen ignores and dismisses Holy Scripture to believe that all baptisms in the Bible are water baptisms.

**4. Thiessen shares and sites Ironside's argument that like views on baptism are not required for communion at the Lord's table, refute this.**

Ans pg 425-426 As Ironside states it “Scripture never intimates that like views of baptism are required to fit saints for communion at the Lord's table. ...” Thiessen, and evidently Ironside, believe that everyone who is saved is immediately made a member of the holy catholic church and is thus eligible to receive communion at the Lord's table. In actuality a believer is eventually made a member of a local body of believers, which is what Christ organized, commissioned, and authorized; the local body of believers administers the ordinances to its members; (more particularly the ordained ministers in the office of bishop/pastor and deacons (plural) administer the ordinances to its members) and that new believer is not one of those members until they have administered the ordinance of baptism and made a member eligible for receipt of communion at the Lord's table. Ergo a Scriptural baptism accepted by like views of a body of believers called a local church is indeed required to fit saints for communion at the Lord's table. Thiessen again dismisses this logic in his closing paragraph of this chapter on page 431.

**5. What verses commissioning the ordinance of communion does Thiessen, dismiss from Scripture?**

Ans pg 426 Words of instruction about the ordinance of the Lord's Supper found in Luke 22:17-20 are reported by Thiessen as being 'not certainly authentic.' Thiessen, Robertson and Plummer then only have the testimony of St. Paul, and Thiessen has already clarified that he does not consider St. Paul's testimony to be God's testimony either. There is a very dangerous precedence in Thiessen, a precedence of dismissing Scriptures like “And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.” (Luke 22:17-20)

**6. How did Thiessen aptly connected the dots of John 8, Eucharist, transubstantiation and the Roman Catholic teaching?**

Ans pg 426-427 Thiessen aptly shows the connection of John 6:35 “And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” to Bengel's assertion that this is related to the Holy Supper, which W. K. Kelly connects to the Roman development of the sacrament of Eucharist, which includes transubstantiation, “a doctrine which must be 'repudiated by all Romanists or Protestants save by such as are utterly blinded by superstition.' Thiessen then reports that “The Roman Catholic Church interprets the words of Christ literally, when He says: “This is my body,” He does not



say, *This is the figure of my body* – but *This is my body* (2 Council of Nice, Art. 6)” This provides a fine summary of the whole error about this ordinance.

### **7. What is the Lutheran position on The Lord's Supper?**

Ans pg 428-429 According to the Lutherans “the communicant partakes of the true body and blood of Christ, *in, with, and under* the bread and wine. The elements themselves remain unchanged, but the mere partaking of them after the prayer of consecration communicates Christ to the participant along with the emblems. This is know as the doctrine of consubstantiation. “

### **8. Luther and Calvin did not land very far from the Roman Catholic teaching of Holy Eucharist; where did the reformed view take it and what does Thiessen think of their position?**

Ans pg 429-430 The reformed position on the Lord's Supper is “Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporeally, but spiritually, receive and feed upon Christ crucified, and all benefits of His death : the body and blood of Christ being then not corporeally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves to their outward senses. (Westminster Confession, XXIX, vii.)” To this Thiessen says “It may be questioned whether even this view does not go beyond the teaching of Scripture. The Biblical view seem to represent the Lord's Supper as a memorial to the death of Christ...” Bravo Thiessen. The Reformers did not go far enough from Catholicism, the Reform view did not go far enough from the Reformers, and Thiessen, here, finally, goes away from the Reformed View, but again, he does not go far enough.

## **Q&A From Chapter 38 The Mission and Destiny of the Church pg 432-439**

Fill-In and Short Answer Test: Please put short answers in complete sentences.

In consideration of Objective 4. The Church's mission and destiny.

### **1. According to Thiessen what are the 7 missions of the Church?**

Ans pg 432-436 Thiessen supposed that the 7 missions of the Church are: 1) to Glorify God, 2) to Edify itself, 3) to Purify itself, 4) to Educate its Constituency, 5) to Evangelize the World, 6) to Act as a Restraining Force, and Enlightening Force in the World, and 7) to Promote All that is Good.

### **2. If the mission of the Church is in the Commission of Christ what did Thiessen hit or miss?**

Ans pg 432-436 and Matt 28:19-20 In Matthew 28 Jesus commissions the Church to “19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” This threefold commission might be aligned with Thiessen's 7 as follows 1) to 'preach the Gospel to every creature' aligns with Thiessen's 5<sup>th</sup> to Evangelize the world, 2) to 'Baptize them in the name of the Father, and of the Son and of the the Holy Ghost' aligns with nothing that Thiessen mentions, and 3) to 'teach them to observe all things' might in some way align with Thiessen's 4<sup>th</sup> 'to Educate its Constituency.'

### **3. Explain the inconsistency between Christ's commission to the Church and Thiessen's listing of missions of the Church.**

Ans pg 432-436 Thiessen's inconsistency with what Christ commissioned for His Church and what he lists as the mission of the Church likely stems from differing understandings of 'mission of the Church'. In obvious literal understanding the Mission of the Church would involve what the Church was commissioned to do, but Thiessen seems to consider the mission of the Church to be what the Church seems to accomplish, (his item 1, 5, and 6) what is done to the Church, (his item 2 and 3) and what Thiessen wants that the Church would do (his item 4 and 7).

**4 Is it the mission of the Church to edify itself and purify itself?**

Ans pg 433 Although Thiessen considers edifying itself and purifying itself as missions of the Church they are not what the organized Church proper sets out to include in its mission statement. Saints are to edify one another, and saints are to purify themselves. Thiessen considers Church discipline under its purification but in general admits that the Bible teaches that Christ is the one who edifies the Church, and Christ is the one who purifies that Church. Ergo these do not truly fit as missions of the Church.

**5. Is the 'Acting as a Restraining Force in the World' really a direct mission of the Local Church?**

Ans pg 435 Although the believers are “the salt of the earth” and “the light of the world” it is the Holy Spirit present in the believer which is the restraining force in the world. Again Thiessen considers the Church to be the whole of all saved believers and not an organization, yeah an organism, headed and commissioned by Christ. Acting as a Restraining Force in the World, is not a directed mission of Christ's organized body of believers.

**6. Rather than use Scripture, Thiessen uses analogy to support his idea that it is a mission of the Church to 'Promote all that is Good'; how does this connect him to neo-evangelicalism?**

Ans pg 436 According to Theopedia “The Neo-Evangelical movement was a response among orthodox evangelical Protestants to the separatism of fundamentalist Christianity beginning in the 1930s. The term was coined by Harold Ockenga in 1947, to identify a distinct movement within the broader evangelical fundamentalist Christianity of that day. ... What has been termed a split within the fundamentalist movement, came about as they disagreed among themselves about how Bible-believing Christians ought to respond to an unbelieving world. The neo-evangelicals urged that fundamentalists must engage the culture directly and constructively, and they began to express embarrassment about being known to the world as fundamentalists. .... The term is now used almost exclusively by conservative critics, to distinguish their idea of Evangelicalism from this movement. They claim that a loss of Biblical authority was evident early, which would later bear fruit in more and more accommodation: which they perceive to have happened wherever neo-evangelicals deny, or too severely qualify their belief in, the doctrine of biblical inerrancy ... the Fundamentalist name does not apply to the Evangelical movement because of the neo-evangelical division. “<sup>44</sup> Although Thiessen states “The work of reformation must be definitely subordinated to the work of evangelization .... So also in the case of philanthropy” he gives this 'promoting of social good - reformation' equal weight in the Church's mission statement. It has a neo-evangelical social-gospel flavor no matter how he rationalizes the Church's devoting itself to 'social service.'

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44 From Theopedia <http://www.theopedia.com/Neo-evangelicalism>

**7. What is the unstated necessity for Thiessen giving good justification that 'The Church Will Not Convert the World'?**

Ans pg 436-437 The Roman Catholic Church has a mixed up eschatology wherein the Catholic Church would convert the world and usher in the millennium kingdom for Christ. Thiessen refutes this concept without alluding to the Roman Catholic error.

**8. What overriding error in Thiessen's ecclesiology is insignificant in his section on the destiny of the Church?**

Ans pg 436-437 Thiessen considers every believer a part of the Church rather than just a part of the family. This generalization causes error in his consideration of the founding, organization, and mission of the Church, because founding, organization and commissioning of the Church is only done in a local church level. After the rapture, when considering the destiny of the Church, there will be but one *ecclesia*, or gathering, of the believers and Thiessen's generalizations about there being only one-all-inclusive church will indeed be accurate.

## **Detailed Chapter Outlines – TH504 Systematic Theology IV**

### Part VII Ecclesiology

Chapter 35 Introductory: Definition And Founding Of The Church pg 403-411

Chapter 36 The Foundation of the Church, The Manner of the Founding, and The Organization of the Churches pg 412-421

Chapter 37 The Ordinances of the Church pg 422-431

### **Chapter 38 The Mission and Destiny of the Church pg 432-439** **Outlines of Chapter 35 Introductory: Definition And Founding Of The Church pg 403-411**

1. The Definition of the Church
  - I. The Church is NOT Judaism Improved and Continued
  - II. The Church is NOT the Kingdom
  - III. The Church is NOT a Denomination
  - IV. The Church is Considered in Two Senses
    - A. IN the Universal Sense
      1. The Word Used
      2. The Figures Used
    - B. The Local Sense
2. The Founding of the Church
  - I. The Time of the Founding
  - II. The Founding of Other Local Churches

## **Outlines of Chapter 36 The Foundation of the Church, The Manner of the Founding, and The Organization of the Churches pg 412-421**

- I. The Foundation of the Church
  - A. The Universal Church
  - B. The Local Church
- II. The Manner of the Founding
  - A. The universal or true Church
  - B. The Local Church
    - 1. In the beginning
    - 2. Later
- III. The Organization of Churches
  - A. The organization of the universal, catholic Church dare not be addressed
  - B. The Local Church Organization
    - 1. The Fact of Organization
      - a) They had Church Offices
      - b) They Had Stated Times of Meeting
      - c) They Regulated Church Decorum
      - d) They Raised Money for he Lord's Work
      - e) They Sent Letters of Commendation
    - 2. The Officers of the Church
      - a) Pastor Elder Bishop
      - b) Deacons

c) Deaconess

3. The Government of the Church

## **Outlines of Chapter 37 The Ordinances of the Church pg 422-431**

I. Baptism

C. Perpetual Obligation

1. because Christ asked to be baptized
2. Christ Commanded His disciples to baptize
3. The Apostles and early disciples taught and practiced baptism

D. All baptisms are water baptisms

1. Not a Baptism of Spirit
2. G. Campbell Morgan was being *mystical* in his teaching otherwise

E. Communion with a Church before baptism into a Church is justified pg424

F. Baptism means immersion but Calvin said baptism does not need immersion pg 425-426

G. IF baptism is primarily a symbol

IV. The Lord's Supper

A. The Scriptural Teaching

B. The Roman Catholic Teaching

C. The Lutheran and High Church Teaching

D. The Reformed Teaching



**Outlines of Chapter 38 The Mission and Destiny of the Church pg  
432-439**

I. The Mission of the Church

E. To Glorify God

F. To Edify itself

G. To Purify itself

H. To Educate its Constituency

I. To Evangelize the World

J. To Act as a Restraining Force, and Enlightening Force in the World

K. To Promote All that is Good.

V. The Destiny of the Church

A. The Church Will Not Convert the World

B. The Church Will Occupy a Place of Blessing and Honor

1. The Church will be united to Christ

2. The Church will Reign with Christ

3. The Church will be an Eternal Testimony

## Appendix Who is Dr. Henry Clarence Thiessen ?

The Master's College was founded as Los Angeles Baptist Theological Seminary on May 25, 1927 to meet the need for a fundamentalist Baptist school on the West Coast. The intention was to provide a biblical and Christ-centered education consistent with those doctrines of the historic Christian faith.

Dr. William A. Matthews, pastor of Memorial Baptist Church of Los Angeles, became the founder and first president. The seminary was extended an invitation to be temporarily housed at Calvary Baptist Church in the Los Angeles area. Several more moves followed until the seminary moved onto its own property in Los Angeles in 1942.

Dr. Mathews died at his home on August 18, 1943. He was succeeded by presidents C. Gordon Evanson, Floyd Burton Boice, and **Henry C. Thiessen**. In 1946, the seminary became a graduate-level school and initiated a separate undergraduate and liberal arts program. **Following Dr. Thiessen's death in 1947**, Dr. Herbert V. Hotchkiss and Dr. Milton E. Fish, a Harvard graduate, strengthened the school scholastically and spiritually.

August 14, 1959 marked a change, as Dr. John R. Dunkin became president, succeeding Dr. Carl M. Sweazy, who returned to full-time evangelism. The new president continued the scriptural position of the school's leadership. TMC campus

Almost a year later, the school acquired the Happy Jack Dude Ranch in the town of Newhall, approximately forty miles north of Los Angeles. It comprised twenty-seven acres with a tree-shaded nucleus of seven buildings, some of which could be remodeled for college use. By May 1961, the school occupied the main portion of the new campus. The foreman's house became King Hall, which now houses the Student Life and Campus Activities offices. H. Vider Hall, which now includes offices for several departments, was once used as a dorm for students, and before that a barracks for the "dudes" of the ranch.

The R. L. Powell Library, named after a faithful trustee of the school, became the first new building, dedicated in 1961. Henry Vider supervised the construction of Rutherford Hall, what was then both the dining hall and administration building. In February 1965, Hotchkiss Hall, named after faculty member Dr. Herbert V. Hotchkiss, became the first new student dormitory.

Under Dr. Dunkin's leadership, the college pursued accreditation by the Western Association of Schools and Colleges. Expansion of the college, including construction of Reese Academic Center, a new science and lecture hall, helped pave the way. To facilitate accreditation of the undergraduate program, the seminary moved to Tacoma, Washington in 1974, resulting in the founding of Northwest Baptist Seminary. Accreditation was granted in 1975.

After twenty-five years of service Dr. Dunkin stepped down as president to become chancellor, and was appointed President Emeritus in 1989. The John R. Dunkin Student Center, a two-story complex overlooking Placerita Canyon, serves as a reminder of his dedication.

In May 1985, John MacArthur became the next president of the college, in addition to his responsibilities as pastor-teacher at Grace Community Church in Sun Valley, California and Bible expositor on the "Grace to You" radio broadcast. The name of the school was changed to The Master's College. With the exposure of the college through MacArthur's radio ministry, the school became one of the fastest growing Christian colleges in America. The Master's Seminary

Initial planning for additional graduate programs for students at the College began soon after MacArthur became president. The Master's Seminary started in 1986 with the specific goal of producing Bible expositors. Today, under the leadership of senior vice president Dr. Richard L. Mayhue, the seminary has over three hundred students enrolled and is located 15 miles (24 km) away on the grounds of Grace Community Church. The seminary is steeped in the tradition of conservative, premillennial Dispensationalism <sup>45</sup>

from: [http://en.wikipedia.org/wiki/The\\_Master%27s\\_College](http://en.wikipedia.org/wiki/The_Master%27s_College)

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45 From: [http://en.wikipedia.org/wiki/The\\_Master's\\_College](http://en.wikipedia.org/wiki/The_Master's_College), although wikipedia is not a trusted source for citing one's research it was the only available source that revealed Dr. Thiessen as a past president of Master's College.

In a 5 March Correspondence Dr. Sumner Corrects me:

1. Thiessen was not Reformed. He was a Baptist.
2. Thiessen was not Augustinian. He was a moderate Calvinist who denied unconditional election, limited atonement and irresistible grace.
3. Thiessen was not a neo-evangelical. He was a Fundamentalist and a separationist.
4. Thiessen was not a past president of MacArthur's Master's College. He was a past president of the Los Angeles Baptist College and Seminary and went to Heaven long before the school was divided, the Seminary going north to Tacoma and becoming the Northwest Baptist Theological Seminary and the college taken over by MacArthur. Mac renamed it Master's College, but Thiessen had nothing to do with that, of course.

I knew Thiessen personally. He was a good man. I heard him teach the entire Book of Revelation in one sermon one night (he was pretrib and premil) when he had just become president of L.A.B.C & S.

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### **Who was G. Campbell Morgan**

Morgan was born on a farm in Tetbury, England, the son of Welshman George Morgan, a strict Plymouth Brethren pastor who resigned and became a Baptist minister, and Elizabeth Fawn Brittan. He was very sickly as a child, could not attend school, and so was tutored.[1] When Campbell was 10 years old, D. L. Moody came to England for the first time, and the effect of his ministry, combined with the dedication of his parents, made such an impression on young Morgan that at the age of 13 he preached his first sermon. Two years later he was preaching regularly in country chapels during his Sundays and holidays.

In 1883 he was teaching in Birmingham, but in 1886, at the age of 23, he left the teaching profession and devoted himself to preaching and Bible exposition. He was ordained to the Congregational ministry in 1890. He had no formal training for the ministry, but his devotion to studying of the Bible made him one of the leading Bible teachers in his day. His reputation as preacher and Bible expositor grew throughout England and spread to the United States.

In 1896 D. L. Moody invited him to lecture to the students at the Moody Bible Institute. This was the first of his 54 crossings of the Atlantic to preach and teach. After the death of Moody in 1899 Morgan assumed the position of director of the Northfield Bible Conference. He was ordained by the Congregationalists in London, and given a Doctor of Divinity degree by the Chicago Theological Seminary in 1902.[1] After five successful years in this capacity, he returned to England in 1904 and became pastor of Westminster Chapel in London. During two years of this ministry he was President of Cheshunt College in Cambridge.[2] His preaching and weekly Friday night Bible classes were attended by thousands. In 1910 Morgan contributed an essay entitled The Purposes of the Incarnation to the first volume of The Fundamentals, 90 essays which are widely considered to be the foundation of the modern Fundamentalist movement. Leaving Westminster Chapel in 1919, he once again returned to the United States, where he conducted an itinerant preaching/teaching ministry for 14 years. Finally, in 1933, he returned to England, where he again became pastor of Westminster Chapel and remained there until his retirement in 1943. He was instrumental in bringing Martyn Lloyd-Jones to Westminster in 1939 to share the pulpit and become his successor. Morgan was a friend of F. B. Meyer, Charles Spurgeon, and many other great preachers of his day.[1]

Morgan died on 16 May 1945, at the age of 81.

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- \* The Teaching of Christ. Wipf & Stock Publishers, 2004. ISBN 1-59244-803-8
- \* God's Last Word to Man. Emerald House Group, 1997. ISBN 1-898787-90-5
- \* The Westminster Pulpit: the Preaching of G. Campbell Morgan. Baker Book House. ISBN 0-8010-6155-5
- \* The Practice of Prayer. Wipf & Stock Publishers, 2004. ISBN 1-59244-804-6
- \* God's Perfect Will. Wipf & Stock Publishers, 2004. ISBN 1-59244-801-1
- \* An Exposition of the Whole Bible. HarperCollins Publishers, 1992. ISBN 0-551-02413-5

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2. George Campbell Morgan, 1863-1945, Bible Teacher' on Believers Web

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#### External links

- \* The G. Campbell Morgan Archive
- \* Text of G. Campbell Morgan, The Man and His Ministry by John Harries from wikipedia.com

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RICE - 35

COURSEWORK FOR  
TH505 SYSTEMATIC THEOLOGY III  
ESCHATOLOGY (End Time Events)

An Assignment Presented to the Faculty  
of Louisiana Baptist University

In Partial Fulfillment of the  
Requirements for TH505 Systematic Theology V  
Professor Dr. Steven R. Pettey

By

Pastor Edward G. Rice

June, 2011







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## **ASSIGNMENT**

### **TH505 ESCHATOLOGY (End Time Events)**

**TEXTBOOK:** (1) Thiessen, Henry (Revised by Doerksen), **LECTURES IN SYSTEMATIC THEOLOGY** – Grand Rapids – William B. Eerdmans Publishing Co., 1989, (2) Ryrie, Charles C., **BASIC THEOLOGY** – Victor Books, 1986

**COURSE OBJECTIVE:** This course is a systematic study of end time events which are revealed in Scripture. It includes things such as the second coming of Christ, the rapture of the church, the millennial kingdom of Christ, the resurrections, judgments, and final state of Satan.

#### **COURSE REQUIREMENTS:**

- (1) Read chapters 39-47 of Thiessen's book for understanding. Mark listings, Scriptures, and information you might wish to quickly locate for completing the following requirements for this course.
- (2) Select another conservative theology book and read what the author teaches about the subjects shown above under "Course Objective." Document what you read on the "Required Supplemental Reading Report."
- (3) Prepare a detailed outline (at least three or four full pages for each chapter of Thiessen) in such a way that it can be used for teaching a series of lessons about these theological subjects to your college class, church congregation, staff members, or a Sunday school class.
- (4) From each of the above chapters, prepare and show the answers to at least eight (8) questions (true or false, fill in the blank, multiple choice or listings of important facts) which you feel could be an appropriate final exam if you were actually developing this course for a college or Christian school. Indicate the page number where you found each question and its answer, and place these questions and answers after your reading report.

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## Supplemental Reading Report - Eschatology

The selected conservative theology books listed below were read and considered in light of what Thiessen covered on the course objectives (1. The second coming of Christ, 2. The rapture of the church, 3. The millennial kingdom of Christ, 4. The resurrections, 5. The judgments, and 6. The final state of Satan.)

Cambron, Mark G., "Bible Doctrines, Beliefs That Matter", 1954, Zondervan Publishing House, Grand Rapids, Michigan

Erickson, Millard J., "Christian Theology", 1985, Baker Books, Grand Rapids, MI

Ryrie, Charles C., "Basic Theology", 1981, Victor Books, Wheaton, Illinois

Schofield, C. I., "Prophecy Made Plain", Photolithoprinted by Grand Rapids Book Manufacturers, Grand Rapids, MI, 1967

Strong, August Hopkins, D. D., LL. D., "Systematic Theology (Volume III)", by Philadelphia: The Judson Press, 1907

Specific differences from Thiessen's work are analyzed according to the Objectives below:

**Objective 1. The second coming of Christ; Objective 2. The rapture of the church;**

**Objective 3. The millennial kingdom of Christ; Objective 4. The resurrections; Objective**

**5. The judgments; Objective 6. The final state of Satan.;**

The following sections were read and used to investigate Thiessen's claims on this objective.

Strong pgs 1003 – 1056 Eschatology

Strong's eschatology is not so brazen nor defined as Thiessen's. Although Augustus H. Strong was clearly a reformed Baptist, holding loyalty to the concept that God choose and created most

souls for their eternal destruction in hell fire, he did not court the notion of the Reformed Theologians that there was no literal millennial reign of Christ. Instead Strong blandly lays out the facts that Christ's First Advent was literally fulfilled and so Christ's Second Advent will be just as literally fulfilled, exactly as it is spelled out. He initiates the study with the analogy “While Scripture represents great events in history ... they also declare that these partial and typical comings shall be concluded by a final, triumphant return of Christ, to punish the wicked and to complete the salvation of his people. “ pg 1004 Vol III

While Thiessen is breaking out of the heart of Reformed Augustinian Theology, and must needs untangle himself from all the ugly tentacles of their Millennial denying replacement theology, Augustus is not so encumbered and simply states the facts. The Baptist backgrounds of Strong, absent from Thiessen, cause him to acknowledge that “The fact that every age since Christ ascended has had its Chiliasts and Second Adventists ...” Whereas Thiessen spends much blinded effort to devise that it as a doctrine was lost for 1300 years. In the area of Eschatology Strong has written more of a Bible Doctrine coverage than he did a Systematic Theology which undertakes to develop and defend a system of theology. Bravo Augustus Strong. While Thiessen's perspective is less of a Bible Doctrine treatment, it is tearing from an aged Systematic Theology with a new reliance on the literalness of the Revelation of God. There is room for both of these books on my theology book shelf.

The following sections were read and used to investigate Thiessen's claims on this objective.  
Cambron pgs 250-288 Eschatology

The following outline of Cambron's consideration of this subject is repeated here for completeness.

I. Physical Death

A. Death Is Not a Cessation of Being

B. . Death Is Not Soul Sleep

C. Death Means Separation.

II. The Bodily Resurrection

A. The Fact of Resurrection.

B. The Nature of the Resurrection.

C. The Time of Resurrection.

III. The Intermediate State.

A. Before the Cross.

B. At the Time of the Cross.

C. After the Cross.

IV. The Second Coming of Christ.

A. The Importance of the Doctrine

B. The meaning of the Second Coming.

C. The Events of the Second Coming.

V. The Antichrist.

A. His Person

B. His Titles.

C. His Forerunners.

D. His Work.

E. His Career.

F. His Time/

G. His Appearance.

H. His End.

VI. The Tribulation.

A. The Tribulation of the Body of Christ.

B. The Tribulation of Israel.

C. The Great Tribulation

VII. The Battle of Armageddon.

A. What it is not.

B. What it is.

VIII. The Millennium

A. The Fact of the Millennium

B. The Description of the Millennium.

C. The Types of the Millennium.

D. The Conditions During the Millennium.

IX. The Judgments

A. Judgment of the Christians.

B. Judgment of the Nations.

C. Judgment at the Great White Throne.

X. After The Millennium

- A. Satan Loosed.
- B. Nations Gathered.
- C. Army Destroyed.
- D. Satan Doomed.

XI. The Future of the Wicked.

- A. The Scriptural Teaching.
- B. The Terms Used.
- C. The Theories Proposed.

XII. Heaven

- A. First Heaven.
- B. Second Heaven.
- C. Third Heaven.

As can be seen from this outline Cambron just spells out here what is the literal Scriptural interpretation of eschatology. While Cambron holds an exceptional understanding and belief of dispensational theology and literal renderings of the inerrant infallible Scriptures, , Thiessen, coming from the non-dispensational Reformed Augustinian standpoint, has many struggles with the literal interpretation with which he must work through. Cambron also consistently uses the inerrant infallible Scripture as his primary source, while Thiessen rarely does, preferring the old philosophical sources and the Catholic Church Fathers for his initial basis. So Thiessen's eschatology makes for a much more diversified study, but Cambron is still the rock on which to build ones eschatology.



The following sections were read and used to investigate Thiessen's claims on this objective.

Erickson pgs 1149-1241 The Last Things.

Erickson presents a systematic approach to eschatology which ends up quite apathetic towards Scripture, either literal or allegorical! “It will be helpful to note a system which is used to classify the various interpretations of prophetic or apocalyptic material in Scripture. While it is most often utilized as a means of classifying interpretations of the Book of Revelation or, more generally, all such prophetic literature, the system can also be applied to distinguish views of eschatology:...” I can't believe I paid money for this thick paltering book. While Thiessen shows great grit in tearing from the tentacles of Reformed Augustinian Eschatology, Erickson tiptoes through the subject trying to present all sides without evidencing one of his own. He tries to distinguish between individual eschatology and cosmic eschatology, he tries not to offend Roman Catholic Doctrine and even soft shoes their teaching about purgatory (pg 1178). Thiessen is much preferred to this kind of treatment. Treatment which brings to mind an infamous clause for Erickson's work ... “Don't waste your time not reading this work.”



## Part VIII ESCHATOLOGY Question and Answer Section

### Q&A - Chapter XXXIX The Second Coming of Christ: Importance Of The Doctrine And Nature Of His Coming –441 – 450 (10pgs)

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 275-282 (r 199-205)

#### 1. How does Thiessen deny and even oppose the perpetuity of Baptist Doctrine in this chapter?

Ans pg441, In his introduction Thiessen infers this doctrine was “set aside” from the 3<sup>rd</sup> century to the 20<sup>th</sup>! Thiessen denies, even opposes, the perpetuity of Baptist Doctrine with this statement ““It is only during the last sixty-five years that this doctrine has been restored to the Church, although there is still much indifference and opposition to it.” According to Roy Mason, and John T. Christian there has been a perpetuity of sound Bible doctrine throughout the Roman Catholic dark ages and the Protestant Reformers enlightening. Baptist's never set aside this “blessed hope.” What Thiessen likely *meant to say* was that **Protestant's** have just opened their eyes to the doctrine in the last sixty-five years! Baptists are not protestants and never set aside this important doctrine.

#### 2. What does Thiessen list as reason why he and other protestants have been reluctant to recognize this clear Bible doctrine?

Ans pg 441 Thiessen lists causes of indifference and considerable opposition of this Doctrine as !) The setting of dates brings the whole doctrine into disrepute, 2) Fanciful and UnScriptural doctrines give a bad reputation (doctrines such as Second probationism, the annihilation of the finally impenitent, the restitution of all things, other heresies about the tribulation, the destruction of the temple, etc.) 3) Preconceived notions and prejudices (notions like Spiritualizing Prophecies by so many for so long, Traditional teachings, symbols, literature,

Grammatico-historical (literal) renderings to often unbelievable ) 4) The unregenerate heart, and scoffers

**3. What are five reasons given for the importance of this doctrine?**

Ans pg 442-444 Five reasons for the importance of the doctrine of the second coming of Christ are A. The Prominence in the Scripture, B. It is a Key to the Scriptures, C. It is the Hope of the Church, D. It is the Incentive to Biblical Christianity, E. It has a Marked Effect on Our Service

**4. How is the doctrine of the second coming of Christ a key to the Scriptures which Catholics and Protestants discarded?**

Ans pg 442 Three reasons that the doctrine of the second coming of Christ is key to understanding all Scripture is this doctrine is, 1) Key to key doctrines 2) Key to key promises of Scripture and 3. The ordinances lose their full meaning without the 2nd advent.

**5. What president was set by the Catholic purging of this doctrine?**

Ans pg 441 What Thiessen calls 'spiritual interpretation of these prophecies' was in actuality the allegorical methods used by the Roman Catholic Church to dismiss all types of Biblical doctrine, and the Reformers readily included this arsenal of error in their reformed theology, still relying on it heavily today.

**6. What seven doctrines are most effected by denial of this one doctrine?**

Ans pg 443 Seven key doctrines effected by the Catholic and Protestant denial of the doctrine of the second coming of Christ are: a) The Doctrine that Christ is Prophet, Priest and King, b) Salvation is past present and future., c) The doctrine of two resurrections (John's Teaching, as Thiessen calls it.), d) The Davidic Covenant remains inexplicable without the Second coming.,

e) The prophecy of the restoration of nature and the animal world requires it., f) The bruising of Satan's head requires it., g) Many types in Scripture lose their power without the 2nd advent

**7. What are 5 'types' that lose their typology with the denial of the second coming of Christ?**

Ans pg Typologies lose their meaning when the literal second coming of Christ is denied by Catholics and reformation theologians. Typologies such as (1) Noah and Lot become just history if not typologies (2) Great events in Abraham's life do the same, where as He Isaac and Rebecca so strongly typify Father, Son and Holy Spirit. (3) So so for Joseph, Asenath, and Joseph's two different relationships to his brethren (4) So so for Moses, Zipporah, and his two contacts with his brethren. (5) We may mention also the Sabbath, which loses its main typical significance unless we recognize the fact that it points forward to a "Sabbath-keeping" during Millennium.

**8. What key promises are effected by the denial of the literal second coming of Christ?**

Ans pg 444 The key promises effected by the Catholic and Protestant reformers denial of the literal second coming of Christ are: a) Key to promises of Psalms 2, 22, 24, 45, 72, 89, 110, b) Peter (i.e. GOD!!!) declares all the holy prophets speak of "times of restitution" Acts 3:19-24, c) We are Warned to be ready , d) We are comforted by the fact, e) We are admonished to console the bereaved by the truth, f) We are asked to bear oppression because of His return, g) We are exhorted to retain our confidence because SHORTLY he will return, h) We are assured his return will bring blessings and rewards, i) We lose these precious incentives to godliness if we reject the truth of the Lord's return.

**9. What dozen teachings of Scripture outline the nature of His Coming?**

Ans pg446 1. Jesus declared that he would return personally John 14:3, 21:20-23; 2. He would return suddenly Matt 24:25-28; 3. He would return in the glory of His Father with His angels Matt 16:27, 19:28, 25:31-46; 4. He would return triumphantly Luke 19:11-27; 5. The “men in white” (angels at his ascension) said he would come back; ( a) personally Acts 1:11; b) bodily; c) visibly; d) suddenly) 6. Peter testifies He will come ( a) Personally Acts 3:19-21, 2Pet 3:3-4; b) Unexpectedly 2Pet 3:8-10); 7. Paul testifies that He will come: ( a) Personally 1Thes 4:16-17; b) suddenly 1COr 15:51,52; c) In glory and accompanied by the angels Tit 2:13, 2Thes 1:7-10); 8. The Epistle to the Hebrews testifies that He will come: ( a) personally 9:28; b) speedily 10:37; 9. James testifies he will come back personally 5:7-8); 10. John testifies that He will come ( a) Personally 1John 2:28, 3:2,3, b) Suddenly Rev 22:12 ; c) Publicly Rev 1:7); 11. Jude cites Enoch that He will come back publicly 1:14-15; 12. The Scriptural evidence is overwhelmingly clear!

**10. List five Erroneous Interpretations concerning his second coming.**

Ans pg 446-447 Five Erroneous Interpretations concerning His second coming are: 1. The balderdash that His coming was just the coming of the Holy Spirit at Pentecost, 2. The balderdash that his coming was just at the conversion of Saul, 3. The balderdash that his coming was at the destruction of Jerusalem in 70 AD, 4. The balderdash that His coming only speaks of believers death (Matthew Henry), 5. The balderdash that His coming is when we pray Thy Kingdom Come, and call for a Conversion of the World!

**Q&A - Chapter XL – The Second Coming of Christ: The Purpose Of His Coming Into The Air –451 – 459 (9pgs)**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 275-282 (r 199-205)

**1. What are the three purposes for Christ's coming into the air?**

Ans pg Three purposes for Christ's coming into the air are: 1) To Receive His Own 2) To Judge and Reward , and 3) To Remove the Hinderer

**2. What are five Scripture references expressing that Christ would receive his own?**

Ans pg Five Scripture references expressing that Christ would receive his own are: 1) John 14:3, "Where I am, there ye may be also"; 2) currently absent from his presence while in this body, 2Cor 5:6; 3) at resurrection we shall "ever be with the Lord" 1Thes 4:17; 4) flesh and blood cannot inherit the kingdom of God. 1Cor 15:50; 5) Changes must take place before he can receive us 1Cor 15:53-54

**3. List the Prerequisites for Christ Coming into the air.**

Ans pg 452 The Prerequisites for Christ Coming in the air are: 1) Our Current Situation is unacceptable because we are a) Present with Him in spirit, b) Present with Him In conscience, c) OR at home in the body 2Co 5:8 , d) Goal of redemption is a redeemed body and soul, e) Conformed to His body Phil 3:20 ; 2) The dead in Christ must be raised, and 3) The ones Living and Believing in Christ must be changed.

**4. What are Scripture references for three goals of resurrection?**

Ans pg 453 Scripture references for three goals of resurrection are: (1) Ro 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. (2) Eph 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. (3) Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

**5. Give four Scriptures developing that the dead in Christ must be raised.**

Ans pg 452 Four Scriptures developing that the dead in Christ must be raised are: 1) the dead in Christ shall be raised, 1Thes 4:16; 2) The Resurrection and the Life will resurrect John 11:25-26; 3) The corruptible will put on incorruption, 1Cor 15:53; 4) There is NO GENERAL RESURRECTION! ..John 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation., ...Dan 12:2 refers to 2 resurrections Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.... Dead in Christ of 1Thes 4:16 includes all the saints that have ever lived. ... but cannot include those NOT in Christ.

**6. Give two OT illustrations of the resurrection:**

Ans Pg 454 Two OT illustrations of the resurrection are: 1) Illustrated in Enoch Ge 5:24 And Enoch walked with God: and he was not; for God took him. Heb 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. And 2) Illustrated in Elijah: 2Ki 2:11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

**7. Will all the saved be raptured? Thiessen somewhat mucks up the answer with his ill conceived idea of a Universal Catholic Church, but gives what three points in support?**

Ans pg 455 Thiessen mucks up the proof that all the saved will be raptured with his ill conceived idea of a Universal Catholic Church but gives these three points: 1) The Universal Church is a



Temple, would part of the Temple be left behind? 1Co 3:16, 2Co 6:16, Eph 2:20, 1Pe 2:5; 2) The Universal Church is a Bride, would part of the Bride be left behind? 2Co 11:2, Eph 5:24, Re 19:6; 3) The Universal Church is Christ's Body, would part of His Body be left behind? 1Co 12:12, Eph 1:22-23, Eph 4:12, Eph 5:29, Col 1:18, Col 1:24, Col 2:19 Note that we must repeat the lesson from TH503 here: The word *ecclesia* is used in 4 ways, #1 a local assembly, "Unto the church of God which is at Corinth ..."; #2 local assemblies, "unto the churches of Galatia: Grace be to you and peace ..."; #3 the body of living believers unnumbered "beyond measure I persecuted the church of God, and wasted it ..."; and #4 the complete body of Christ, "Husbands, love your wives even as Christ also loved the church, and gave Himself for it ..."; but NEVER as a catholic body assembled and organized to be head over any other part of the body!

**8. What simple clarification about a bride clears up much of Thiessen's miss-argument, and the Baptist Briders missed logic?**

Ans pg 455-456 A simple clarification that clears up much of Thiessen's miss-argument, and the Baptist Briders missed logic, is that a bride is only a bride on one day, the day she is united with the groom, prior she is the pure chaste virgin, after she is the wife.

**9. What two judgments are associated with the rapture?**

Ans pg 456-457 The two judgments associated with the rapture are: The Believer's Judgment, and The Believers' Reward pg457

**10. What will be rewarded?**

Ans Pg 457 The Believers' Reward will be a reward , 1) as a steward of the mysteries 1Cor 4:1-5 2) reward to the faithful 1COr 4:2, 3) reward for used talents, pounds and opportunities Matt 25, 20, Luke 19 4) As trustees of material possessions 5) Matt 6:20 But lay up for yourselves

treasures in heaven, ... 6) Sowing and Reaping Gal 6:7, 7) As one responsible for the souls of others, 8) As those who care for needy, 9) As sufferers in an evil world, and 10) rewarded for endurance

## **Q&A - Chapter XLI – The Second Coming of Christ: The Purpose Of His Coming To Earth And The Period Between The Rapture And The Revelation –460 – 468 (9pgs)**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 275-282 (r 199-205)

### **1. What are the purposes of his coming to earth in the second phase of his second coming.**

Ans pg 461 The purposes of his coming to earth in the second phase of his second coming is .A. To Reveal Himself and His Own; B. To Judge the Beast, the False Prophet, and Their Armies; C. To Bind Satan; D. To Save Israel; E. To Judge the Nations; F. To deliver and Bless Creation;

### **2. What dozen Scripture verses are given to shew his coming to earth will reveal Christ and his own?**

Ans pg 462 The dozen Scripture verses given to shew his coming to earth will reveal Christ and his own are: 1. Rev 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

2. Zech 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

3. Zec 14:5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

4. Joe 3:11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.
5. Mt 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.
6. Mt 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
7. Mt 25:31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:
8. Col 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.
9. 1Th 3:13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.
10. Jude 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

11. 1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

12. Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

**3. For a Reformed Theologian to reject his 'replacement theology' and put in print that God will have a new covenant with Israel is astounding. Give the 7 Scripture references that prompted Thiessen to do this astounding act.**

Ans pg 462 When a Reformed Theologian rejects his 'replacement theology' and puts in print that God will have a new covenant with Israel, he could use these 7 Scripture references to bolster this astounding act.: a) Zech 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness

b) Zech 13:2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. ...6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

c) Isa 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

d) Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

e) Heb 8:8-12 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

(These promises cannot mean that Israel will gradually be gathered into the Church as the Roman Catholics believe, thinking that They the true Church are the new Israel.)

f) Thiessen still thinks that the fullness of the Gentiles (Rom 11:25) is “i.e. until the Church is completed.” rather than the 'heathening of the Gentiles'.

g) Every Israelite will not be saved, but Israel will be saved, i.e. Those Israelites left after the purging, Ezek 20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: 38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

**4. For the Period Between the Rapture and the Revelation, what is the Duration of the Period and how is Thiessen timid about it?**

Ans pg 462 The period between the rapture and the revelation is the 70th week of Daniel ergo 7 years. Thiessen will not commit here, Catholics and ergo protestants teach we are presently in the tribulation period, and the destruction of the temple in 70 AD having something to do with these things. Thiessen states it “To many expositors it seems perfectly clear that the seventieth week is still future and that it is the Tribulation Period.” ,... evidently not so for Thiessen!

However, clearly, the 7 year Tribulation is divided in half, with “a time, times and a half a time”, “42 months”, and 1260 days (Dan 7:25; 12:7; Rev 12:14, ... Rev 11:2; 13:5, ... Rev 11:3, 12:6, Dan 12:11, 12) It is surely 7 years long and does not start until after the rapture.

**5. What are 4 political aspects of this 7 year tribulation period?**

Ans Pg 465 Four political aspects of this 7 year tribulation period are 1) It is the Times of the Gentiles, Dan 2:31-43. :Rev 21:24 2) There are Ten cooperating kings, 3) It has Four Beasts Dan 7 and 4) it is Dominated by the woman on the beast

**6. What are two 'Israelitish' aspects to this period?**

Ans pg 466 Two 'Israelitish' aspects to this period are 1) God has not cast His people away, there is a remnant and 2) In unbelief Israel will return to the Promised Land (which Thiessen called “Palestine” a Muslim concept, for shame.)

**7. What three considerations does Thiessen give to what he calls 'the Chief Actor' of this Period?**

Ans pg 468 The three considerations Thiessen gives to what he calls 'the Chief Actor' of this Period are A. Consider the Person and Work of Satan ... again B. There is a Revival of the Roman Empire , and C. Satan gives his Power, throne and great authority to the beast Rev 13:2-4.

**8. Although Thiessen considers the Chief Actor of this period he misses opportunity to address the chief actors called out in Scripture, who are they.**

Ans pg 468 Not, Although Thiessen considers the Chief Actor of this period he misses opportunity to address the chief actors called out in Scripture. First there is a verse given in this context that reveals much about Satan Revelation 20:2 says “And he laid hold on the dragon, that

old serpent, which is the Devil, and Satan, and bound him a thousand years, sets up , who are they.” Second he does not expose the false mimicking trinity set up by Satan, his vicar trinity, as it were, with the false spirit that drives them as presented clearly in Revelation 16:13 “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.” Thirdly Thiessen never addresses the personages and chief actors revealed by God himself in Revelation chapter 12 and the war fought in heaven in the dead center middle of the tribulation, given, coincidentally?, in the dead center middle of the Revelation of Jesus Christ, in the 202<sup>nd</sup> verse of the 404<sup>th</sup> total.

## **Q&A - Chapter XLII – The Time Of His Coming: Premillennial –469 – 474 (6pgs)**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 275-282 (r 199-205)

**1. When a Reformed Theologian brings themselves to even address the questions Thiessen addresses in this chapter it is a wonder; how does he word these questions and why is it a wonder?**

Ans pg 469 It is a wonder when a Reformed Theologian, such as Thiessen, asks the questions “Will He come before the Millennium?” and “Will He come before the Tribulation?” because just acknowledging that there is a Millennial Reign of Christ, and that there is a Seven Year Period of Tribulation is a massive jump from their eschatology's allegorical hermeneutic to a literal one; such a jump is rare and could be so systematic that one could eventually even get his soteriology that enlightened by Scripture!

**2. What three Scriptures validate that the rapture will occur at an unknown time?**

Ans pg 470 Three specific Scriptures that indicate that the timing of the rapture is unknown are:

A. Mark 13:32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father., B. Acts 1:7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. C. Matt 16:3 And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

### **3. What Scriptures indicate that believers should know the times, general, not particular?**

Ans pg 471 The Scriptures that indicate that believers should know the times, general but not particular are A. Matt 24:32 ¶ Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. B. 1Chron 12:32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment. C. 1Thes 5:1-5 ¶ But of the times and the seasons, brethren, ye have no need that I write unto you. 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

### **4. What are five references which show the rapture to be imminent?**

Ans pg 472 Five Scripture references that show the rapture to be imminent are: A. Mt 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. B.



Mt 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. C. Mr 13:32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. D. Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; E. 1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

**5. Given that His second coming is divided into two phases, how are the signs of his coming more germane to the second phase?**

Ans pg 473 Given that His second coming is divided into two phases, the signs of his coming more germane to the second phase because : A. Latin mille and annus meaning 1,000 years B. Augustin's spiritualizing it away cannot work, Count them 6 times in Rev 20:2-7 C. The fact of Christ reign on earth is rampant in the OT, the duration in the NT D. The emphasis on the OBVIOUS premillennial return of Christ BEFORE he sits on the Throne of David is important because ( Catholics taught Protestants that their Vicar of Christ was setting there and this is tribulation period and the millennial reign we are presently living in. AND Protestants consider the Rapture and 2 phased coming of Christ only a contrived doctrine of recent times.)

**6. Give three notable considerations of the early Church which demonstrate that they believed what the apostles taught about the 2<sup>nd</sup> coming and the premillennial return of Christ.**

Ans pg 472 Three notable considerations of the early Church which demonstrate that they believed what the apostles taught about the 2nd coming and the pre-millennial return of Christ are: . A. Papias who died 165 AD “There will be a millennium after the resurrection of the dead, when the personal reign of Christ will be established on this earth.” B. Polycarp spoke of our prospect of reigning with Christ and of the fact that the saints will judge the world C. Fisher's History of the Christian Church pp 84f admits that during the period 100-313AD, “The belief in a millennial kingdom on earth, to follow the second advent of Christ, was widely diffused, ... This millennial or chiliastic (Greek) belief is found in Justin, Irenaeus, and Tertullian. The Alexandrians opposed it. They contributed to the overthrow of the tenet, which was also hastened by the unpopularity of Montanism, in which it was prominent article of belief. (Note that the Alexandrians gave Thiessen the Bible that he prefers over the KJV)

**7. Give six considerable confusions of the 'Catholic Church Fathers' about the millennial reign and more particularly about the rapture of the Church.**

Ans pg 472 Six considerable confusions of the 'Catholic Church Fathers' about the millennial reign and more particularly about the rapture of the Church are: A. It was the Allegorizing of Origen and his followers that made it possible to “condemn Chiliasm (Greek, Latin Millennialism) without disputing the inspiration of the Revelation.” says Horatius Bonar quoted by Silver Thiessen's pg 470 (.Origen was followed by Jerome, who gave the Latin Vulgate AND .Origen was followed by Augustine, who gave us Catholicism, ) B. In the days of Irenaeus “The expectations ... generally prevailed of the personal reign of our Lord on earth for a thousand years.” C. The doubts concerning the Revelation “seem to have arisen entirely from unwillingness to accept the doctrine of a future reign of our Lord on this earth.” D. Dionysius of

Alexandria seems to be the first to deny the Apostolic authorship of Revelation because of his opposition to the doctrine of the Millennium, though he claims some before him had rejected it. (Silver, Op cit. , Ibid p.231, ?? J.F. Silver, The Lord's Return, New York: Fleming H. Revell Co., 1914) (Thiessen pp 470) E. Silver quotes Taylor “The Council of Rome under Pope Damasus, in 373, formally denounced Chiliasm (Millennial Reign of Christ) Op cit. Pg 85 F. “Baronius, a Roman Catholic historian of the 16th century, says that after Rome's formal denunciation of Chiliasm the doctrine was derided with 'hisses and laughter,' and being 'under the ban' was entirely extirpated.” Ibid, pp 85,91

**8 During the reformation belief in the rapture and the millennial reign of Christ was found exclusively in the Baptist predecessors (called Ana-baptist, Waldensians Montanists, Paulicians etc.), what did reformers do?**

Ans pg 475 During the reformation belief in the rapture and the millennial reign of Christ was found exclusively in the Baptist predecessors (called Ana-baptist, Waldensians Montanists, Paulicians etc.); the reformers were new with the ideas in that : A. Except among the Waldensiannn, Henricians, Cathari, and some other small bodiestheir light (Millennial Reign of Christ) was then extinguished. Ibid,p. 92 B. Among Reformers ... Haldeman quotes Luther, Melanchthon, Calvin, and Knoz as believing in the speedy return of Christ. I.M. Haldeman, History of the Doctrine of Our Lord's Return (Philadelphia: Philadelphia School of the Bible, n.d.) pp. 23F C. In the last of the 17th and first part of the 18th centuries Daniel Whitby, and Arian called the father of modern post-millennialism, restored the methods of Origen, but called it a “new hypothesis”. He taught that all the promises of the kingdom should be taken in a spiritual and allegorical sense. Ibid p. 26 D. “Vitranga, Faber, and Brown are the ablest

followers of Whitby.” Silver, Op. Cit., p. 39 E. The return to the early Church position (from Catholicism to Biblicalism) marked by “Charles Wesley, Issac Watts, Bengel, Lange, Godet, Ellicott, Trench, Alford, and The Bonar Brothers, and most of the outstanding evangelists of the past and present generations. F. During the last 60 years there has been a renewed emphasis upon this “blessed hope.”

**9. What are some proofs of the doctrine of the rapture and the two phases of his coming.**

Ans pg Some proofs of the doctrine of the rapture and the two phases of his coming are: A. The Manner and Time of the Setting up of the Kingdom B. The Blessings That are Associated with This Future Kingdom C. The Distinction Between Receiving the Kingdom and Inaugurating it... Christ had to return to heaven to receive the kingdom from the Father Dan 7 D. The Promise to the Apostles of Rulership over the Twelve Tribes of Israel E. The Promise to Believers That They Shall Reign With Christ ( 1.It is impossible to show that saints 'reign with Christ' in any practical sense today 2.The reigning with Christ is to last 1000 year!) F. The Conditions That are Predicted as Existing Just Prior to His Return (1. Scriptures show the exact opposite of Catholicism's idea that the world will be converted prior to His return. 2. Latter times, Faith on the Earth?, seducing spirits etc.) G. The Order of Events Rev 19 in perfect harmony with Psalms 2

**10 What are the events that require the two phases of the second coming of Christ.**

Ans pg The list events that require the two phases of the second coming of Christ are; 1 .Coming FOR his Saints 2. Coming WITH his Saints 3. Battle of Armageddon 4. Binding of Satan 5. Loosing of Satan afterward

## **Q&A - Chapter XLIII – The Time Of His Coming: Pr-Tribulational –475 – 486 (12pgs)**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 275-282 (r 199-205)

**1. Although the Bible is clear that the Church will pass through NO PART of the period of tribulation what are some ill-conceived notions of those who do not read their Bible literally?**

Ans pg 475 Although the Bible is clear that the Church will pass through NO PART of the period of tribulation, some ill-conceived notions of those who do not read their Bible literally are: A. The Church will pass through the period of tribulation B. The Church will pass through the first half of the period of tribulation C. The UNSPIRITUAL part of the Church will pass through the tribulation and the MATURE and SPIRITFILLED part will be caught up before the period of tribulation

**2. Thiessen's sources make a Bible believer nervous, what is his primary source listed for this argument.**

Ans That Thiessen (if this is his work) would introduce this subject with an unBiblical primary source is somehow not surprising. But REALLY the Shepherd of Hermas??<sup>46</sup> see note below!

**3. Thiessen's sources make a Bible believer nervous, what is his secondary source listed for this argument.**

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46 Graydon F. Snyder writes (The Anchor Bible Dictionary, v. 3, p. 148): The early Christian document Hermas, or Shepherd of Hermas, was known to the early Church Fathers. The Muratorian canon, a list of canonical books from about the 3d century, says Hermas was written by the brother of Pius, Bishop of Rome, about 140-154. Despite much speculation, the author remains unknown. It was written in Rome and involves the Roman church. The document was composed over a longer period of time. Visions I-IV were composed during a threatened persecution, probably under Trajan (the Clement of 8:3 could be Clement of Rome). Vision V - Similitude VIII and Similitude X were written perhaps by the same author to describe repentance to Christians who were wavering. Similitude IX was written to unify the entire work and to threaten those who had been disloyal. This last phase must have occurred before Irenaeus (ca. 175). A preferred date would be 140. On the basis of this internal analysis multiple authorship seems necessary (Giet 1963), though the work could have been composed by one person over a long period of time (July 1958). from <http://www.earlychristianwritings.com/shepherd.html>

Ans pg A.Thiessen's secondary source is Irenaeus1 wherein

1.“He seems to hold that the Church will be caught up during the Tribulation “ is read into his quote

2.Irenaeus's quote is “And therefore, when in the end the Church shall be suddenly caught up from this earth, it is said, 'There shall be tribulation such as has not been since the beginning, neither shall be.' For this is the last contest of the righteous, in which, when they overcome, they are crowned with in-corruption. (against Heresies Book V, ch zziz, p. 558)

3.Irenaeus is herein twisted to say something he does not say, We know of Irenaeus that he believed in the Scriptures and their claim to inerrancy and infallibility, Such should be Thiessen's primary source on this subject.

4.Thiessen projects on Irenaeus “But in another place he teaches that the resurrection will take place after the coming of the Antichrist. Ibid” The implication that Irenaeus believed other than what the Bible says is preposterous. There will indeed be a resurrection after the revelation of the Antichrist but this has nothing to do with the rapture of the Church before the tribulation period.

**4. List four general conclusions that Thiessen draws with his Bible closed away in a locked drawer.**

Ans pg 480 Four general conclusions that Thiessen draws with out so much a opening his Bible

are: 1.“We shall not attempt any further investigation of this literature”,... Excellent, Finally!

2.“In the testimony of the early Fathers there is an almost complete silence on the subject” ...

why start here then?

3. "Though on the whole the testimony of the Fathers is somewhat inconsistent, we seem to have in Hermas" ... Seem to have vs Seem to have from unBiblical sources is of little value in developing a true Biblical Systematic Theology!

4. "It is clear, however, that the Fathers held not only the pre-millennial view of Christ's coming, but also regarded that coming as imminent." ... This is NOT clear from the literature that such 'Church Fathers' wrote down, (I object to this classification of these men) BUT because they believed the Scriptures that Thiessen SHOULD BE USING for his Primary Source in the first place!

**5. List four more general conclusions Thiessen draws without use of his Bible.**

Ans pg 481 Four more general conclusions Thiessen draws without us of his Bible are: 1. "The Lord had taught them to expect His return at any moment" ... How had he taught them that?? VIA SCRIPTURE that Thiessen should be using as his primary source to begin with!

2. "They also taught His personal return as being immediately" ... again this is only conjectured because they taught the SCRIPTURES, not because of their 'literature.'

3. "With the exception of the Alexandrian Fathers, who also rejected other fundamental doctrines." ... Ironic (if not so sad) that Thiessen's favorite Bible translation (ASV) is sourced to these unbelievers through the godless efforts of Westcott and Hort.

4. "To argue from the silence of these writers, in the light of the quotation from Hermas, is, after all, a wrong procedure." ... Why are we then here? and why in the lead paragraph of such a vital doctrine, make this your primary and secondary source?

**6. With the rise of Constantine and the State Church what happened to the doctrine of the second coming?**

Ans pg 478 With the rise of Constantine and the State Church the doctrine of the second coming was lost as: 1. The (Apostate Roman) Church turned to an allegorizing of the Scriptures concerning the Lord's return. 2. The truth was not entirely extirpated during the Middle ages ( a) it was held by smaller bodies who kept themselves aloof from the Catholic Church b) with the denial of the true doctrine of the Millennium the Apostate Roman Catholic Church must also remove the teaching concerning the Tribulation.) 3.“The Reformers returned to the doctrine of the coming of Christ, but because of the need of emphasizing the truth of justification by faith, they did not give themselves to the development of the teaching concerning the Lord's return. Consequently they have not left us any considerable literature on the subject. True believers need scarcely be reminded that Christian doctrine is established on the basis of Scripture, and not on the beliefs or non-beliefs of past generation,. With due respect for all that the Church has inherited from the godly men of the past, we must yet remember that the Bible is our sole authority in matters of doctrine.” Thiessen, Op. cit., pp 13-17 (pg 478) (Op. cit., “Will the Church Pass Through the Tribulation?” New York: Loizeaux Bros., 1941) AWESOME CHANGE FOR THIESSEN!

**7. Give Thiessen's 9 Scriptural reasons for hold to a pretribulational return of the Christ.**

Ans Thiessen's 9 Scriptural reasons for holding to a pretribulational return of the Christ are

- A. The promise to the Church in Philadelphia
- B. The Nature of the Seventieth Week of Daniel
- C. The Nature and Purpose of the Tribulation
- D. The Twenty-Four Elders in Relation to the Tribulation
- E. The Mission of the Holy Spirit as a Restrainer



F. The Necessity for an Interval Between the Rapture and the Revelation

G. The Exhortation to Constant Expectation of the Lord's Return

H. The erroneous interpretations make the last trumpet (1Cor 15:12) of 1Thes 4 the same as the trumpet of Rev 11:15

I. There is indeed a pre-Tribulation Rapture and resurrection of saints.

**8. How and why did the promise to the Church in Philadelphia imply a pretribulational return of Christ?**

Ans pg The promise to the Church in Philadelphia implied a pretribulational return of Christ because: 1. The Word 'Hour' Rev 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 2. The Extent of the Trial 3. The Purpose of This Hour of Trial wherein a) Alford contends that "The expositors have in many cases gone away from this broad and obvious meaning here, and have sought to identify the hora peirasmou with various periods of trial and persecution of the Church: a line of interpretation carrying its own refutation with it in the very terms used in the text. b) R.H. Charles likewise says "IT will be observed that the demonic trial spoken of, while world-wide, was to affect only 'those that dwell upon the earth', i.e., the non-Christians." c) The Bible does not so allow "Rev 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." and d) The Bible does not so allow; 2Pet 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: 4. Who Will be Kept From the Hour of Trial wherein a) Moffat contends that the Greek allows this verb to mean successful endurance and safe emergence OR

kept from and escape from it entirely. b) The Bible does not so allow “Rev 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” and c) The Bible does not so allow; 2Pet 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

**9. What are Thiessen's ten facts about the 24 Elders that contribute to the understanding of this doctrine.**

Answer Thiessen's ten facts about the Twenty-Four Elders which contribute to the understanding that Christ will return prior to the tribulation are:

1. After the letters to the Churches, Rev 1-3, after John told 'come up hither', Rev 4:1, when a 'throne was set in heaven' 4:2 because In the Greek imperfect tense the throne 'was being set' , Not the eternal throne upon which God sits and God the Father set on this throne And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.
2. It is CLEAR that they are on these 'seats' before the first seal is broken, i.e. before the first Tribulation judgment.
3. Angels DO NOT sit on thrones nor have crowns of gold
4. Angels are great in number, these are but 12
5. Crowns are not bestowed until the Lord comes again
6. These have resurrected incorruptible bodies to be robed, crowned and enthroned, i.e. they are not disembodied spirits, note that a) these are different than the souls seen under the altar at the 5th seal Rev 6:9 b) these 'souls' are resurrected and in receipt of incorruptible bodies at the end

of the Tribulation period 6:11, 20:4-5 AND c) These 'souls' are part of the 'first resurrection', clarifying that that resurrection began prior i.e. at the Rapture

7. These 24 are representatives of many others such as a) In 1 Chron 23:3-4 24,000 Levites were set forward b) In ch 24 they were set into 24 orderings c) In ch 25 the 24 orderings are set with 12 each sons and brethren for  $12 \times 24 = 288$ ; 25:7 "So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight." AND d) These are thus representatives of the saints set in order OT saints set under 12 tribal leaders, NT saints set under 12 apostles, NOT THE Church, (as in Catholic Error) but the united royal priesthood of all the 1st resurrection saints

8. These are 'elders' matured leaders of Israel, and matured leaders of the Church.

9. These 24 elders are the direct outcome of the Rapture of OT and NT saints

10. In Rev 19 the four and twenty elders worship the coming King of kings and Lord of lords!

**10. What erroneous interpretations make the last trumpet (1Cor 15:12) of 1Thes 4 the same as the trumpet of Rev 11:15?**

Ans pg The erroneous interpretations which make the last trumpet (1Cor 15:12) of 1Thes 4 the same as the trumpet of Rev 11:15 are: 1. The Thes trumpet is a singular one, the Rev trumpet is one of seven. 2. The Revelation trumpets are visions of Revelation, Thes trumpet not so much 3. When Moses was called to Mt Sinai (Exod 19) there was a long trumpet blast called for, but there were in actuality two, one to summon the people to the mount, the other to summon Moses into the mount as a) There is no warning that there would be two separate blasts and b) 1Thes 4:16 awakens the dead in Christ, the last one in 1Cor 15:52 summon the resurrected into

Christ's presence. Ingenious suggestion! And 4. In any event the trumpet of 1Cor 15 cannot be the same as the 7th visionary trumpet of the Revelation's Tribulation period.

## **Q&A - Chapter XLIV – The Resurrections –487 – 495 (9pgs)**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 275-282 (r 199-205)

### **1. What Scriptures show the existence of Resurrection deniers in Bible Times?**

Ans pg 487 Scriptures that show resurrection deniers of Bible times are: Mt 22:23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him, , Ac 23:8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. , 1Co 15:12 ¶ Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

### **2. Name 5 other leading religion that hold to a life after death.**

Ans pg 487 Brahmanism, Hinduism, Buddhism, Confucianism, Mohammedanism. - all hold that man continues to exist after death.

### **3. How does Origen, Alexandrian philosopher, Catholic Church Father, instructor to Jerome's Latin Vulgate translation and mentor of Saint Augustine pervert doctrine, pervert the idea of resurrection?**

Ans pg 489 Origen, Alexandrian philosopher, Catholic Church Father, instructor to Jerome's Latin Vulgate translation and mentor of Saint Augustine pervert doctrine, perverts the idea of resurrection via Thiessen's comment “Origen thinks that the pious dead were transferred to Paradise, which he makes to be, not a part of Hades, but yet distinct from Heaven. To Paradise believers, as he thought, go at their death. This was contrary to the usual view that they, like the righteous of the Old Testament days, wait in Hades, in a state of happiness not yet perfected, for

the general resurrection. It was believed that only martyrs attained at once to the blessed vision of God in Heaven. History of the Christian Church pg 85” Origen has here in embryo the Catholic teaching of a Purgatory which is passed on to Jerome to translate into his Latin Vulgate, and to Saint Augustine to intertwine into Catholic Doctrine.

**4. What does the Bible say became of Korah, Dathan, and Abiram, in Num 16:33 and what does Thiessen say of it?**

Ans pg 488 The Bible says of Korah, Dathan, and Abiram, in Num 16:33 “33 They, and all that appertained to them, went down alive into the pit (Hbrw *shehole*), and the earth closed upon them: and they perished from among the congregation.” Although *shehole* is translated thrice to English word *pit* (here, vr 30 and Job 17:16) Thiessen is more comfortable with this being transliterated to *Shehole* as done in all modernist Bibles, and he does not distinguish it here.

**5. Thiessen, with his preference for modernist Bibles, implies that nowhere is the OT word *Shehole* to be translated but only transliterated; what is the error in this?**

Ans pg 489 1.Thiessen adds that Thayer says, that in the Septuagint the Hebrew sheol “Is almost always rendered by this word,” i.e. hades. He notes one exception in 2Sam 22:6, where it is rendered death. The two words are by common consent held to be exact equivalents. I would add that the proper English equivalent is 'hell' and their repeated transliteration of each is the modernist's and Satan's attempt to soften the issue and reality of a place called in the English tongue HELL. Their transliteration and the NIV absolute butchering of the word further produces inconsistency in the use and study of the Biblical hell. Since Thiessen brought it up, the OT usages of hell i.e. sheol (hell 31 times, grave 31 times and pit 3 times are as follows:

- a) De 32:22 For a fire is kindled in mine anger, and shall burn unto the lowest hell (ASV-Sheol, NAS-Sheol, NIV- realm of death), and shall consume the earth with her increase, and set on fire the foundations of the mountains.
- b) 2Sa 22:6 The sorrows of hell (ASV- Sheol, NAS- Sheol, NIV- grave) compassed me about; the snares of death prevented me;
- c) Job 11:8 It is as high as heaven; what canst thou do? deeper than hell (ASV-Sheol, NAS- Sheol, NIV- grave); what canst thou know?
- d) Job 26:6 Hell (ASV- Sheol, NAS- Sheol, NIV- death) is naked before him, and destruction hath no covering.
- e) Ps 9:17 The wicked shall be turned into hell (ASV- Sheol, NAS- Sheol, NIV- grave), and all the nations that forget God.
- f) Ps 16:10 For thou wilt not leave my soul in hell (ASV- Sheol, NAS- Sheol, NIV- grave); neither wilt thou suffer thine Holy One to see corruption.
- g) Ps 18:5 The sorrows of hell (ASV- Sheol, NAS- Sheol, NIV- grave) compassed me about: the snares of death prevented me.
- h) Ps 55:15 Let death seize upon them, and let them go down quick into hell (ASV- Sheol, NAS- Sheol, NIV- grave): for wickedness is in their dwellings, and among them.
- i) Ps 86:13 For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell (ASV- Sheol, NAS- Sheol, NIV- grave).

- j) Ps 116:3 The sorrows of death compassed me, and the pains of hell (ASV- Sheol, NAS- Sheol, NIV- grave) gat hold upon me: I found trouble and sorrow.
- k) Ps 139:8 If I ascend up into heaven, thou art there: if I make my bed in hell (ASV- Sheol, NAS- Sheol, NIV- depths), behold, thou art there.
- l) Pr 5:5 Her feet go down to death; her steps take hold on hell (ASV- Sheol, NAS- Sheol, NIV- grave).
- m) Pr 7:27 Her house is the way to hell (ASV- Sheol, NAS- Sheol, NIV- grave), going down to the chambers of death.
- n) Pr 9:18 But he knoweth not that the dead are there; and that her guests are in the depths of hell (ASV- Sheol, NAS- Sheol, NIV- grave).
- o) Pr 15:11 Hell (ASV- Sheol, NAS- Sheol, NIV- death) and destruction are before the LORD: how much more then the hearts of the children of men?
- p) Pr 15:24 The way of life is above to the wise, that he may depart from hell (ASV- Sheol, NAS- Sheol, NIV- grave) beneath.
- q) Pr 23:14 Thou shalt beat him with the rod, and shalt deliver his soul from hell (ASV- Sheol, NAS- Sheol, NIV- death).
- r) Pr 27:20 Hell (ASV- Sheol, NAS- Sheol, NIV- death) and destruction are never full; so the eyes of man are never satisfied.
- s) Isa 5:14 Therefore hell (ASV- Sheol, NAS- Sheol, NIV- grave) hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

- t) Isa 14:9 Hell (ASV- Sheol, NAS- Sheol, NIV- grave) from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.
- u) Isa 14:15 Yet thou shalt be brought down to hell (ASV- Sheol, NAS- Sheol, NIV- grave), to the sides of the pit.
- v) Isa 28:15 Because ye have said, We have made a covenant with death, and with hell (ASV- Sheol, NAS- Sheol, NIV- grave) are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:
- w) Isa 28:18 And your covenant with death shall be disannulled, and your agreement with hell (ASV- Sheol, NAS- Sheol, NIV- grave) shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.
- x) Isa 57:9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell (ASV- Sheol, NAS- Sheol, NIV- grave).
- y) Eze 31:16 I made the nations to shake at the sound of his fall, when I cast him down to hell (ASV- Sheol, NAS- Sheol, NIV- grave) with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.



- z) Eze 31:17 They also went down into hell (ASV- Sheol, NAS- Sheol, NIV- grave) with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.
- aa)Eze 32:21 The strong among the mighty shall speak to him out of the midst of hell (ASV- Sheol, NAS- Sheol, NIV- grave) with them that help him: they are gone down, they lie uncircumcised, slain by the sword.
- ab)Eze 32:27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell (ASV- Sheol, NAS- Sheol, NIV- grave) with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.
- ac)Am 9:2 Though they dig into hell (ASV- Sheol, NAS- Sheol, NIV- grave), thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:
- ad)Jon 2:2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell (ASV- Sheol, NAS- Sheol, NIV- grave) cried I, and thou heardest my voice.
- ae)Hab 2:5 Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell (ASV- Sheol, NAS- Sheol, NIV- grave), and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

**6. The NT includes the raising of what 5 persons from the dead?**

Ans pg The NT includes the raising of a) Jairus' daughter Matt :24,25 b) The young man of Nain Luke 7:14-15 c) Lazarus John 11 d) Dorcas Acts 9:40-41 e) Eutychus Acts 20:9-12 f) In addition Mat 27:52-53 tells of the raising of many saints after the resurrection of Christ.

### **7. How could Reformed Theology muck up aspects of the bodily resurrection?**

Ans pg When Reformed Augustinian Theology follows the philosophy of man rather than the inerrancy of Scripture they consider man as only material and immaterial and not Body, Soul and Spirit as the Scriptures contend Thus a) Reformed Theology is herein mucked up because they do not believe the Bible's accounting of Body Soul and Spirit b) Reformed Theology via Goodwin herein states the absurdity “The spiritual body is body, and not spirit, and therefore must come under the definition of body. If it were to be mere spirit, then every man in the future state would have two spirits the spirit that he has here and another spirit received at the resurrection. AND c) Reformed Theology rejects Bible for philosophy and end up in a quagmire of illogical and verbose argument which they often excuse as 'systematic theology.'

### **8. Why is it necessitated that Thiessen carefully clarify the timing of the resurrections.**

Ans pg 493 Thiessen is taking baby steps away from Reformed Theology and Reformed Augustinian Theologians have used their allegorical methods to muck up both the understanding of and the timing of the resurrections. It is herein clarified that: A. Various things have already been said disproving the 'general resurrection' of all. B. There is a 'first resurrection' for all believers OT, and NT and even Tribulation saints taking part after the rapture of 1Thes 4 C. Reformed Theologians foster much confusion about the resurrections because of the use of the phrase “in the last day” thinking it must be only the last day which to their allegorical fanciful interpretations is sometimes called a thousand years and is yet the very last of all the days.

## **Q&A - Chapter XLV – The Judgments –496 – 505 (10pgs)**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 275-282 (r 199-205)

### **1. What does Strong quote from a statesman about judgment?**

Ans pg 496 Thiessen gives Strong's quote of a statesman who would greater fear no judgment coming rather than fear the coming of a judgment. Indeed judgment is expected, deserved, and sure.

### **2. Give a dozen Scriptures that assure the coming judgment.**

Ans pg 497 A dozen Scripture that assure the coming judgment are:

1. Gen 18:25b Shall not the Judge of all the earth do right?
2. 1Chron 16:33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.
3. Ps 96:13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth. 98:9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.
4. Ps 97 But the LORD shall endure for ever: he hath prepared his throne for judgment. 8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.
5. Joel 3:12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.
6. Isa 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

7. Mat 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.
8. Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.
9. Acts 24:25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.
10. Rom 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.
11. 2Cor 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.
12. Heb 9:27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

**3. Name six objectives of the judgment.**

Ans pg 498 Six objectives of judgment listed by Thiessen are A. :Strong well says “The object of the final judgment is not the ascertainment about the manifestation, of character, and the assignment of outward conditions corresponding to it.

B. The *revelation* of the righteous judgment of God

C. Memory, conscience, and character “are evidences and preparations for this final disclosure.” Ibid

D. The judgments will take place in order to show God's righteousness in treating men as He treats them.

E. To the purpose that “Every mouth shall be stopped.”

**4. What two verses clearly indicate who the Judge is to be?**

Ans pg 498 Two verses that clearly indicate who the judge is to be are: Heb 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to **God the Judge of all**, and to the spirits of just men made perfect, and John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son: 23 That all men should honor the Son, even as they honor the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

**5. List 7 things that Christ will judge.**

Ans Christ will judge the following:

1. The living and the dead Acts 10:42
2. The believers for their works 2Cor 5:10
3. The Beast and the False Prophet, and their armies Rev 19
4. The nations gathered before Him Mat 25
5. Satan Rev 20:1-3
6. The nations of the Millennial earth Isa 2:4

7. The impenitent dead (Thiessen's Catholic word, not a Bible word) Rev 20:11-15  
(11 ¶ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.)

**6 List 7 various judgments called out in Scripture.**

Ans pg Seven various judgments called out in Scripture are:

- A. The Judgment of the Believers
- B. The Judgment of Israel
- C. The Judgment of Babylon
- D. The Judgment of the Beast, The False Prophet, and Their Armies
- E. The Judgment of the Nations
- F. The Judgment of Satan and His Angels
- G. The Judgment of the Unsaved Dead Rev 20:11-15, 21:8

**7. List the Bible references that deal with the judgment of believers.**

Ans pg 499 Scripture references which deal with the judgment of believers are: Rom 14:10, 2Cor 5:10, 1Cor 4:5, 3:11-15, Matt 25:14-30, Luke 19:11-27

**8. List the Bible references that deal with the judgment of Israel.**

Ans pg 499 Scripture references which deal with the judgment of Israel are: Jer 30:7, Rev 12:6, 13-17, 7:1-8, Ezek 20:33-34, Mal 3:2-5

**9. List the Bible references that deal with the judgment of the Beast, False Prophet and their Armies..**

Ans pg 500 Scripture references which deal with the judgment of the Beast, False Prophet and their Armies are: 2Thes 2:8, Rev 19:19-21, Rev 16:12-16, Zech 12:1-9, 13:8-14:2, 2Thes 1:7-10, Rev 19:21

**10. List the Bible references that deal with the judgment of the nations.**

Ans pg 501 Scripture references which deal with the judgment of Nations are: 2Thes 1:7-10, Matt 25:31-46, Joel 3:11-17, Acts 17:31

**Q&A - Chapter XLVI – The Millennium –506 – 513 (8pgs)**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 275-282 (r 199-205)

**1. Rather than start out with Scripture as his primary source for the millennial reign of Christ what two sources does Thiessen lead with?**

Ans pg 506-507 Rather than lead out with Scripture as his primary source for the millennial reign of Christ, Thiessen leads with :”The Human Expectation” for a millennial reign, and “The Belief of the Early Church.” This is more troublesome giving that Thiessen is stepping out of a whole line of skeptics in this area.

**2. Thiessen denies the perpetuity of the doctrine of the second coming of Christ but quotes Silver who provides what evidence for it.**

Ans pg 507 Although Thiessen denies the perpetuity of the doctrine of the second coming and millennial reign of Christ, he quotes Silver as saying “Silver claims that the Waldensians, Paulicians, Cathari, Savonarola, the harbingers of the reformation and the early Reformers held that judgment introduces the Millennium.”

**3. Where did the opposition of the literal millennial reign of Christ originate?**

Ans pg 507 Interestingly the opposition to the literal millennial reign of Christ originated in the same place all modernist bibles get their accepted text, in the Alexandrian philosophers like Origen.

**4. List 8 verses that speak of the Day of the Lord more literally than the allegorical teachings of the Reformed Augustinian Theologian dares to quote.**

Ans pg 508 Eight verses that speak of the Day of the Lord more literally than the allegorical teachings of the Reformed Augustinian Theologian dares to quote are:

- (1) Joe 2:11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?
- (2) Am 5:18 Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.
- (3) Zep 1:14 ¶ The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.
- (4) Zep 1:15 That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,
- (5) Zep 1:16 A day of the trumpet and alarm against the fenced cities, and against the high towers.



- (6) Zep 2:2 Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.
- (7) Zep 3:8 ¶ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.
- (8) Mal 4:2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

**5. What progression of a day does Thiessen present concerning The Day of The Lord?**

Ans pg 508 A unique presentation of the progression of The Day of The Lord is Thiessen's coverage of Christ's first Advent was the day spring or Sunrise Luke 1:78 ...Now the Church is the light of the world, and He is the Light of the World Joh 9:5 even as "Ye are the light of the world." We are Reflecting the Invisible sun 2Cor 4:6 and further ...Already the Day (actually night) is far spent, and the day is at hand when ... The morning star will herald the breaking of a new day Rev 2:28 And I will give him the morning star. ...2Pe 1:19 as ...The Sun of Righteousness will fully usher it in shortly thereafter Mal 4:2

**6. When Thiessen talks of The Church being the Light of the World, why are we justifiably nervous?**

Ans pg 508 Whenever Thiessen talks of The Church, herein, it being the light of the world, one would be wise to use caution because of his over development of The Holy Catholic Church and complete underdevelopment of the Local New Testament Church.

**7. What Scripture verses define that the God of Heaven will set up a Kingdom that will never be destroyed?**

Ans pg 508 The Scriptures given that establish that the God of Heaven will set up a Kingdom that will never be destroyed are:

- (1) Da 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.
- (2) Da 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.
- (3) Da 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.
- (4) Da 7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.
- (5) Da 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints

of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

(6) Re 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

**7. Strong states the position of the loudest naysayers to the Millennial Reign of Christ; what is that position?**

Ans pg 509 Strong States the Post millennial position thus: Through the preaching the Gospel in all the world, the kingdom of Christ is steadily to enlarge its boundaries, until Jews and Gentiles alike become possessed of its blessings, and a millennial period is introduced in which Christianity generally prevails throughout the earth. He gives the following verses to prove this (# Da 2:44,45 # Mt 13:31,32 24:14 # Ro 11:25,26 # Re 20:4,5,6 # Col 1:23)

**8. What are Snowden's four presuppositions to his post millennial view?**

Ans pg 510 Snowden strongly advocates the post millennial view in The Coming of the Lord, But he has these four presuppositions: (1) The belief of the post-apostolic church is truth (2) a superstitious regard for modern "scholarship", (3) An allegorical interpretation of predictive prophecy (4) and a pious devotion to the evolutionary hypothesis. Snowden states it "Daniel and Revelation both unroll panoramic visions which portray catastrophic calamities and judgments which could not be taken literally and yet conveyed great practical lessons."

**9. What profound statement does Thiessen make to point out the speck in Snowden's eye?**

Ans pg 510 A Profound statement wherein Thiessen sees the spec in Dr. Snowden's eye but not the beam in his own "Needless to say that when a man has more regard for the speculations of

science falsely so called, than for the teaching of the Word of God, he is not to be taken seriously by those who accept the Bible as the infallible revelation of God.” (Thiessen pg 510) (and doubtless observed when Thiessen had a gray head.)

**10. The Character of the Millennium is given in seven regards, what are they?**

Ans pg 510-513 The seven regards given to the Character of the Millennium are:

- A. As Regards Christ, He will reign over all the earth
- B. As regards the Church, the Church will reign with Christ over the Gentile world.
- C. As Regards to Israel – Regathered, In Promised Land
- D. As Regards to Nations Sheep will enter into Kingdom
- E. As Regards Satan to Be Bound
- F. As Regards Nature the regeneration with lion and lamb, child and adder, life span, fertility and farming,
- G. As Regards Conditions in General – Joy and Happiness

**Q&A - Chapter XLVII – The Final State –514 – 518 (5pgs)**

Fill-In and Short Answer Test: Please put short answers in complete sentences. pg 275-282 (r 199-205)

**1. What is the final state of Satan?**

Ans pg 514 The final state of Satan comes when He will be loosed from His Prison Rev 20 and .He will be finally judged and sentenced Rev 20.

**2. What are four characteristics of the final judgment?**

Ans pg 515 Four characteristics of the Final Judgment are: Great White Throne Judgment, . For those in 2nd Resurrection, The Books are open, Those whose names are NOT written in the Lambs Book of Life

**3. Thiessen lists two characteristics of the Final Kingdom; what are they?**

Ans pg 515 Two characteristics of the Final Kingdom are A. Death the final enemy will be abolished 1Cor 15:24 and B. All things subject unto Christ 1Cor 15:28

**4. Give three 'News' of the New Creation?**

Ans pg 516 Three 'News' of the New Creation are A New Heaven and a New Earth, and The New Jerusalem.

**5. Give four Scripture references that address the New Heaven and the New Earth.**

Ans pg 517 Scriptures that reference the New Heaven and the New Earth are 1. Rev 21:1,2 2. Isa 65:17 3. Isa 66:22 4. 2Pet 3:10-13

**6. What Scripture evidences the New Jerusalem?**

Ans pg 517 The New Jerusalem is described in Rev 21:2-22:5

**7. What three characteristics of the New Jerusalem?**

Ans pg 517 The Scriptures point out three interesting things about the New Jerusalem, 1. Its Character Cube,... no Pyramid 2. Its Inhabitants 21:22 and 3. Its Blessedness 21:24

**8. What verse best characterizes the close of this chapter?**

Ans pg 518 The verse which best characterizes the close of this chapter is "Rom 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

## **Detailed Chapter Outlines – TH505 Systematic Theology V ESCHATOLOGY**

### Part VIII ESCHATOLOGY

Chapter XXXIX The Second Coming of Christ: Importance Of The Doctrine And Nature Of His Coming –441 – 450 (10pgs)

Chapter XL – The Second Coming of Christ: The Purpose Of His Coming Into The Air –451 – 459 (9pgs)

Chapter XLI – The Second Coming of Christ: The Purpose Of His Coming To Earth And The Period Between The Rapture And The Revelation –460 – 468 (9pgs)

Chapter XLII – The Time Of His Coming: Premillennial –469 – 474 (6pgs)

Chapter XLIII – The Time Of His Coming: Pre-Tribulational –475 – 486 (12pgs)

Chapter XLIV – The Resurrections –487 – 495 (9pgs)

Chapter XLV – The Judgments –496 – 505 (10pgs)

Chapter XLVI – The Millennium –506 – 513 (8pgs)

Chapter XLVII – The Final State –514 – 518 (5pgs)

## Outline of **Chapter XXXIX The Second Coming of Christ: Importance Of The Doctrine And Nature Of His Coming –441 – 450 (10pgs)**

### I. INTRODUCTION The Doctrine “set aside” from the 3<sup>rd</sup> century to the 20<sup>th</sup>?

Thiessen denies, even opposes, the perpetuity of Baptist Doctrine with this statement ““It is only during the last sixty-five years that this doctrine has been restored to the Church, although there is still much indifference and opposition to it.” According to Roy Mason, and John T. Christian there has been a perpetuity of sound Bible doctrine throughout the Roman Catholic dark ages and the Protestant Reformers enlightening. Baptist's never set aside this “blessed hope.” What Thiessen likely *meant to say* was that **Protestant's** have just opened their eyes to the doctrine in the last sixty-five years! Baptists are not protestants and never set aside this important doctrine.

### II. INTRODUCTION Causes of Indifference and considerable Opposition of this Doctrine

A. The setting of dates brings the whole doctrine into disrepute

B. Fanciful and UnScriptural doctrines give a bad reputation

1. Second probationism
2. the annihilation of the finally impenitent
3. the restitution of all things
4. other heresies about the tribulation, the destruction of the temple, etc.

C. Preconceived notions and prejudices

1. Spiritualizing Prophecies by so many for so long
2. Traditional teachings, symbols, literature
3. Grammatico-historical (literal) renderings to often unbelievable

D. The unregenerate heart, and scoffers

1. “And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” 2Pet 3:4
2. Regenerate Believers Hear “He which testifieth these things saith, Surely I come quickly.” And they alone respond “Amen. Even so, come, Lord Jesus.”

## CHAPTER OUTLINE

### I. The Importance of the Doctrine

#### A. The Prominence in the Scripture

1. OT Scriptures Job 19:25-26, Dab 7:13, 14, Zech 14:4, Mal 3:1,2
2. NT Scripture Matt 24, 25, Mark 12, Luke 21, cf ICor 15, 1Thes, 2Thes

#### B. It is a Key to the Scriptures

1. It is key to key doctrines
  - a) The Doctrine that Christ is Prophet, Priest and King
  - b) Salvation is past present and future.
  - c) The doctrine of two resurrections (John's Teaching, as Thiessen calls it.)
  - d) The Davidic Covenant remains inexplicable without the Second coming.
  - e) The prophecy of the restoration of nature and the animal world requires it.
    - (1) Could Thiessen bring this up and NOT bring up the Restoration of Israel????
    - (2) Could Thiessen avoid the Restoration of Israel in the typology of Joseph, .... who saved the world then RESTORED ISRAEL????
  - f) The bruising of Satan's head requires it.
  - g) Many *types* in Scripture loose their power with out the 2<sup>nd</sup> advent



- (1) Noah and Lot become just history if not typologies
- (2) Great events in Abraham's life do the same, where as He Issac and Rebecca so strongly typify Father, Son and Holy Spirit.
- (3) So so for Joseph, Asenath, and Joseph's two different relationships to his brethren
- (4) So so for Moses, Zipporah, and his tow contacts with his brethren.
- (5) We may mention also the Sabbath, which loses its main typical significance unless we recognize the fact that it points forward to a “Sabbath-keeping” during Millennium.

2. It is key to key promises of Scripture

- a) Key to promises of Psalms 2, 22, 24, 45, 72, 89, 110
- b) Peter (i.e. GOD!!!) declares all the holy prophets speak of “times of restitution” Acts 3:19-24
- c) We are Warned to be ready (in the NT Matt 16:27, John 14:3, 1Thes 4:13-18, Jas 5:8, Heb 10:37, Rev 1:7, 22:12, 20)
- d) We are comforted by the fact
- e) We are admonished to console the bereaved by the truth
- f) We are asked to bear oppression because of His return
- g) We are exhorted to retain our confidence because SHORTLY he will return
- h) We are assured his return will bring blessings and rewards
- i) We loose these precious incentives to godliness if we reject the truth of the Lord's return.

3. The ordinances lose their full meaning without the 2<sup>nd</sup> advent
  - a) Already mentioned, but sourced to the Epistle of Barnabas !!! (pg 443) where we have the suggestion that the Sabbath represents the thousand years of rest.  
OH MY SOUL! Thiessen is using this as a SOURCE???
  - b) Baptism implies resurrection with Christ to newness of life (Col 3:1-3)
  - c) In the Lord's Supper "Ye do shew the Lord's death till he come."
  - d) Matt 26:29 "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."
- C. It is the Hope of the Church
  1. Neither death, nor the conversion of the world are the "hope" of believers
    - a) Finally Thiessen uses Scriptures as his primary source!
    - b) Acts 23:6 Paul says "of the hope and resurrection of the dead I am called in question."
  2. Titus 2:13 "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;"
  3. 1Pet 1:3 "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, "
  4. 1John 3:2-3 "2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

D. It is the Incentive to Biblical Christianity

1. Believers have never denied the deity of Christ
2. Believers have never disputed the infallibility of the Bible (BUT Thiessen is this day brought into question on this regard!)
3. Believers have never declined from the faith but “earnestly contend for the faith which was once delivered unto the saints.” (Jude1:3)
4. Belief induces “Self-purification” 1John 3:3, 2Pet 3:11, Matt 25:6,7
5. Inspires watchfulness and constancy Matt 24:44, 1Thes 5:6, Mark 13:36, 1John 2:28
6. Challenges the backslider to return Rom 13:11,12
7. Constitutes a warning to the ungodly 2Thes 1:7-10
8. A stay in adversity and bereavement Jas 5:6, Heb 10:35-37, 11:26, 2Tim 2:12  
1Thes 4:16-18
9. It is the incentive to apostolic (& Biblical) Christianity against allurements of this world.
10. We long for His coming, live for his coming seek to lead others to Him and to this hope.
11. Acceptance of the doctrine of the second coming of Christ, has transformed lives.

E. It has a Marked Effect on Our Service

1. It has affected ones personal service
2. It has affected ones money sacrifice
3. It has affected ones mission zeal

4. It has affected ones intelligent counsel
5. It has affected ones tireless work more than any other doctrine of Christianity!
6. Thiessen quotes Riley, I C.I. Schofield, the study of Biblical prophecy is “ennobling” to any Christian.

## II. The Nature of Christ's Coming

### A. The Scriptural Teaching

1. Jesus declared that he would return personally John 14:3, 21:20-23
2. He would return suddenly Matt 24:25-28
3. He would return in the glory of His Father with His angels Matt 16:27, 19:28, 25:31-46
4. He would return triumphantly Luke 19:11-27
5. The “men in white” (angels at his ascension) said he would come back
  - a) personally Acts 1:11
  - b) bodily
  - c) visibly
  - d) suddenly
6. Peter testifies He will come
  - a) Personally Acts 3:19-21, 2Pet 3:3-4
  - b) Unexpectedly 2Pet 3:8-10
7. Paul testifies that He will come:
  - a) Personally 1Thes 4:16-17
  - b) suddenly 1Cor 15:51,52

c) In glory and accompanied by the angels Tit 2:13, 2Thes 1:7-10

8. The Epistle to the Hebrews testifies that He will come:

a) personally 9:28

b) speedily 10:37

9. James testifies he will come back personally 5:7-8

10. John testifies that He will come

a) Personally 1John 2:28, 3:2,3

b) Suddenly Rev 22:12

c) Publicly Rev 1:7

11. Jude cites Enoch that He will come back publicly 1:14-15

12. The Scriptural evidence is overwhelmingly clear!

#### B. Some Erroneous Interpretations

1. The balderdash that His coming was just the coming of the Holy Spirit at Pentecost

2. The balderdash that his coming was just at the conversion of Saul

3. The balderdash that his coming was at the destruction of Jerusalem in 70 AD

4. The balderdash that His coming only speaks of believers death (Matthew Henry)

5. The balderdash that His coming is when we pray Thy Kingdom Come, and call for a Conversion of the World!

#### C. The Phases of Christ's Coming

1. His Coming Into the Air

a) 1Thes 4:16-17,

- b) our gathering to Him 2Thes 2:1,
- c) I will receive you John 14:3
- d) Matt 25:6 the virgins “go forth to meet him”
- e) Luke 19:15 the Nobleman first called for His servants, then dealt with His adversaries, then set up His kingdom
- f) Luke 17:34-36

2. His Coming to Earth

- a) Zech 14:4,5 “His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east”
- b) Acts 1:11 “In like manner as” he left visibly from Mt. Olivet
- c) Matt 19:28
  - (1) His sitting upon the throne of His glory
  - (2) in the regeneration
  - (3) Twelve disciples sitting on twelve thrones judging the twelve tribes of Israel
- d) Matt 24:29-31 Coming down to Earth
- e) Matt 25:31-46 Coming down to Earth
- f) Zech 12:10-13 the see him whom they have pierced
- g) Rev 1:7 Behold he cometh with clouds and every eye shall see him that they pierced
- h) He will come with his own Joel 3:11, 1Thes 3:13, Jude 1:14
  - (1) His own are caught up

(2) His own return with Him

3. Interesting (may seem far fetched ) analogies of his 2 phased coming (not proofs but possible illustrations)
  - a) David's return from the other side of Jordan after Absalom's defeat 2Sam19
  - b) The private revelation of Joash and then his public revelation to the people a little later 2Kings 11
  - c) Jesus walking on the water, Peter's coming to him and their return together to the ship Matt14:22-34
  - d) Paul's approach to Rome the coming of the brethren from Rome to meet him and their return together to the capital city Acts 28:15-16

## Outline of **Chapter XL – The Second Coming of Christ: The Purpose Of His Coming Into The Air –451 – 459 (9pgs)**

### I. To Receive His Own

1. John 14:3, “Where I am, there ye may be also”
2. currently absent from his presence while in this body, 2Cor 5:6,
3. at resurrection we shall “ever be with the Lord” 1Thes 4:17
4. flesh and blood cannot inherit the kingdom of God. 1Cor 15:50
5. Changes must take place before he can receive us 1Cor 15:53-54

### A. The Prerequisites

1. The Current Situation
  - a) Present with Him in spirit

(1) Heb 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

(2) 2Co 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

(3) Php 1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

(4) Re 6:9 ¶ And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

b) Present with Him In conscience

(1) Luke 16:19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

(2) Rev 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

c) OR at home in the body 2Co 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

d) Goal of redemption is a redeemed body and soul

(1) Ro 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.



(2) Eph 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

(3) Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

e) Conformed to His body Phil 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

2. The dead in Christ must be raised

a) the dead in Christ shall be raised, 1Thes 4:16

b) The Resurrection and the Life will resurrect John 11:25-26

c) The corruptible will put on incorruption, 1Cor 15:53

d) There is NO GENERAL RESURRECTION!

(1) John 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

i. J.H.Snowden insists this is one general resurrection

ii. the hour in question does not need to be one time and one

resurrection, so far the hour has lasted 2000 years! (1John 2:18)

(2) Dan 12:2 refers to 2 resurrections Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

i. Sleepers in the dust is two general to be limited to deceased Israelites

ii. some “Sleepers in the dust” go to everlasting contempt

iii. verse 3 “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. ” makes this speak of resurrection, not of restored Israel or a general resurrection.

iv. In Re 20:5 “But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.” there are 2 resurrections.

- At the coming of the Lord Jesus Christ to deliver Israel the first resurrection is complete

- Christ, the first fruit, Rapture 2<sup>nd</sup> fruit, tribulation saints, 3<sup>rd</sup> fruit, but ONE Resurrection.

v. Dead in Christ of 1Thes 4:16 includes all the saints that have ever lived. ... but cannot include those NOT in Christ.

vi. In Rev 20:4 one resurrection cannot be spiritualized away as a “spiritual rising” and the other left literal as a rising from the grave.

That is absurd!

vii. Paul sought to obtain the first resurrection Phil 3:11 “If by any means I might attain unto the resurrection of the dead.” NOT a general resurrection of all!

3. The ones Living and Believing in Christ must be changed

a) 1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

b) 1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

c) 1Co 15:51 ¶ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

d) PERHAPS Php 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

e) Illustrated in Enoch

(1) Ge 5:24 And Enoch walked with God: and he was not; for God took him.

(2) Heb 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

f) Illustrated in Elijah: 2Ki 2:11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

g) Will all the saved be taken at the Rapture?

(1) Thiessen mucks up this answer with his ill conceived idea of a Universal Catholic Church

i. The Universal Church is a Temple, would part of the Temple be left behind?

- 1Co 3:16 ¶ Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (Here the individual is the temple not the Catholic Church of Thiessen)
- 2Co 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. (Here the individual is the temple not the Catholic Church of Thiessen)
- Eph 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy

temple in the Lord: (Here the Local Church is the temple not the Catholic Church of Thiessen)

- 1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. (Here the Local Church is the temple not the Catholic Church of Thiessen)

ii. The Universal Church is a Bride, would part of the Bride be left behind?

- 2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. (A Bride is actually only a Bride for 1 wedding day, here and now believers, and Local Churches are a Chaste Virgin, with no Catholic implications)
- Eph 5:24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. ...32 This is a great mystery: but I speak concerning Christ and the church.
- Re 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

iii. The Universal Church is Christ's Body, would part of His Body be left behind?

- 1Co 12:12 ¶ For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.
  - Eph 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church,:23 Which is his body, the fulness of him that filleth all in all.
  - Eph 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
  - Eph 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church::30 For we are members of his body, of his flesh, and of his bones.
  - Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.
  - Col 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:
  - Col 2:19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.
- iv. We must repeat the lesson from TH503 here: The word *ecclesia* is used in 4 ways, #1 a local assembly, “Unto the church of God which

is at Corinth ...”; #2 local assemblies, “unto the churches of Galatia: Grace be to you and peace ...”; #3 the body of living believers unnumbered “beyond measure I persecuted the church of God, and wasted it ...”; and #4 the complete body of Christ, “Husbands, love your wives even as Christ also loved the church, and gave Himself for it ...”; but NEVER as a catholic body assembled and organized to be head over any other part of the body!

(2) Some consider that in Phil 3:11 Paul taught a partial resurrection:

- i. 10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;  
11 If by any means I might attain unto the resurrection of the dead.
- ii. Lightfoot says “The Apostle states not a positive assurance but a modest hope.”
- iii. Vincent “Not an expression of doubt, but of humility.”
- iv. Paul already enumerated the resurrections in 1Cor 15:23 and Scripture does not contradict Scripture! “ But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming. 24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.”
- v. “they that are Christ’s at his coming” (1Cor 15:23) shows no division among they that are Christ's!

B. The Manner pg454 Receiving the Church as His Bride.

1. Now in the position of espousal 2Cor 11:12
2. To be received as glorious without spot or wrinkle Eph 5:27
3. As Abraham's servant presented Rebekah to Isaac
4. Or as Joseph, Moses, Boaz took unto them a Gentile bride, so too Christ
5. Revelation 19 is the depiction of the marriage
6. What of the GUESTS at the wedding?
  - a) John 3:29 John the Baptist refers to himself as not the bridegroom, but the friend of the Bridegroom
  - b) Matt 22:1-14 those obviously bid to the wedding, likely representing Gentiles, are all called 'guests.'
  - c) In Luke 14:15-24 those gathered from the highways and hedges are called neither the Church nor the bride.
  - d) It seems there are guests at the wedding,
    - (1) These guests are not part of the Church, and likely Old Testament Saints
    - (2) As was John the Baptist was an Old Testament Saint, not pardoned by the Blood, and was called the friend of the Bridegroom.
    - (3) Psalms 45:14 "She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee."
    - (4) Rev 19:9 speaks of those that are bidden
    - (5) Schofield says



- i. Rev 19:7 is the “bride” (Rev 22:9)
- ii. The Church identified with the “Heavenly Jerusalem” Heb 12:22-23
- iii. to be distinguished from Israel, the adulterous and repudiated “wife” of Jehovah, yet to be restored (Isa 54:1-10, Hos 2:1-17)
  - She is identified with the Earth Hos 2:23
  - She could not be called a *virgin* 2Cor 11:2-3 or a *bride*.

(6) Gaebelein says:

- i. Israel was the wife of Jehovah (Isa 54) who became divorced
- ii. She will be taken back in the day of her national repentance when the Lord comes
- iii. The 24 Elders are typical of all the redeemed , the saints of both Testaments.
- iv. In Rev 19 there is a division
  - as the Bride, the Church, takes her exalted position alongside of Himself
  - The Old Testament Saints are there as the friends of the Bridegroom

(7) BAPTIST BRIDERS Be warned: “You read too much into your position!”

## II. To Judge and Reward

### A. The Believer's Judgment

1. Believers NOT judged with regard to his sins John 5:24 “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath

everlasting life, and shall not come into condemnation; but is passed from death unto life.”

- a) These were judged already “5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. {wounded: or, tormented} {stripes: Heb. Bruise} 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. {laid...: Heb. made the iniquity of us all to meet on him} ... 10 ¶ Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.”
- b) We have His Righteousness 2Cor 5:21 “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”
- c) In this life true sons of God see chastening for sin, but not condemnation
- (1) 1Cor 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.
  - (2) 1Cor 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
  - (3) Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?
  - (4) 2Sam 7:14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the

children of men: 15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

(5) 2Sam 12:13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. 14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

2. Believer WILL be judged as to:
  - a) his use of the 'talents he has' Matt 25:14-30
  - b) the pounds in his charge Luke 19:11-27
  - c) the opportunities he has Matt 20:1-16 (penny a day)
3. Salvation is a free gift and NOT a reward for labor or effort
  - a) Rom 6:23, John 4:10, 10:28
  - b) Originates in Grace Eph 2:8, Rom 3:24, 4:16
    - (1) James says we are saved by works meaning faith that produces works
    - (2) Paul indicates that while we are saved by grace we are saved UNTO good works
    - (3) No contradiction here, just two different meanings of 'justified' (not a use of 'saved' but f 'justified'!)
4. We have opportunity to lay up treasures in heaven, now that we are saved. Matt 6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust

doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also.

5. 2Pet 1:11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.
6. 2Cor 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.
7. Rom 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 12 So then every one of us shall give account of himself to God.
8. 1Cor 3:11 ¶ For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.
9. 1Thes 2:19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? 20 For ye are our glory and joy.

10. 1John 2:28 ¶ And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

B. The Believers' Reward pg457

1. What will lead to a reward

a) as a steward of the mysteries 1Cor 4:1-5

(1) reward to the faithful 1Cor 4:2

(2) reward for used talents, pounds and opportunities Matt 25, 20, Luke 19

b) As trustees of material possessions

(1) Matt 6:20 But lay up for yourselves treasures in heaven, ...

(2) Sowing and Reaping

i. Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

ii. 2Cor 9:6 ¶ But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

iii. 2Cor 8:12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

(3) As one responsible for the souls of others

i. Dan 12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

- ii. 1Thes 2:19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? 20 For ye are our glory and joy.

(4) As those who care for needy

- i. Gal 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.
- ii. Matt 10:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.
- iii. Matt 10:42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.
- iv. Care for the sick and persecuted Matt 25:34-40

(5) As sufferers in an evil world, rewarded for endurance

- i. Reviled and persecuted, ... great is your reward Matt 5:11,12, Luke 6:22,23
- ii. 2Tim 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

iii. James 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

c) The Time of the Reward ... When He Comes

(1) Rev 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

(2) Matt 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

(3) Rev 11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. 18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

(4) 2Tim 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

d) The nature of the reward

(1) The Figure of the Crown

- i. 1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.
- ii. Don't loose your crown Re 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.
- iii. Souls won are crowns 1Th 2:19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?
- iv. 2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.
- v. Jas 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Re 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.
- vi. 1Pe 5:4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

(2) A Place with Christ



- i. Rev 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.
- ii. 2Tim 2:11 It is a faithful saying: For if we be dead with him, we shall also live with him: 12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:
- iii. Luke 19:12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. ... -28

### III.To Remove the Hinderer

- A. 2Thes 2:6 And now ye know what withholdeth that he might be revealed in his time.  
7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
- B. Thiessen develops the aged Catholic theory that this 'hinderer' is Law and Order
  1. Geo. Milligan of 1908 says so.
  2. Jas. Denny Agrees in *The Expositors Bible*
  3. Not referenced by Thiessen, Charles Hodge Puts it (Vol 3 Systematic Theology pg 756, 6.AntiChrist 3. Is AntiChrist Ecclesiastical or Civil? 8.) The fact however is that they did know, and, therefore, it is probable that knowledge was communicated to others, and was not likely to be soon forgotten. This consideration gives the more weight to the almost unanimous judgment of the

early fathers that the obstacle to the development of Antichrist was the Roman empire. While that continued in its vigour it was impossible that an ecclesiastic should become the virtual sovereign of the world. It is a historical fact that the conflict between the Emperors and the Popes for the ascendancy, was continued for ages, and that as the power of the former decreased that of the latter increased.

4. Not Referenced by Thiessen John Calvin states it so:

6. And now what withholdeth To katechon means here properly an impediment or occasion of delay. Chrysostom, who thinks that this can only be understood as referring to the Spirit, or to the Roman Empire, prefers to lean to the latter opinion. He assigns a plausible reason -- because Paul would not have spoken of the Spirit in enigmatical terms, [655] but in speaking of the Roman Empire wished to avoid exciting unpleasant feeling. He states also the reason why the state of the Roman Empire retards the revelation of Antichrist -- that, as the monarchy of Babylon was overthrown by the Persians and Medes, and the Macedonians, having conquered the Persians, again took possession of the monarchy, and the Macedonians were at last subdued by the Romans, so Antichrist seized hold for himself of the vacant supremacy of the Roman Empire. There is not one of these things that was not afterward confirmed by actual occurrence. Chrysostom, therefore, speaks truly in so far as concerns history. I am of opinion, however, that Paul's intention was different from this -- that the doctrine of the gospel would require to be spread hither and thither, until nearly the whole world were convicted of obstinacy and deliberate malice. For there can be no doubt that the Thessalonians had heard from Paul's mouth as to this impediment, of whatever sort it was, for he recalls to their remembrance what he had previously taught in their presence.

Let my readers now consider which of the two is the more probable -- either that Paul declared that the light of the gospel must be diffused through all parts of the earth before God would thus give loose reins to Satan, or that the power of the Roman Empire stood in the way of the rise of Antichrist, inasmuch as he could only break through into a vacant possession. I seem at least to hear Paul discoursing as to the universal call of the Gentiles -- that the grace of God must be offered to all -- that Christ must enlighten the whole world by his gospel, in order that the impiety of men might be the more fully attested and demonstrated. This, therefore, was the delay, until the career of the gospel should be completed, because a gracious invitation to salvation was first in order. [656] Hence he adds, in his time, because vengeance was ripe after grace had been rejected. [657]

5. Thiessen Sources what Reformed Theologians believe about the 'restrainer' theologians verses in Catholic doctrine rejecting the Rapture of the Church, and he sources them equally with the Scripture.
6. The 'Hinderer' is "He that withholdeth" iniquity, it is the Holy Spirit and the Holy Spirit which indwells

**Outline of Chapter XLI – The Second Coming of Christ: The Purpose Of His Coming To Earth And The Period Between The Rapture And The Revelation –460 – 468 (9pgs)**

I. The Purpose of His Coming to Earth

A. To Reveal Himself and His Own

1. Rev 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.
2. Zech 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.
3. Zec 14:5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

4. Joe 3:11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.
5. Mt 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.
6. Mt 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
7. Mt 25:31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:
8. Col 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.
9. 1Th 3:13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.
10. Jude 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 15 To execute judgment

upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

11. 1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

12. Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

#### B. To Judge the Beast, the False Prophet, and Their Armies

1. Rev 19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

2. 2Thes 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

3. This Judgment comes at the end of the 7 year tribulation period.

#### C. To Bind Satan

1. Rev 20:1 ¶ And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,
  2. 20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.
  3. Thiessen's non-dispensational theology shows when he considers with Henry's Commentary that the binding of Satan signifies “a considerable time of peace and prosperity” for the Church pg 461
  4. Snowden regards Rev 20:1-3 as denoting long ages in which evil “may slumber, and then blow up in a cataclysmic explosion” (Not a clue about end times!)
  5. Thiessen sites Silver as showing Augustine himself taught that the binding of Satan takes place when a sinner accepts the Savior!. (J.F. Silver, “*The Lord's Return*” , New York: Fleming H. Revell Co., 1914, pp87f.)
  6. These all reject the Millennial Kingdom age of Christ and spiritualize it away or for Thiessen do not differentiate it from the Church age..
- D. To Save Israel
1. This is foreign doctrine to Catholicism and ergo Protestants.
  2. Rom 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

3. God will regather all Israel and reunite Judah and Israel as one
  - a) Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.
  - b) Jer 33:14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. 15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. 16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness. 17 ¶ For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;
  - c) Isa 11:11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. 13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. 14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they

shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

d) Ezek 37:14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

4. He will save them and make a new covenant with them

a) Zech 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness

b) Zech 13:2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. ...6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

c) Isa 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

d) Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took



them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

- e) Heb 8:8-12 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:
- f) These promises cannot mean that Israel will gradually be gathered into the Church as the Roman Catholics believe, thinking that They the true Church are the new Israel.
- g) Thiessen still thinks that the fullness of the Gentiles (Rom 11:25) is “i.e. until the Church is completed.” rather than the 'heathening of the Gentiles'.
- h) Every Israelite will not be saved, but Israel will be saved, i.e. Those Israelites left after the purging, Ezek 20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: 38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

#### E. To Judge the Nations

1. 2Th 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2Th 1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 2Th 1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 2Th 1:10 When he

shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

2. Mt 25:31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: Mt 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: Mt 25:33 And he shall set the sheep on his right hand, but the goats on the left. Mt 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: Mt 25:35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Mt 25:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Mt 25:37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? Mt 25:38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? Mt 25:39 Or when saw we thee sick, or in prison, and came unto thee? Mt 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Mt 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: Mt 25:42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: Mt 25:43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited

me not. Mt 25:44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Mt 25:45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. Mt 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

3. Joe 3:11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Joe 3:12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Joe 3:13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Joe 3:14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. Joe 3:15 The sun and the moon shall be darkened, and the stars shall withdraw their shining. Joe 3:16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel. Joe 3:17 So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.
4. Ac 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

5. This is a judgment of nations not like the Rev 20 Judgment of souls Here sits on a throne, there a Great White Throne
  6. Nation judgment is one earth, Rev 20 in the skies when heaven and earth flee away
  7. Nation judgment is before the Millennium Rev 20 after
  8. Nation judgment no mention of resurrection, Rev 20 has a resurrection
  9. Nation judgment two classes are mentioned Rev 20 only one class
  10. Nation judgment no books are mentioned, Rev 20 the books are opened
  11. Nation judgment of treatment of the Lord's brethren, sheep enter the kingdom, goats eternal punishment, Rev 20 all resurrected go to eternal punishment
  12. Protestants, because of Catholic error, forever mix up these two judgments
- F. To deliver and Bless Creation
1. Isa 11:1 ¶ And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: ... 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

2. 5 ¶ Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. 7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. 8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. 9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: 10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.
3. 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now.

G. To Set up His Kingdom

1. 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14 But his citizens

hated him, and sent a message after him, saying, We will not have this man to reign over us.

2. 2Sam 7:16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.
3. Psa 89:3 I have made a covenant with my chosen, I have sworn unto David my servant, 4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.
4. Jer 33:20 Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; 21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. 22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.
5. Rev 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.
6. Isa 2:2 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in

his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

7. Micah 4:1 ¶ But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. 2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. 3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.
8. Zech 14:16 ¶ And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. 17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. 18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come

not up to keep the feast of tabernacles. 19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

9. No league of nations will ever be able to accomplish what is definitely the work of the Prince of Peace

## II. The Period Between the Rapture and the Revelation

### A. The Duration of the Period

1. It is the 70<sup>th</sup> week of Daniel ergo 7 years
2. Thiessen will not commit here, Catholics and ergo protestants teach we are presently in the tribulation period, and the destruction of the temple in 70 AD having something to do with things.
3. “To many expositors it seems perfectly clear that the seventieth week is still future and that it is the Tribulation Period.” ,... evidently not so for Thiessen!
4. The 7 year Tribulation is divided in half, with “a time, times and a half a time”, “42 months” , and 1260 days (Dan 7:25; 12:7; Rev 12:14, ... Rev 11:2; 13:5, ... Rev 11:3, 12:6, Dan 12:11, 12)

### B. The Nature of the Period

1. Political Aspects
  - a) Times of the Gentiles, Dan 2:31-43. :Rev 21:24
  - b) Ten cooperating kings
  - c) Four Beasts Dan 7
  - d) Dominated by the woman on the beast



C. The Chief Actor of the Period = Anti Christ, Another Christ, False Christ

1. Joh 5:43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.
2. Da 11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Da 11:37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.
3. Da 11:38 But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. Da 11:39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.
4. 2Th 2:6 And now ye know what withholdeth that he might be revealed in his time. 2Th 2:7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 2Th 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 2Th 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 2Th 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 2Th 2:11

And for this cause God shall send them strong delusion, that they should believe a lie: 2Th 2:12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

5. Re 2:20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. Re 2:21 And I gave her space to repent of her fornication; and she repented not. Re 2:22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. Re 2:23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.
6. Re 17:17 For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.
7. Re 13:17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

#### D. The Israelitish Apect

1. God has not cast His people away, there is a remnant
2. In unbelief Israel will return to the Promised Land (which Thiessen called "Palestine" for shame.

#### E. The Economic Aspects

### III. The Chief Actor of the Period

A. Consider the Person and Work of Satan ... again

B. There is a Revival of the Roman Empire

1. Great Sea of Humanity Stirred :Dan 7:2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. 3 And four great beasts came up from the sea, diverse one from another.
2. Rev 13:1 ¶ And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. (Striving to banish faith from the earth)

C. Satan gives his Power, throne and great authority to the beast Rev 13:2-4

1. Satan energized, Satan empowered, No man is able to resist
2. Begins directing these affairs from but is cast down
3. When cast down he knows his time is short and hates and persecutes Israel Rev 12:13-
4. Satan uses deception with Sings, lying wonders, fire from heaven. 2Thes 2, Rev 13
5. He will institute devil and demon worship, idolatry, and incite the kings of the whole earth to gather for Armageddon
6. Truly the hour and power of darkness

Outline of **Chapter XLII – The Time Of His Coming: Premillennial –469 – 474 (6pgs)**

Introduction:

- I. At an Unknown Time

- A. Mark 13:32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.
- B. Acts 1:7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.
- C. Matt 16:3 And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

## II. Believers should know the times, general , not particular

- A. Matt 24:32 ¶ Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.
- B. 32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

## III.Imminent

- A. Mt 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.
- B. Mt 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.
- C. Mr 13:32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

D. Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

E. 1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

IV. The SIGNS of his coming are more germane to the second phase of his coming than the first phase

I. The Meaning of the Term

A. Latin *mille* and *annus* meaning 1,000 years

B. Augustin's spiritualizing it away cannot work, Count them 6 times in Rev 20:2-7

1. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him **a thousand years**,
2. 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till **the thousand years** should be fulfilled: and after that he must be loosed a little season.
3. 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ **a thousand years**.

4. 5 But the rest of the dead lived not again until **the thousand years** were finished.  
This is the first resurrection.
  5. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him **a thousand years.**
  6. 7 And when **the thousand years** are expired, Satan shall be loosed out of his prison,
- C. The fact of Christ reign on earth is rampant in the OT, the duration in the NT
- D. The emphasis on the OBVIOUS premillennial return of Christ BEFORE he sits on the Throne of David is important because
1. Catholics taught Protestants that their Vicar of Christ was setting there and this is tribulation period and the millennial reign we are presently living in.
  2. Protestants consider the Rapture and 2 phased coming of Christ only a contrived doctrine of recent times.

## II. The Position of the Early Church

- A. Papias who died 165 AD “There will be a millennium after the resurrection of the dead, when the personal reign of Christ will be established on this earth.”
- B. Polycarp spoke of our prospect of reigning with Christ and of the fact that the saints will judge the world
- C. Fisher's *History of the Christian Church* pp 84f admits that during the period 100-313AD, “The belief in a millennial kingdom on earth, to follow the second advent of Christ, was widely diffused, ... This millennial or chiliastic (Greek) belief is found in

- Justin, Irenaeus, and Tertullian. The Alexandrians opposed it. They contributed to the overthrow of the tenet, which was also hastened by the unpopularity of Montanism, in which it was prominent article of belief. (Note that the Alexandrians gave Thiessen the Bible that he prefers over the KJV)
- D. It was the Allegorizing of Origen and his followers that made it possible to “condemn Chiliasm (Greek, Latin Millennialism) without disputing the inspiration of the Revelation.” says Horatius Bonar quoted by Silver Thiessen's pg 470
1. Origen was followed by Jerome, who gave the Latin Vulgate
  2. Origen was followed by Augustine, who gave us Catholicism,
- E. In the days of Irenaeus “The expectations ... generally prevailed of the personal reign of our Lord on earth for a thousand years.”
- F. The doubts concerning the Revelation “seem to have arisen entirely from unwillingness to accept the doctrine of a future reign of our Lord on this earth.”
- G. Dionysius of Alexandria seems to be the first to deny the Apostolic authorship of Revelation because of his opposition to the doctrine of the Millennium, though he claims some before him had rejected it. (Silver, *Op cit.*, *Ibid* p.231, ?? J.F. Silver, *The Lord's Return*, New York: Fleming H. Revell Co., 1914) (Thiessen pp 470)
- H. Silver quotes Taylor “The Council of Rome under Pope Damasus, in 373, formally denounced Chiliasm (Millennial Reign of Christ) *Op cit.* Pg 85
- I. “Baronius, a Roman Catholic historian of the 16<sup>th</sup> century, says that after Rome's formal denunciation of Chiliasm the doctrine was derided with 'hisses and laughter,' and being 'under the ban' was entirely extirpated.” *Ibid*, pp 85,91

- J. Except among the Waldensians, Henricians, Cathari, and some other small bodiestheie light (Millennial Reign of Christ) was then extinguished. *Ibid*,p. 92
- K. Among Reformers ... Haldeman quotes Luther, Melanchthon, Calvin, and Knoz as believing in the speedy return of Christ. I.M. Haldeman, *History of the Doctrine of Our Lord's Return (Philadelphia: Philadelphia School of the Bible, n.d.)* pp. 23F
- L. In the last of the 17<sup>th</sup> and first part of the 18<sup>th</sup> centuries Daniel Whitby, and Arian called the father of modern post-millennialism, restored the methods of Origen, but called it a "new hypothesis". He taught that all the promises of the kingdom should be taken in a spiritual and allegorical sense. *Ibid* p. 26
- M. "Vitringa, Faber, and Brown are the ablest followers of Whitby." Silver, *Op. Cit.*, p. 39
- N. The return to the early Church position (from Catholicism to Biblicalism) marked by "Charles Wesley, Issac Watts, Bengel, Lange, Godet, Ellicott, Trench, Alford, and The Bonar Brothers, and most of the outstanding evangelists of the past and present generations.
- O. During the last 60 years there has been a renewed emphasis upon this "blessed hope."

### III. The Proof of the Doctrine

- A. The Manner and Time of the Setting up of the Kingdom
- B. The Blessings That are Associated with This Future Kingdom
- C. The Distinction Between Receiving the Kingdom and Inaugurating it... Christ had to return to heaven to receive the kingdom from the Father Dan 7
- D. The Promise to the Apostles of Rulership over the Twelve Tribes of Israel



- E. The Promise to Believers That They Shall Reign With Christ
  - 1. It is impossible to show that saints 'reign with Christ' in any practical sense today
  - 2. The reigning with Christ is to last 1000 year!
- F. The Conditions That are Predicted as Existing Just Prior to His Return
  - 1. Scriptures show the exact opposite of Catholicism's idea that the world will be converted prior to His return.
  - 2. Latter times, Faith on the Earth?, seducing spirits etc.
- G. The Order of Events Rev 19 in perfect harmony with Psalms 2
  - 1. Coming FOR his Saints
  - 2. Coming WITH his Saints
  - 3. Battle of Armageddon
  - 4. Binding of Satan
  - 5. Loosing of Satan afterward

Outline of **Chapter XLIII – The Time Of His Coming: Pre-Tribulational – 475 – 486 (12pgs)**

- I. Introduction: Some say that:
  - A. The Church will pass through the period of tribulation
  - B. The Church will pass through the first half of the period of tribulation
  - C. The UNSPIRITUAL part of the Church will pass through the tribulation and the MATURE and SPIRITFILLED part will be caught up before the period of tribulation
  - D. The Bible is clear that the Church will pass through NO PART of the period of tribulation

- I. Early Christian Teaching (The editor's note indicates this is not part of Thiessen's lectures but drawn from his *Bibliotheca Sacra* articles and his book *Will the Church pass through the tribulation?*)
- A. That Thiessen (if this is his work) would introduce this subject with an unBiblical primary source is somehow not surprising. But REALLY the Shepherd of Hermes??<sup>47</sup>
- B. Thiessen's secondary source is Irenaeus<sup>48</sup> wherein

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47 Graydon F. Snyder writes (The Anchor Bible Dictionary, v. 3, p. 148): The early Christian document Hermas, or Shepherd of Hermas, was known to the early Church Fathers. The Muratorian canon, a list of canonical books from about the 3d century, says Hermas was written by the brother of Pius, Bishop of Rome, about 140-154. Despite much speculation, the author remains unknown. It was written in Rome and involves the Roman church. The document was composed over a longer period of time. Visions I-IV were composed during a threatened persecution, probably under Trajan (the Clement of 8:3 could be Clement of Rome). Vision V - Similitude VIII and Similitude X were written perhaps by the same author to describe repentance to Christians who were wavering. Similitude IX was written to unify the entire work and to threaten those who had been disloyal. This last phase must have occurred before Irenaeus (ca. 175). A preferred date would be 140. On the basis of this internal analysis multiple authorship seems necessary (Giet 1963), though the work could have been composed by one person over a long period of time (July 1958). from <http://www.earlychristianwritings.com/shepherd.html>

48 Irenaeus of Lyons wrote his Against Heresies c. 175-185 CE. His work is invaluable to modern scholarship in the attempt to recover the content of Gnostic teachings in the second century. Irenaeus also provides the first explicit witness to a four-fold gospel canon. ... Mary Ann Donovan writes (The Anchor Bible Dictionary, v. 3, p. 457): Irenaeus' major extant writing is the Adversus Haereses (the full title of which is the Refutation and Overthrow of Knowledge falsely so-called). Its composition is dated ca. 180 from the succession lists in which the author names Eleutherus (ca. 174 - ca. 189) as current bishop of Rome (Haer. 3.3.3), although it seems from remarks Irenaeus makes in the prefaces to Haer. 3 and 4 that he followed the practice of sending on the separate books of the work as they were completed. The other complete extant work is the Demonstration [or Proof] of

1. “He seems to hold that the Church will be caught up during the Tribulation “ is read into his quote
2. Irenaeus's quote is “And therefore, when in the end the Church shall be suddenly caught up from this earth, it is said, 'There shall be tribulation such as has not been since the beginning, neither shall be.' For this is the last contest of the righteous, in which, when they overcome, they are crowned with incorruption. (*against Heresies* Book V, ch zziz, p. 558)
3. Irenaeus is herein twisted to say something he does not say, We know of Irenaeus that he believed in the Scriptures and their claim to inerrancy and infallibility, Such should be Thiessen's primary source on this subject.
4. Thiessen projects on Irenaeus “But in another place he teaches that the resurrection will take place after the coming of the Antichrist. Ibid” The implication that Irenaeus believed other than what the Bible says is preposterous.

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the Apostolic Preaching. It was written after at least the earlier books of *Adversus Haereses*, to which reference is made in chap. 99. An Armenian version of this long-lost work was discovered in 1904, and Smith (1952: 4-11) discusses its textual history. Eusebius (ca. 263-ca. 339) is the principal source for our knowledge of the lost works of Irenaeus. These include at least the treatises "On the Ogdoad" and "Concerning Knowledge" and letters "On Schism" and "On the Monarchy [of God]" (Eus. Hist. Eccl. 5.20.1), as well as the full text of the letter to Victor already mentioned [c. 188 to c. 198]. ... Some of the fragments presented by Roberts-Donaldson are suspect. Johannes Quasten writes, "The fragments which Ch. M. Pfaff published in 1715, allegedly from manuscripts in Turin, were proved to be forgeries by A. Harnack (TU 20,3. Leipzig, 1900)." (Patrology, v. 1, p. 293) I present my own collection of quotes from Eusebius, with the original Greek and the English translation in the Loeb Classical Library, as a reliable source for the fragments of Irenaeus. There is also a fragment of a letter sent by Irenaeus to Pope Victor preserved in Syriac that is generally accepted as authentic.

There will indeed be a resurrection after the revelation of the Antichrist but this has nothing to do with the rapture of the Church before the tribulation period.

### C. General Conclusions

1. “We shall not attempt any further investigation of this literature”,... Excellent, Finally!
2. “In the testimony of the early Fathers there is an almost complete silence on the subject” ... why start here then?
3. “Though on the whole the testimony of the Fathers is somewhat inconsistent, we seem to have in Hermass” ... Seem to have vs Seem to have from unBiblical sources is of little value in developing a true Biblical Systematic Theology!
4. “It is clear, however, that the Fathers held not only the pre-millennial view of Christ's coming, but also regarded that coming as imminent.” ... This is NOT clear from the literature that such 'Church Fathers' wrote down, (I object to this classification of these men) BUT because they believed the Scriptures that Thiessen SHOULD BE USING for his Primary Source in the first place!
5. “The Lord had taught them to expect His return at any moment” ... How had he taught them that?? VIA SCRIPTURE that Thiessen should be using as his primary source to begin with!
6. “They also taught Hie personal return as being immediately” ... again this is only conjectured because they taught the SCRIPTURES, not because of their 'literature.'

7. “With the exception of the Alexandrian Fathers, who also rejected other fundamental doctrines.” ... Ironic (if not so sad) that Thiessen's favorite Bible translation (ASV) is sourced to these unbelievers through the godless efforts of Westcott and Hort.
  8. “To argue from the silence of these writers, in the light of the quotation from Hermas, is, after all, a wrong procedure.” ... Why are we then here? and why in the lead paragraph of such a vital doctrine, make this your primary and secondary source?
- D. With the rise of Constantine and the State Church pg 478
1. The (Apostate Roman) Church turned to an allegorizing of the Scriptures concerning the Lord's return.
  2. The truth was not entirely extirpated during the Middle ages
    - a) it was held by smaller bodies who kept themselves aloof from the Catholic Church
    - b) with the denial of the true doctrine of the Millennium the Apostate Roman Catholic Church must also remove the teaching concerning the Tribulation.
  3. “The Reformers returned to the doctrine of the coming of Christ, but because of the need of emphasizing the truth of justification by faith, they did not give themselves to the development of the teaching concerning the Lord's return. Consequently they have not left us any considerable literature on the subject. True believers need scarcely be reminded that Christian doctrine is established on the basis of Scripture, and not on the beliefs or non-beliefs of past generation,.

With due respect for all that the Church has inherited from the godly men of the past, we must yet remember that the Bible is our sole authority in matters of doctrine.” Thiessen, Op. cit., pp 13-17 (pg 478) (Op. cit., “*Will the Church Pass Through the Tribulation?*” New York: Loizeaux Bros., 1941) AWESOME CHANGE FOR THIESSEN!

## II. Scriptural Teaching

### A. The promise to the Church in Philadelphia

1. The Word 'Hour' Rev 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.
2. The Extent of the Trial
3. The Purpose of This Hour of Trial
  - a) Alford contends that “The expositors have in many cases gone away from this broad and obvious meaning here, and have sought to identify the *hora peirasmou* with various periods of trial and persecution of the *Church*: a line of interpretation carrying its own refutation with it in the very terms used in the text.
  - b) R.H. Charles likewise says “IT will be observed that the demonic trial spoken of, while world-wide, was to affect only 'those that dwell upon the earth', i.e., the non-Christians.”

- c) The Bible does not so allow “Rev 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.”
- d) The Bible does not so allow; 2Pet 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

4. Who Will be Kept From the Hour of Trial

- a) Moffat contends that the Greek allows this verb to mean successful endurance and safe emergence OR kept from and escape from it entirely.
- b) The Bible does not so allow “Rev 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.”
- c) The Bible does not so allow; 2Pet 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

B. The Nature of the Seventieth Week of Daniel

C. The Nature and Purpose of the Tribulation

D. The Twenty-Four Elders in Relation to the Tribulation

- 1. After the letters to the Churches, Rev 1-3, after John told 'come up hither', Rev 4:1, when a 'throne was set in heaven' 4:2
  - a) In the Greek imperfect tense the throne 'was being set'
  - b) Not the eternal throne upon which God sits

- c) God the Father set on this throne
  - d) 4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.
2. It is CLEAR that they are on these 'seats' before the first seal is broken, i.e. before the first Tribulation judgment
  3. Angels DO NOT sit on thrones nor have crowns of gold
  4. Angels are great in number, these are but 12
  5. Crowns are not bestowed until the Lord comes again
  6. These have resurrected incorruptible bodies to be robed, crowned and enthroned, i.e. they are not disembodied spirits
    - a) these are different than the souls seen under the altar at the 5<sup>th</sup> seal Rev 6:9
    - b) these 'souls' are resurrected and in receipt of incorruptible bodies at the end of the Tribulation period 6:11, 20:4-5
    - c) These 'souls' are part of the 'first resurrection', clarifying that that resurrection began prior i.e. at the Rapture
  7. These 24 are representatives of many others
    - a) In 1 Chron 23:3-4 24,000 Levites were set forward
    - b) In ch 24 they were set into 24 orderings
    - c) In ch 25 the 24 orderings are set with 12 each sons and brethren for 12x24 = 288; 25:7 “So the number of them, with their brethren that were instructed in



the songs of the LORD, even all that were cunning, was two hundred fourscore and eight.”

d) These are thus representatives of the saints set in order

(1) OT saints set under 12 tribal leaders

(2) NT saints set under 12 apostles

(3) NOT THE Church, (as in Catholic Error) but the united royal priesthood of all the 1<sup>st</sup> resurrection saints

8. These are 'elders' matured leaders of Israel, and matured leaders of the Church.

9. These 24 elders are the direct outcome of the Rapture of OT and NT saints

10. In Rev 19 the four and twenty elders worship the coming King of kings and Lord of lords!

E. The Mission of the Holy Spirit as a Restrainer

F. The Necessity for an Interval Between the Rapture and the Revelation

G. The Exhortation to Constant Expectation of the Lord's Return

H. The erroneous interpretations make the last trumpet (1Cor 15:12) of 1Thes 4 the same as the trumpet of Rev 11:15

1. The Thes trumpet is a singular one, the Rev trumpet is one of seven.

2. The Revelation trumpets are visions of Revelation, Thes trumpet not so much

3. When Moses was called to Mt Sinai (Exod 19) there was a long trumpet blast called for, but there were in actuality two, one to summon the people to the mount, the other to summon Moses into the mount

a) There is no warning that there would be two separate blasts

- b) 1Thes 4:16 awakens the dead in Christ, the last one in 1Cor 15:52 summon the resurrected into Christ's presence. Ingenious suggestion!
- 4. In any event the trumpet of 1Cor 15 cannot be the same as the 7<sup>th</sup> visionary trumpet of the Revelation's Tribulation period.
- I. There is indeed a per-Tribulation Rapture and resurrection of saints.

### Outline of **Chapter XLIV – The Resurrections –487 – 495 (9pgs)**

- I. The Certainty of the Resurrection “If a man die, shall he live again?” Job 14:14
  - A. The Fact and Character of the Intermediate State
    - 1. There have always been denier of the resurrection (Matt 22:23, Acts 23:8, 1Cor 15:12)
    - 2. Man has 'generally' know there is a life after death
    - 3. Brahmanism, Hinduism, Buddhism, Confucianism, Mohammedanism. - all hold that man continues to exist after death
    - 4. The OT evidences a conscious existence after death
    - 5. The NT obviates a conscious existence after death
    - 6. AGAIN Origen is called out for his obscure philosophy on this subject:
      - a) “Origen thinks that the pious dead were transferred to Paradise, which he makes to be, not a part of Hades, but yet distinct from Heaven. To Paradise believers, as he though, go at their death. This was contrary to the usual view that they, like the righteous of the Old Testament days, wait in Hades, in a state of happiness not yet perfected, for the general resurrection. It was

believed that only martyrs attained at once to the blessed vision of God in Heaven. *History of the Christian Church* pg 85”

- b) Origen has here in embryo the Catholic teaching of a Purgatory which is passed on to Jerome to translate into his Latin Vulgate, and to Saint Augustine to intertwine into Catholic Doctrine.

B. The Old Testament Teaching as to a Bodily Resurrections

1. OT represents all men as going down to Sheol (the Hades of the NT)
2. The wicked of course go there (Ps 9:17; 31:17; 49:14; Isa 5:14)
3. Kotah, Dathan, and Abiram are said to have gone down alive into Sheol (Num 16:33)
4. But the Righteous also go there Job 3:11-19; 14:13; 17:16 Ps 6:5; 16:10; 88:3)
5. Jacob looked forward to going to his son Joseph to Sheol (Gen 37:35)
6. Hezekiah looked “into the gates of Sheol” Isa 38:10
7. “He was gathered to his people” implies Sheol Gen 25:8; 17; 35:29 etc Num, Neut, Jude)

C. The New Testament Teaching as to a Bodily Resurrection.

1. The rich man of Luke 16 ('Dives' as Thiessen calls him, as if he knew him by his first name? pg 488) went to Hades, (quite properly in English in the Holy Bible called Hell), and he and Lazarus were within speaking distance of each other in that region.
2. Jesus went down to 'Hades' (quite properly in English in the Holy Bible called Hell) (Acts 2:27, 31)

a) 27 Because thou wilt not leave my soul in hell,(ASV Hades, NASV HADES, NISV Grave!) neither wilt thou suffer thine Holy One to see corruption.

b) 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell (ASV Hades, NASV HADES, NISV Grave!), neither his flesh did see corruption

3. The Greek word Hades occurs 'but' (Thiessen's word) ten times in the NT; Modernist Bibles refuse to acknowledge 'Hell' and almost always call Hell Hades or the grave Where hell is present 54 times, 31 in the OT 23 in the NT , Greek geenna English hell 12 times, vs Greek ades 11 times, (English- 'hell' 10 time and 'grave' 1 time in 1Cor 15:55)

a) Mt 11:23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell <86>(ASV-Hades, NASV-Hades, NIV-the depths): for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

b) Mt 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell <86>(ASV-Hades, NASV-Hades, NIV-Hades) shall not prevail against it.

c) Lu 10:15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell <86>(ASV-Hades, NASV-Hades, NIV-the depths).

d) Lu 16:23 And in hell <86> (ASV-Hades, NASV-Hades, NIV-hell)he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

- e) Ac 2:27 Because thou wilt not leave my soul in hell <86>(ASV-Hades, NASV-HADES, NIV-the grave), neither wilt thou suffer thine Holy One to see corruption.
- f) Ac 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell <86>(ASV-Hades, NASV-HADES, NIV-the grave), neither his flesh did see corruption.
- g) 1Co 15:55 O death, where is thy sting? O grave <86>(ASV-death, NASV-DEATH, NIV-death), where is thy victory?
- h) Re 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell <86>(ASV-Hades, NASV-Hades, NIV-Hades) and of death.
- i) Re 6:8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell <86>(ASV-Hades, NASV-Hades, NIV-Hades) followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.
- j) Re 20:13 And the sea gave up the dead which were in it; and death and hell <86>(ASV-Hades, NASV-Hades, NIV-Hades) delivered up the dead which were in them: and they were judged every man according to their works.
- k) Re 20:14 And death and hell <86>(ASV-Hades, NASV-Hades, NIV-Hades) were cast into the lake of fire. This is the second death.

4. Thiessen adds that Thayer says, that in the Septuagint the Hebrew *sheol* “Is almost always rendered by this word,” i.e. *hades*. He notes one exception in 2Sam 22:6, where it is rendered *death*. The two words are by common consent held to be exact equivalents. I would add that the proper English equivalent is 'hell' and their repeated transliteration of each is the modernist's and Satan's attempt to soften the issue and reality of a place called in the English tongue HELL. Their transliteration and the NIV absolute butchering of the word further produces inconsistency in the use and study of the Biblical hell. Since Thiessen brought it up, the OT usages of hell i.e. *sheol* (hell 31 times, grave 31 times and pit 3 times are as follows:

- a) De 32:22 For a fire is kindled in mine anger, and shall burn unto the lowest hell (ASV-Sheol, NAS-Sheol, NIV- realm of death), and shall consume the earth with her increase, and set on fire the foundations of the mountains.
- b) 2Sa 22:6 The sorrows of hell (ASV- Sheol, NAS- Sheol, NIV- grave) compassed me about; the snares of death prevented me;
- c) Job 11:8 It is as high as heaven; what canst thou do? deeper than hell (ASV-Sheol, NAS- Sheol, NIV- grave); what canst thou know?
- d) Job 26:6 Hell (ASV- Sheol, NAS- Sheol, NIV- death) is naked before him, and destruction hath no covering.
- e) Ps 9:17 The wicked shall be turned into hell (ASV- Sheol, NAS- Sheol, NIV- grave), and all the nations that forget God.

- f) Ps 16:10 For thou wilt not leave my soul in hell (ASV- Sheol, NAS- Sheol, NIV- grave); neither wilt thou suffer thine Holy One to see corruption.
- g) Ps 18:5 The sorrows of hell (ASV- Sheol, NAS- Sheol, NIV- grave) compassed me about: the snares of death prevented me.
- h) Ps 55:15 Let death seize upon them, and let them go down quick into hell (ASV- Sheol, NAS- Sheol, NIV- grave): for wickedness is in their dwellings, and among them.
- i) Ps 86:13 For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell (ASV- Sheol, NAS- Sheol, NIV- grave).
- j) Ps 116:3 The sorrows of death compassed me, and the pains of hell (ASV- Sheol, NAS- Sheol, NIV- grave) gat hold upon me: I found trouble and sorrow.
- k) Ps 139:8 If I ascend up into heaven, thou art there: if I make my bed in hell (ASV- Sheol, NAS- Sheol, NIV- depths), behold, thou art there.
- l) Pr 5:5 Her feet go down to death; her steps take hold on hell (ASV- Sheol, NAS- Sheol, NIV- grave).
- m) Pr 7:27 Her house is the way to hell (ASV- Sheol, NAS- Sheol, NIV- grave), going down to the chambers of death.
- n) Pr 9:18 But he knoweth not that the dead are there; and that her guests are in the depths of hell (ASV- Sheol, NAS- Sheol, NIV- grave).
- o) Pr 15:11 Hell (ASV- Sheol, NAS- Sheol, NIV- death) and destruction are before the LORD: how much more then the hearts of the children of men?

- p) Pr 15:24 The way of life is above to the wise, that he may depart from hell  
(ASV- Sheol, NAS- Sheol, NIV- grave) beneath.
- q) Pr 23:14 Thou shalt beat him with the rod, and shalt deliver his soul from hell  
(ASV- Sheol, NAS- Sheol, NIV- death).
- r) Pr 27:20 Hell (ASV- Sheol, NAS- Sheol, NIV- death) and destruction are  
never full; so the eyes of man are never satisfied.
- s) Isa 5:14 Therefore hell (ASV- Sheol, NAS- Sheol, NIV- grave) hath enlarged  
herself, and opened her mouth without measure: and their glory, and their  
multitude, and their pomp, and he that rejoiceth, shall descend into it.
- t) Isa 14:9 Hell (ASV- Sheol, NAS- Sheol, NIV- grave) from beneath is moved  
for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the  
chief ones of the earth; it hath raised up from their thrones all the kings of the  
nations.
- u) Isa 14:15 Yet thou shalt be brought down to hell (ASV- Sheol, NAS- Sheol,  
NIV- grave), to the sides of the pit.
- v) Isa 28:15 Because ye have said, We have made a covenant with death, and  
with hell (ASV- Sheol, NAS- Sheol, NIV- grave) are we at agreement; when  
the overflowing scourge shall pass through, it shall not come unto us: for we  
have made lies our refuge, and under falsehood have we hid ourselves:
- w) Isa 28:18 And your covenant with death shall be disannulled, and your  
agreement with hell (ASV- Sheol, NAS- Sheol, NIV- grave) shall not stand;



when the overflowing scourge shall pass through, then ye shall be trodden down by it.

- x) Isa 57:9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell (ASV- Sheol, NAS- Sheol, NIV- grave).
- y) Eze 31:16 I made the nations to shake at the sound of his fall, when I cast him down to hell (ASV- Sheol, NAS- Sheol, NIV- grave) with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.
- z) Eze 31:17 They also went down into hell (ASV- Sheol, NAS- Sheol, NIV- grave) with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.
- aa)Eze 32:21 The strong among the mighty shall speak to him out of the midst of hell (ASV- Sheol, NAS- Sheol, NIV- grave) with them that help him: they are gone down, they lie uncircumcised, slain by the sword.
- ab)Eze 32:27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell (ASV- Sheol, NAS- Sheol, NIV- grave) with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.

ac)Am 9:2 Though they dig into hell (ASV- Sheol, NAS- Sheol, NIV- grave),  
thence shall mine hand take them; though they climb up to heaven, thence will  
I bring them down:

ad)Jon 2:2 And said, I cried by reason of mine affliction unto the LORD, and he  
heard me; out of the belly of hell (ASV- Sheol, NAS- Sheol, NIV- grave)  
cried I, and thou heardest my voice.

ae)Hab 2:5 Yea also, because he transgresseth by wine, he is a proud man,  
neither keepeth at home, who enlargeth his desire as hell (ASV- Sheol, NAS-  
Sheol, NIV- grave), and is as death, and cannot be satisfied, but gathereth unto  
him all nations, and heapeth unto him all people:

5. The NT records the raising of 5 persons;

a) Jairus' daughter Matt :24,25

b) The young man of Nain Luke 7:14-15

c) Lazarus John 11

d) Dorcas Acts 9:40-41

e) Eutychus Acts 20:9-12

f) In addition Mat 27:52-53 tells of the raising of many saints after the  
resurrection of Christ.

6. Christ taught of a future resurrection.

## II. The Nature of the Resurrection.

### A. The Fact of a Bodily Resurrection

1. In Clear Statements to that effect

- a) Reformed Theology is herein mucked up because they do not believe the Bible's accounting of Body Soul and Spirit
- b) Reformed Theology via Goodwin herein states the absurdity “The spiritual body is *body*, and not *spirit*, and therefore must come under the definition of *body*. If it were to be mere spirit, then every man in the future state would have two spirits the spirit that he has here and another spirit received at the resurrection.
- c) Reformed Theology rejects Bible for philosophy and end up in a quagmire of illogical and verbose argument which they often excuse as 'systematic theology.'

2. In the declaration that the body is included in our redemption

#### B. The Nature of the Resurrection Body

1. The Bodies of Believers We will be like Christ's glorified body.
  - a) We read that it will not be composed of flesh and blood
  - b) It will be incorruptible
  - c) It will be a glorious body
  - d) It will be powerful I.e not become weary
  - e) It will be a spiritual body
  - f) It will be a heavenly body
2. The bodies of Unbelievers
  - a) Resurrection unto judgment vs resurrection of life (Jhn 5:28,29)
  - b) Fear Him who can destroy body and soul in hell Matt 10:28

c) Resurrection of the just and the unjust Acts 24:15

### III. The Time of the Resurrections

- A. Various things have already been said disproving the 'general resurrection' of all.
- B. There is a 'first resurrection' for all believers OT, and NT and even Tribulation saints taking part after the rapture of 1Thes 4
- C. Reformed Theologians foster much confusion about the resurrections because of the use of the phrase "in the last day" thinking it must be only the last *day* which to their allegorical fanciful interpretations is sometimes called a thousand years and is yet the very last of all the days.

## **Outline of Chapter XLV – The Judgments –496 – 505 (10pgs)**

### I. The Certainty of the Judgments

- A. Solomon to the natural man, knowing God will bring them into judgment
- B. Man has a natural, built in fear of judgment, it is naturally expected
- C. Strong quotes the statesman who fears not so much coming judgment as much as no judgment, ... there is an expected, deserved and surety of judgment
- D. The Scripture assures us that there is a coming judgment.
  - 1. Gen 18:25b Shall not the Judge of all the earth do right?
  - 2. 1Chron 16:33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.
  - 3. Ps 96:13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth. 98:9

Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

4. Ps 9 7 But the LORD shall endure for ever: he hath prepared his throne for judgment. 8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.
5. Joel 3:12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.
6. Isa 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.
7. Mat 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.
8. Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.
9. Acts 24:25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.
10. Rom 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

11. 2Cor 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

12. Heb 9:27 And as it is appointed unto men once to die, but after this the judgment:  
28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

## II. The Object of Judgments

A. Strong well says “The object of the final judgment is not the ascertainment of but the manifestation, of character, and the assignment of outward conditions corresponding to it.

B. The *revelation* of the righteous judgment of God

C. Memory, conscience, and character “are evidences and preparations for this final disclosure.” Ibid

D. The judgments will take place in order to show God's righteousness in treating men as He treats them.

E. To the purpose that “Every mouth shall be stopped.”

## III. The Judge

A. Heb 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to **God the Judge of all**, and to the spirits of just men made perfect,

B. John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son: 23 That all men should honor the Son, even as they honor the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

C. Christ will judge

1. The living and the dead Acts 10:42
2. The believers for their works 2Cor 5:10
3. The Beast and the False Prophet, and their armies Rev 19
4. The nations gathered before Him Mat 25
5. Satan Rev 20:1-3
6. The nations of the Millennial earth Isa 2:4
7. The impenitent dead (Thiessen's Catholic word, not a Bible word) Rev 20:11-15  
(11 ¶ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.)

IV. The Various Judgments pg 498

A. The Judgment of the Believers

1. Rom 14:10, 2Cor 5:10, 1Cor 4:5, 3:11-15
2. Matt 25:14-30, Luke 19:11-27

B. The Judgment of Israel

1. Jer 30:7
2. Rev 12:6, 13-17, 7:1-8
3. Ezek 20:33-34
4. Mal 3:2-5

C. The Judgment of Babylon

1. Rev 17:1-
2. Rev 19:1-5

D. The Judgment of the Beast, The False Prophet, and Their Armies

1. 2Thes 2:8
2. Rev 19:19-21
3. Rev 16:12-16
4. Zech 12:1-9, 13:8-14:2
5. 2Thes 1:7-10, Rev 19:21

E. The Judgment of the Nations

1. 2Thes 1:7-10
2. Matt 25:31-46
3. Joel 3:11-17
4. Acts 17:31

F. The Judgment of Satan and His Angels

1. Rev 12:7-9, 13-17
2. Rev 20:1-3
3. Jud 1:6
4. 2Pet 2:4

G. The Judgment of the Unsaved Dead Rev 20:11-15, 21:8

1. The Basis of This Judgment
  - a) Out of the things written in the books
  - b) According to their works
2. The Duration of the Punishment = Eternal Fire
  - a) Naysayers



- (1) Justin Martyr says no
  - (2) Origen says no
  - (3) Schleiermacher says no
  - (4) Dorner says no
  - b) The Bible says it is eternal
3. Objections to this doctrine
- a) Naysayers say the wicked are to be destroyed
  - b) Naysayers say The wicked are to perish
  - c) Naysayers say that God will for the wicked “leave them neither root or branch” Mal 4:1
  - d) Naysayers say the wicked will “die in their sins”, “Cast off from the earth”
  - e) Naysayers say That ALL things are to be restored
  - f) Naysayers say a God of love just could not do that.
  - g) The Bible Says FOREVER and ETERNAL who you going to believe?

## **Outline of Chapter XLVI – The Millennium –506 – 513 (8pgs)**

- I. The Fact of the Millennium
  - A. Human Expectation Humans have an expectation of a golden age upon earth.
  - B. The Belief of the Early Church
    - 1. Found in Justin, Irenaeus, and Tertullian
    - 2. Opposed by Alexandrians, Origen and other philosophers who authored all the deletions of the Westcott and Hort bible used by modernists

3. A.A. Hodge admits (against his own belief system) that the doctrine of the millennial reign of Christ “prevailed generally throughout the Church from A.D. 150-250.” pg 507
  4. “When Constantine came to the throne, the Church soon settled in the belief that the Millennial reign, formerly expected to begin with the return of Christ, was really begun with the first coming of Christ, and was especially a realized fact in the triumph of the Church over the pagan state. For a thousand years that doctrine remained, with unessential modifications, the faith of the Church, during which time Premillennialism can hardly be said to have existed. With the Reformation the ancient chiliastic (Millennial) hopes shortly reappeared.” Thiessen pg 507
  5. Silver claims that the Waldensian, Paulicians, Cathari, Savonarola, the harbingers of the reformation and the early Reformers held that judgment introduces the Millennium. Thiessen Pg 507
- C. The Teaching of Scripture (That which in good theology and proper hermeneutics should be FIRST is herein regarded thirdly , ... AGAIN!)
1. The Day of the Lord, and a day is as a thousand years
    - a) This is the day referred to 2Thes 2:2 “That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.”  
  
(1) Joe 2:11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

- (2) Am 5:18 Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.
- (3) Zep 1:14 ¶ The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.
- (4) Zep 1:15 That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,
- (5) Zep 1:16 A day of the trumpet and alarm against the fenced cities, and against the high towers.
- (6) Zep 2:2 Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.
- (7) Zep 3:8 ¶ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.
- (8) Mal 4:2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

b) Christ's first Advent was the day spring or Sunrise Luke 1:78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

c) Now the Church is the light of the world

(1) He is the Light of the World Joh 9:5 As long as I am in the world, I am the light of the world. Joh 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. Joh 1:11 He came unto his own, and his own received him not.

(2) Mt 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid. Php 2:15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

(3) Reflecting the Invisible sun 2Cor 4:6 2Co 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

(4) Already the Day is far spent, and the day is at hand Rom 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

(5) The morning star will herald the breaking of a new day Rev 2:28 And I will give him the morning star. ...2Pe 1:19 ¶ We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light

that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

(6) The Sun of Righteousness will fully usher it in shortly thereafter Mal 4:2

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

## 2. The Promised Kingdom

a) The God of Heaven will set up a kingdom that is never to be destroyed

(1) Da 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

(2) Da 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

(3) Da 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

(4) Da 7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

(5) Da 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

(6) Re 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

b) This is not the present spiritual kingdom as Reformed Theology holds, for it will be set up only after the ten kingdom empire has come and passed out of existence

c) It is evident that this kingdom will not interpenetrate the kingdoms of this world, but replace them, not convert them but demolish them, Reformed Theology be gone!

d) It is in order to keep his covenant with David 2Sa 7:11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. 12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. :13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: :15 But my mercy shall

not depart away from him, as I took it from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

- e) It is sealed with an oath! Ps 89:3 I have made a covenant with my chosen, I have sworn unto David my servant, :4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah. ...Ps 89:20 I have found David my servant; with my holy oil have I anointed him: Ps 89:37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.
- f) Reaffirmed in Promise Jer 33:19 And the word of the LORD came unto Jeremiah, saying, Jer 33:20 Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Jer 33:21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. Jer 33:22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.
- g) Declared to Mary by Gabriel Lu 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. Lu 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: Lu 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

### 3. The Revealed Purpose of Christ.

- a) Mt 25:31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
- b) Lu 19:12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. Lu 19:15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Re 19:11 ¶ And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. - Re 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.
- c) Currently seated with His Father in His Throne, but He will sit upon his own, Re 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Mt 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Mt 25:31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: throne
- d) Jesus refused to reveal when but assured soon Ac 1:6 ¶ When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time



restore again the kingdom to Israel? Ac 1:7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

- e) Sons of Zebedee knew he would soon be on His throne and wanted to sit on his right and left, these places would be assigned later Matt 20:20-24
- f) Peter referred to a day of restitution Ac 3:20 And he shall send Jesus Christ, which before was preached unto you: Ac 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
- g) Paul assured Thessalonica that the the reign was more than spiritual Ac 17:7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.
- h) And the Revelation of Jesus Christ so declares it.

#### 4. NAYSAYERS

- a) Strong States the Postmillennial position thus: Through the preaching the Gospel in all the world, the kingdom of Christ is steadily to enlarge its boundaries, until Jews and Gentiles alike become possessed of its blessings, and a millennial period is introduced in which Christianity generally prevails throughout the earth. He gives the following verses to prove this (# Da 2:44,45 # Mt 13:31,32 24:14 # Ro 11:25,26 # Re 20:4,5,6 # Col 1:23)  
(1) Da 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be

left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Da 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

- (2) Mt 13:31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Mt 13:32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.
- (3) Mt 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
- (4) Ro 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. Ro 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
- (5) Re 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their

foreheads, or in their hands; and they lived and reigned with Christ a thousand years. Re 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Re 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

(6) Col 1:23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

(7) BUT Dan 2 refers to an earthly kingdom, Matt 13 does not teach world conversion, Rev 20 does not predict a spiritual resurrection but a physical one! and Col 1 does not mean conversion of all under heaven!

b) Reformed Theologians do not regard 1000 years as 1000 years.

c) Snowden strongly advocates the post millennial view in *The Coming of the Lord*, But he has these four presuppositions:

(1) The belief of the post-apostolic church is truth

(2) a superstitious regard for modern scholarship”

(3) An allegorical interpretation of predictive prophecy

(4) and a pious devotion to the evolutionary hypothesis

(5) Snowden states it “Daniel and Revelation both unroll panoramic visions which portray catastrophic calamities and judgments which could not be taken literally and yet conveyed great practical lessons.”

d) A Profound statement wherein Thiessen sees the spec in Dr. Snowden's eye but not the beam in his own “Needless to say that when a man has more regard for the speculations of science falsely so called, than for the teaching of the Word of God, he is not to be taken seriously by those who accept the Bible as the infallible revelation of God.” (Thiessen pg 510) (and doubtless observed when Thiessen had a gray head.)

## II. The Character of the Millennium

- A. As Regards Christ, He will reign over all the earth
- B. As regards the Church, the Church will reign with Christ over the Gentile world.
- C. As Regards to Israel – Regathered, In Promised Land
- D. As Regards to Nations Sheep will enter into Kingdom
- E. As Regards Satan to Be Bound
- F. As Regards Nature the regeneration with lion and lamb, child and adder, life span, fertility and farming,
- G. As Regards Conditions in General – Joy and Happiness

## **Outline of Chapter XLVII – The Final State –514 – 518 (5pgs)**

### I. The Final State of Satan

- A. He will be loosed from His Prison Rev 20
- B. He will be finally judged and sentenced Rev 20

## II. The Final Judgment

- A. Great White Throne Judgment
- B. For those in 2<sup>nd</sup> Resurrection
- C. The Books are open
- D. Those whose names are NOT written in the Lambs Book of Life

## III. The Final Kingdom

- A. Death the final enemy will be abolished 1Cor 15:24
- B. All things subject unto Christ 1Cor 15:28

## IV. The New Creation

### A. New Heaven and New Earth

- 1. Rev 21:1,2
- 2. Isa 65:17
- 3. Isa 66:22
- 4. 2Pet 3:10-13

### B. The New Jerusalem Rev 21:2-22:5

- 1. Its Character Cube,... no Pyramid
- 2. Its Inhabitants 21:22
- 3. Its Blessedness 21:24
- 4. “Rom 11:33 ¶ O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!”

## APPENDIX

John Calvin The Theologian

by Benjamin B. Warfield (1851-1921)

This essay appeared in a booklet published by the Presbyterian Board of Education in 1909. The electronic edition of this article was scanned and edited by Shane Rosenthal for Reformation Ink. It is in the public domain and may be freely copied and distributed.

The subject of this address is "John Calvin the Theologian," and I take it that what will be expected of me is to convey some idea of what manner of theologian John Calvin was, and of his quality as a theological thinker.

I am afraid I shall have to ask you at the outset to disabuse your minds of a very common impression, namely, that Calvin's chief characteristics as a theologian were on the one hand, audacity--perhaps I might even say effrontery--of speculation; and on the other hand, pitilessness of logical development, cold and heartless scholasticism. We have been told, for example, that he reasons on the attributes of God precisely as he would reason on the properties of a triangle. No misconception could be more gross. The speculative theologian of the Reformation was Zwingli, not Calvin. The scholastic theologian among the early Reformers was Peter Martyr, not Calvin. This was thoroughly understood by their contemporaries. "The two most excellent theologians of our times." remarks Joseph Scaliger, "are John Calvin and Peter Martyr, the former of whom has dealt with the Holy Scriptures as they ought to be dealt with--with sincerity, I mean, and purity and simplicity, without any scholastic subtleties....Peter Martyr, because it seemed to fall to him to engage the Sophists, has overcome them sophistically, and struck them down with their own weapons."

It is not to be denied, of course, that Calvin was a speculative genius of the first order, and in the cogency of his logical analysis he possessed a weapon which made him terrible to his adversaries. But it was not on these gifts that he depended in forming and developing his theological ideas. His theological method was persistently, rigorously, some may even say exaggeratedly, a posteriori. All a priori reasoning here he not only eschewed but vigorously repelled. His instrument of research was not logical amplification, but exegetical investigation. In one word, he was distinctly a Biblical theologian, or, let us say it frankly, by way of eminence "the Biblical theologian of his age." Whither the Bible took him, thither he went: where scriptural declarations failed him, there he stopped short. It is this which imparts to Calvin's theological teaching the quality which is its prime characteristic and its real offense in the eyes of his critics--I mean its positiveness. There is no mistaking the note of confidence in his teaching, and it is perhaps not surprising that this note of confidence irritates his critics. They resent the air of finality he gives to his declarations, not staying to consider that he gives them this air of finality because he presents them, not as his teachings, but as the teachings of the Holy Spirit in His inspired Word. Calvin's positiveness of tone is thus the mark not of extravagance but of sobriety and restraint. He even speaks with impatience of speculative, and what we may call inferential theology, and he is accordingly himself spoken of with impatience by modern historians of thought as a "merely Biblical theologian," who is, therefore, without any real doctrine of God, such as Zwingli has. The reproach, if it be a reproach, is just. Calvin refused to go beyond "what is written"--written plainly in the book of nature or in the book of revelation. He insisted that we can know nothing of God, for example, except what He has chosen to make known to us in His works and Word; all beyond this is but empty fancy, which merely "flutters" in the brain. And it was just because he refused to go one step beyond what is written that he felt so sure of his steps. He could not present the dictates of the Holy Ghost as a series of debatable propositions.

Such an attitude towards the Scriptures might conceivably consist with a thoroughgoing intellectualism, and Calvin certainly is very widely thought of as an intellectualist a outrage. But this again is an entire misapprehension. The positiveness of Calvin's teaching has a far deeper root than merely the conviction of his understanding. When Ernest Renan characterized him as the most Christian man of his generation he did not mean it for very high praise, but he made a truer and much more profound remark than he intended. The fundamental trait of Calvin's nature was precisely--religion. It is not merely that all his thinking is colored by a deep religious sentiment; it is that the whole substance of his thinking is determined by the religious motive. Thus his theology, if ever there was a theology of the heart, was distinctively a theology of the heart, and in him the maxim that "It is the heart that makes the theologian" finds perhaps its most eminent illustration.

His active and powerful intelligence, of course, penetrated to the depths of every subject which he touched, but he was incapable of dealing with any religious subject after a fashion which would minister only to what would seem to him the idle curiosity of the mind. It was not that he restrained himself from such merely intellectual exercises upon the themes of religion, the force of his religious interest itself instinctively inhibited them.

Calvin marked an epoch in the history of the doctrine of the Trinity, but of all great theologians who have occupied themselves with this soaring topic, none have been more determined than he not to lose themselves in the intellectual subtleties to which it invites the inquiring mind; and he marked an epoch in the development of the doctrine precisely because his interest in it was vital and not merely or mainly speculative. Or take the great doctrine of predestination which has become identified with his name, and with respect to which he is perhaps, most commonly of all things, supposed to have given the reins to speculative construction and to have pushed logical development to unwarrantable extremes. Calvin, of course, in the lucid clearness and incorruptible honesty of his thought and in the faithfulness of his reflection of the Biblical teaching, fully grasped and strongly held the doctrine of the will of God as the *prima causa rerum*, and this too was a religious conception with him and was constantly affirmed just because it was a religious conception--yes, in a high and true sense, the most fundamental of all religious conceptions. But even so, it was not to this cosmical predestination that Calvin's thought most persistently turned, but rather to that soteriological predestination on which, as a helpless sinner needing salvation from the free grace of God, he must rest. And therefore Ebrard is so far quite right when he says that predestination appears in Calvin's system not as the *decretum Dei* but as the *electio Dei*.

It is not merely controversial skill which leads Calvin to pass predestination by when he is speaking of the doctrine of God and providence, and to reserve it for the point where he is speaking of salvation. This is where his deepest interest lay. What was suffusing his heart and flowing in full flood into all the chambers of his soul was a profound sense of his indebtedness as a lost sinner to the free grace of God his Saviour. His zeal in asserting the doctrine of two-fold predestination is grounded in the clearness with which he perceived--as was indeed perceived with him by all the Reformers--that only so can the evil leaven of "synergism" be eliminated and the free grace of God be preserved in its purity in the saving process. The roots of his zeal are planted, in a word, in his consciousness of absolute dependence as a sinner on the free mercy of a saving God. The sovereignty of God in grace was an essential constituent of his deepest religious consciousness. Like his great master, Augustine--like Luther, Zwingli and Butzer (Bucer), and all the rest of those high spirits who brought about that great revival of religion which we call the Reformation--he could not endure that the grace of God should not receive all the glory of the rescue of sinners from the destruction in which they are involved, and from which, just because they are involved in it, they are unable to do anything towards their own recovery.

The fundamental interest of Calvin as a theologian lay, it is clear, in the region broadly designated soteriological. Perhaps we may go further and add that, within this broad field, his interest was most intense in the application to the sinful soul of the salvation wrought out by Christ,--in a word in what is technically known as the *ordo salutis*. This has even been made his reproach in some quarters, and we have been told that the main fault of the *Institutes* as a treatise in theological science, lies in its too subjective character. Its effect, at all events, has been to constitute Calvin pre-eminently the theologian of the Holy Spirit.

Calvin has made contributions of the first importance to other departments of theological thought. It has already been observed that he marks an epoch in the history of the doctrine of the Trinity. He also marks an epoch in the mode of presenting the work of Christ. The presentation of Christ's work under the rubrics of the three-fold office of Prophet, Priest and King was introduced by him; and from him it was taken over by the entirety of Christendom, not always, it is true, in his spirit or with his completeness of development, but yet with large advantage. In Christian ethics, too, his impulse proved epoch-making, and this great science was for a generation cultivated only by his followers.

It is probable however that Calvin's greatest contribution to theological science lies in the rich development which he gives--and which he was the first to give--to the doctrine of the work of the Holy Spirit. No doubt, from the origin of Christianity, everyone who has been even slightly imbued with the Christian spirit has believed in the Holy Spirit as the author and giver of life, and has attributed all that is good in the world, and particularly in himself, to His holy offices. And, of course, in treating of grace, Augustine worked out the doctrine of salvation as a subjective experience with great vividness and in great detail, and the whole course of this salvation was fully understood, no

doubt, to be the work of the Holy Spirit. But in the same sense in which we may say that the doctrine of sin and grace dates from Augustine, the doctrine of satisfaction from Anselm, the doctrine of justification by faith from Luther,--we must say that the doctrine of the work of the Holy Spirit is a gift from Calvin to the Church. It was he who first related the whole experience of salvation specifically to the working of the Holy Spirit, worked it out into its details, and contemplated its several steps and stages in orderly progress as the product of the Holy Spirit's specific work in applying salvation to the soul. Thus he gave systematic and adequate expression to the whole doctrine of the Holy Spirit and made it the assured possession of the Church of God.

It has been common to say that Calvin's entire theological work may be summed up in this--that he emancipated the soul from the tyranny of human authority and delivered it from the uncertainties of human intermediation in religious things: that he brought the soul into the immediate presence of God and cast it for its spiritual health upon the free grace of God alone. Where the Romanist placed the Church, it is said, Calvin set the Deity. The saying is true, and perhaps, when rightly understood and filled with its appropriate content, it may sufficiently characterize the effect of his theological teaching. But it is expressed too generally to be adequate. What Calvin did was, specifically, to replace the doctrine of the Church as sole source of assured knowledge of God and sole institute of salvation, by the Holy Spirit. Previously, men had looked to the Church for all the trustworthy knowledge of God obtainable, and as well for all the communications of grace accessible. Calvin taught them that neither function has been committed to the Church, but God the Holy Spirit has retained both in His own hands and confers both knowledge of God and communion with God on whom He will.

The Institutes is, accordingly, just a treatise on the work of God the Holy Spirit in making God savingly known to sinful man, and bringing sinful man into holy communion with God. Therefore it opens with the great doctrine of the testimonium Spiritus Sancti--another of the fruitful doctrines which the Church owes to Calvin--in which he teaches that the only vital and vitalizing knowledge of God which a sinner can attain, is communicated to him through the inner working of the Spirit of God in his heart, without which there is spread in vain before his eyes the revelation of God's glory in the heavens, and the revelation of His grace in the perspicuous pages of the Word. And therefore, it centers in the great doctrine of Regeneration,--the term is broad enough in Calvin to cover the whole process of the subjective recovery of man to God--in which he teaches that the only power which can ever awake in a sinful heart the motions of a living faith, is the power of this same Spirit of God moving with a truly creative operation on the deadened soul. When these great ideas are developed in their full expression--with explication of all their presuppositions in the love of God and the redemption of Christ, and of all their relations and consequent--we have Calvin's theology.

Now of course, a theology which commits everything to the operations of that Spirit of God who "worketh when and where and how He pleases," hangs everything on the sovereign good--pleasure of God. Calvin's theology is therefore, predestination to the core, and he does not fail, in faithfulness to the teachings of Scripture and with clear-eyed systematizing genius, to develop its predestinarianism with fulness and with emphasis; to see in all that comes to pass the will of God fulfilling itself, and to vindicate to God the glory that is His due as the Lord and disposer of all things. But this is not the peculiarity of his theology. Augustine had taught all this a thousand years before him. Luther and Zwingli and Martin Butzer, his own teacher in these high mysteries, were teaching it all while he was learning it. The whole body of the leaders of the Reformation movement were teaching it along with him. What is special to himself is the clearness and emphasis of his reference of all that God brings to pass, especially in the processes of the new creation, to God the Holy Spirit, and the development from this point of view of a rich and full doctrine of the work of the Holy Spirit.

Here then is probably Calvin's greatest contribution to theological development. In his hands, for the first time in the history of the Church, the doctrine of the Holy Spirit comes to its rights. Into the heart of none more than into his did the vision of the glory of God shine, and no one has been more determined than he not to give the glory of God to another. Who has been more devoted than he to the Saviour, by whose blood he has been bought? But, above everything else, it is the sense of the sovereign working of salvation by the almighty power of the Holy Spirit which characterizes all Calvin's thought of God. And above everything else he deserves, therefore, the great name of the theologian of the Holy Spirit.



When I returned from Germany in 1906, I entered, as instructor in the New Testament department, into the teaching staff of Princeton Theological Seminary....Warfield was Professor of Systematic Theology (or "Professor of Didactic and Polemic Theology," as the chair was then more sonorously and vigorously called). And what a wonderful man he was! His learning was prodigious. No adequate notion of its breadth can be obtained even from his voluminous collected works. Consult him on the most out-of-the-way subjects, and you would find him with the "literature" of each subject at his tongue's end and able to give you just the guidance of which you had need. Now and then, in wonderfully generous fashion, he would go out of his way to give a word of encouragement to a younger man. The old Princeton was an environment in which a man felt encouraged to do his very best.

J. Gresham Machen

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COURSEWORK FOR  
BI500 HERMENEUTICS  
An Assignment Presented to the Faculty  
of Louisiana Baptist University

In Partial Fulfillment of the  
Requirements for BI500 Hermeneutics  
Professor Dr. Steven R. Pettey  
By  
Pastor Edward G. Rice  
September, 2011

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Assignment

**BI 500**

**HERMENEUTICS**

**TEXT:** *Hermeneutics*, Henry A. Virkler & Karelynn Ayayo, (Grand Rapids, MI: Baker Academic, 2007) **ISBN: 0801031389**

**COURSE OBJECTIVE:** The purpose of this course is to introduce the student to the various methods of interpretation of Scripture with the focus on the literal-grammatical-historical method of interpretation.

**COURSE REQUIREMENTS:**

- (1) Read the textbook for understanding, using a hi-liter to mark important facts and statements that you wish to remember or use for the questions required below. As you read each chapter of the text, keep a record of your comments, other information, illustrations, and quotes which might be used to supplement the teaching of the material presented in that chapter. Those comments should be printed and sent to LBTS along with the questions required in assignments two.
- (2) From each chapter, prepare ten questions and show the answers (true or false, fill in the blanks, or listings of important facts) which you feel could be an appropriate comprehensive exam on these principles of scriptural interpretation. Show the page number on which each question and its answer can be found.
- (3) After completing the above assignments of this course according to the Guidelines for Writing Assignments, forward your material to LBTS for grading.

### **Notes on Each Chapter**

For the first course requirements I read each chapter of the text, and keep a record of comments, information, illustrations, and quotes in the form of power point slides on each chapter. Those slides are very useful for my teaching this subject and are sent to LBTS as an attached file titled "bi500\_slides.ppt"

## Hermeneutics Chapter 1 Sample Test Questions

1. Define the term hermeneutics.
2. Differentiate between general hermeneutics and special hermeneutics.
3. What relationship does the 'Study of the Canon' have with hermeneutics?
4. What is wrong with 'Textual Criticism' and what relationship does it have with hermeneutics?
5. What is wrong with 'Historical Criticism' and what relationship does it have with hermeneutics?
6. What relationship does 'Exegesis' have with hermeneutics?
7. Dr. Virkler puts Biblical Theology and Systematic Theology on parallel tracks being fed by hermeneutics and outputting into Practical Theology; what is wrong with this model and why?
8. Explain the theoretical and Biblical basis for the need for hermeneutics
9. Identify three basic views of the doctrine of inspiration and explain the implications of these views of hermeneutics.
10. Identify five controversial issues in contemporary hermeneutics and explain each issue in a few sentences.

## Hermeneutics Chapter 1 Sample Test Answers

1. *Define the term hermeneutics.* Ans pg 40 Hermeneutics is the science and art of Biblical interpretation.
2. *Differentiate between general hermeneutics and special hermeneutics.* Ans pg 40  
General Hermeneutics is for the entire Biblical text and Special Hermeneutics is for specific literary forms such as parables, types, and prophecy.

**3. *What relationship does the 'Study of the Cannon' have with hermeneutics?*** Ans pg 16-17

The study of the Cannon precedes hermeneutics because it determines the authenticity of the books of the Bible. Virkler, Catholics and Protestants think 'Church Fathers' gave us the cannon and thus consider this study 'a historical one in which the Holy Spirit guided the church to recognize that certain books bear the impress of divine authority.' In actuality it less a study of historical Church Counsels and actions of 'Catholic Church Fathers' and more a study of what books were authorized by Apostolic authority. In either case it precedes Biblical Hermeneutics.

**4. *What is wrong with 'Textual Criticism' and what relationship does it have with***

***hermeneutics?*** Ans pg 17 Virkler really believes that 'textual critics perform an invaluable service by providing us with a biblical text that closely approximates the original writings!' He believes this tom-foolery because he first believes that 'only the original autographs are inspired' and God did not preserve His Word through the hands of copiers, He lost it, they added a bunch of stuff to it, (like 1John 5:7, Mark 16, et. al. ) and modernist scholars, particularly "the world's most renown New Testament Scholars!", using manuscripts from Alexandria Egypt will be able to put it back together for God and us. Textual critics are what they are titled 'CRITICS', ever critical of God's Word.

**5. *What is wrong with 'Historical Criticism' and what relationship does it have with***

***hermeneutics?*** Ans pg 17 Historical critics are what they are titled 'CRITICS', ever critical of God's Word. Virkler finally confesses that "Many scholars engaged in higher criticism have begun with presuppositions questioning the belief that Scripture is God's inspired Word to humanity." Exactly the problem, and exactly the reason why both textual criticism and historical criticism should be removed from Virkler's study model. He includes them because they are

accepted by 'the world's most renown scholars,' to whom he feels some obligation for pandering. Bible believing Baptists do not generally pursue this scholar pandering.

**6. What relationship does 'Exegesis' have with hermeneutics?** Ans pg 17 "In exegesis the reader of Scripture applies the principles of hermeneutics to arrive at a correct understanding of the text." Well said. Exegesis is hermeneutics in action.

**7. Dr. Virkler puts *Biblical Theology and Systematic Theology on parallel tracks being fed by hermeneutics and being output into Practical Theology*; what is wrong with this model and why?** Ans pg 18 Virkler, like Protestants, reformers, and reformed theologians, think so highly of a systematic theology that they partition it from Biblical theology, and think it separate from practical theology. They proceed that way because they are perpetually wrestling with what the 'Church Fathers' believed and struggling to systematically make it a Biblical theology. Catholics have 'Church Fathers' and we should little regard their philosophy when discerning what they Bible says. It is much more practical to make our Biblical theology both systematic and practical.

8. Explain the theoretical and Biblical basis for the need for hermeneutics

9. Identify three basic views of the doctrine of inspiration and explain the implications of these views of hermeneutics.

10. Identify five controversial issues in contemporary hermeneutics and explain each issue in a few sentences.



## **Hermeneutics Chapter 2 Sample Test Questions**

1. Why is a historical overview of hermeneutics important?
2. Identify the most important exegetical presuppositions and principles of the 'Ancient Jewish Exegesis' period.
3. Identify the most important exegetical presuppositions and principles of the 'New Testament Use of the Old Testament'
4. Identify the most important exegetical presuppositions and principles of the 'Patristic Exegesis (100-600 AD) Alexandrian' period.
5. Identify the most important exegetical presuppositions and principles of the 'Patristic Exegesis (100-600 AD) Antiochian' period.
6. Identify the most important exegetical presuppositions and principles of the 'Medieval Exegesis' period.
7. Identify the most important exegetical presuppositions and principles of the 'Reformation Exegesis' period.
8. Identify the most important exegetical presuppositions and principles of the 'Post-Reformation Exegesis' period.
9. Identify the most important exegetical presuppositions and principles of the 'Modern Hermeneutics' period.
10. Identify the most important exegetical presuppositions and principles of the 'Hermeneutics in the Mid-Twentieth Century and Beyond.'

## **Hermeneutics Chapter 2 Sample Test Answers**

**1. Why is a historical overview of hermeneutics important?** There have been some real kooks out there saying (1) Scripture is NOT to be interpreted according to normal communication rules. (Practicing an allegorical approach (i.e. Catholics and Reformed))

(2) Saying Scripture has many meanings: A Literal Sense, A Moral or Ethical Sense, A Spiritual-Allegorical-Mystical Sense

(3) Saying Letters and or Words have SECRET significance to be deciphered. ergo There are many meanings and none can be certain.

So understanding other methods provides a more balanced perspective and identify predecessors pitfalls and ill effects on our current situation. Further, understand that Origen, Augustine, Luther and Calvin prescribed better hermeneutics than they practiced. Thus, knowledge of the principle of hermeneutics should be accompanied by its application.

**2. Identify the most important exegetical presuppositions and principles of the 'Ancient Jewish Exegesis' period.** The most important exegetical presuppositions of the Ancient Jewish period is (1) The Work of Ezra, (2) The consideration that Hebrew Scribes held the inspired Scriptures with profound reverence; They thus copied every dot and tittle with that extreme reverence, consequently some over-reverenced its communication expecting hidden communication instead of plain communication. (3) Rabi Akiba 1st century AD, maintained that every repetition, figure of speech, parallelism, synonym, word, letter and letter shape had hidden meanings –and Letterism overrode the literal meanings. (4) There arose a classification into four main types of interpretation; Literal (peshat), midrashic, peshet (finding veiled prophetic meaning), and allegorical (a true hidden meaning beneath the literal)

**3. Identify the most important exegetical presuppositions and principles of the 'New Testament Use of the Old Testament'** Jesus quoted but modified the original wording 1) there were Hebrew, Aramaic and Greek versions of the OT 2) linguistics made word for word quotations unusual and rare and 3) paraphrasing is a sign of mastery of one's material, ergo the NT expands OT and the vast majority of NT references interpret OT normally, history as history, poetry as poetry, and symbols as symbols. No emphasis for allegorical.

**4. Identify the most important exegetical presuppositions and principles of the 'Patristic Exegesis (100-600 AD) Alexandrian' period.** pg53 There were two primary schools of thought, The Syrian School of Antioch wherein Christ's group of CHRISTIANS (Virkler calls them 'scholars') avoided both 'letterism' of the Jews and the 'allegorisms' of the Alexandrians. They avoided dogmatic exegesis, asserting instead that an interpretation be justified by a study of its grammatical and historical context rather than by an appeal to authority. And The School of Alexandria with Clement of Alexandria (150-215 AD) wherein Scriptures hide their true meaning. Especially Origen (185-254 AD), Noted successor of Clement, contended that Scripture is one vast allegory in which every detail is symbolic. They completely ignore the literal meanings of Scripture, and seeded Roman Catholic Hermeneutics, from which the world has not yet recovered. There remained no regulative principle to govern exegesis, ergo Catholicism, ergo Alexandrian manuscripts in modernist bibles.

**5. Identify the most important exegetical presuppositions and principles of the 'Patristic Exegesis (100-600 AD) Antiochian' period.** pg 54 The Western School and the idea of the Bible containing a fourfold sense of meaning is the product of philosophical genius St. Augustine (AD 354-430) Patron Saint of Roman Catholicism in embryo. Saint Augustine

believed that Scripture had a 1) Historical Sense, an 2) Etiological Sense, an 3) Analogical Sense, and an 4) Allegorical Sense.

**6. Identify the most important exegetical presuppositions and principles of the 'Medieval Exegesis' period.** pg 55 The balderdash of the 'Fourfold Sense' of Scripture articulated by Augustine brings in the Dark Ages i.e. The letter shows us what God and our fathers did; The allegory shows us where our faith is hid; The moral meaning gives us rules of daily life; The anagogy shows us where we end our strife. Further any (and all) interpretations must conform to the tradition and doctrine of the wHolly Roman Church.

**7. Identify the most important exegetical presuppositions and principles of the 'Reformation Exegesis' period.** pg 56 Luther (1484 – 1546 AD) and Calvin (1509 – 1564 AD) made some initial great strides away from the methods of the wHolly Roman Church, but the reformation was fine as far as it went, but it did not go far enough, and Reformed Augustinian Theology quickly backslid into the old catholic ruts of ecclesiology, predestination, and allegorical interpretation.

**8. Identify the most important exegetical presuppositions and principles of the 'Post-Reformation Exegesis' period.** pg 58 In came Confessionalism, Pietism and Rationalism.

**9. Identify the most important exegetical presuppositions and principles of the 'Modern Hermeneutics' period.** pg60 Liberalism and the Historical Critical Method Wherein rather than revelation determining what reason ought to think, REASON determined what parts of revelation to accept as true. ( Schleiermacher totally denied the supernatural character of inspiration.)  
Neoorthodoxy = Midway between Liberal and Orthodoxy via Rudolf Bultmann holding that Scripture is myth, and mans allegorical moral teachings.

**10. Identify the most important exegetical presuppositions and principles of the 'Hermeneutics in the Mid-Twentieth Century and Beyond.'** pg 62 Marked a tremendous paradigm shift wherein Biblical texts had literary sense that freed them from their authors to take on a life of their own. There arose Highly Complex theories and vocabulary. There arose The "New Hermeneutic" with Bultman's ideas. Also Structuralism = meaning is not found in the authors intentions in writing, and Deconstructionism is post-modern in rejection of all overreaching systems of meaning.

### **Hermeneutics Chapter 3 Sample Test Questions**

1. Briefly define the Historical -Cultural analysis
2. Briefly define the Contextual Analysis
3. Briefly define the Lexical- syntactical analysis
4. Briefly define the Theological Analysis
5. Briefly define the Literary Analysis
6. Describe a six-step model that can be used to interpret any biblical text
7. List and describe three basic steps involved in historical-cultural and contextual analysis
8. Identify three ways of discerning an author's intention in writing a specific book.
9. List six important secondary steps involved in contextual analysis.
10. Apply the above principles to identify misinterpretations of selected biblical texts and advance more accurate interpretations of them.

## **Hermeneutics Chapter 3 Sample Test Answers**

**1. Briefly define the Historical -Cultural analysis** Historical-cultural Analysis strives to understand authors allusions, references, and purpose via the historical-cultural milieu wherein he wrote.

**2. Briefly define the Contextual Analysis** Contextual Analysis considers the relationship of a passage to surrounding passages, i.e. the larger context

**3. Briefly define the Lexical- syntactical analysis.** Lexical-syntactical analysis definition of words and their relationships.

**4. Briefly define the Theological Analysis.** Theological Analysis studies theological understanding at the time of the revelation.

**5. Briefly define the Literary Analysis** Literary (genre) Analysis identifies the literary form of method used in a given passage. Historical Narrative, letters, doctrinal exposition , poetry, or apocalyptic.

**6. Describe a six-step model that can be used to interpret any biblical text.** The skill of Biblical interpretation and application is divided into six steps

1. Historical-cultural Analysis strives to understand authors allusions, references, and purpose via the historical-cultural milieu wherein he wrote. While Contextual Analysis considers the relationship of a passage to surrounding passages, i.e. the larger context

2. Lexical-syntactical analysis definition of words and their relationships.

3. Theological Analysis studies theological understanding at the time of the revelation.

4. Literary (genre) Analysis identifies the literary form of method used in a given passage.

Historical Narrative, letters, doctrinal exposition , poetry, or apocalyptic.

5. Comparison with other interpreters compares the tentative interpretation with the work of other interpreters.

6. Application is translating the meaning into significance for those in a different time.

Note (Steps 1-3 belong to general hermeneutics, step 4 to special hermeneutics, step 5 to sanity and common sense, and step 6 is not always considered integral to hermeneutics)

**7. List and describe three basic steps involved in historical-cultural and contextual analysis.** Historical-cultural Analysis strives to (1) understand authors allusions, (2) understand author's references, and (3) understand author's purpose via the historical-cultural milieu wherein he wrote. While Contextual Analysis considers the relationship of a passage to surrounding passages, i.e. the larger context

**8. Identify three ways of discerning an author's intention in writing a specific book.** Three questions with growing specifics for the historical-cultural and contextual analysis

1. What is the general historical milieu in which the writer speaks?
2. What is the specific historical-cultural context and purpose of this book?
3. What is the immediate context of the passage?

**9. List six important secondary steps involved in contextual analysis.** What is the immediate context of the passage?

- 1) What are the major blocks of material and how do they fit together into a whole?
- 2) How does the passage under consideration contribute to the flow of the author's argument?
- 3) What is the perspective of the author? (Author is God? (noumenological perspective) Gen 7:21,19 says "all flesh died" and "all the high hills ... were covered" modernist say that was a local flood with human perspective! (phenomenological perspective)

4) Is the passage stating descriptive or prescriptive truth?

5) Who is being addressed in this passage? “Every promise in the book is mine” is bad hermeneutics.

6) Who is being addressed in this passage?

**10. Apply the above principles to identify misinterpretations of Proverbs 22:28 and advance more accurate interpretations of them.** Proverbs 22: 28 Do not move the ancient boundary Which your fathers have set. (NASV) (FROM A REAL BIBLE 28 Remove not the ancient landmark, which thy fathers have set.) Virkler says this verse is simply and only saying “do not steal!” Let me express some contention with Virkler's gross simplification of this verse.

First Proverbs 22:28 DOES NOT SAY “Do not move the ancient boundary Which your fathers have set.” (NASV) IT DOES SAY “ Remove not the ancient landmark, which thy fathers have set.”

The modernist translators put here what they thought God meant to say. Which is always the danger of using a modernist bible. The Scripture here is not suggesting the moving of an 'ancient border', but an 'ancient landmark' of a border. The distinction needs to be made, and is easily captured in English.

There are four times when this Hebrew word for border was translated 'landmark' instead of 'border' (Deu 19:14, in the law, Deu 27:17, in the curse, Prov 22:28 (here) in the wisdom literature, Prov 23:10 in the wisdom literature dealing with the fatherless) This should not be dismissed lightly as done by the modernist versions. A child can tell a landmark (noun) differs from a border (noun)



Virklers oversimplification in meaning “Do not steal” cannot begin to capture the full intended teaching of this Wisdom Literature for the historical-cultural context wherein it was written.

What about 'Do not lie?' What about 'Do not deceive?' What of 'respect your ancient fathers?'

Virklers errant use of 'border' instead of 'landmark' and his oversimplification of Wisdom Literature into law literature, confounds the very historical-cultural contextual considerations he is trying to illustrate.

### **Hermeneutics Chapter 4 Sample Test Questions**

1. Identify two major reasons why lexical-syntactical analysis is important.
2. Recall seven steps involved in lexical-syntactical analysis
3. Identify three methods of determining the meanings of ancient words and compare the validity of each method.
4. Recall five methods of determining which one of the several possibility meanings of a word was actually intended by an author in a given context.
5. Identify and describe the three major types of Parallelism found in Hebrew poetry.
6. Explain the difference between verbal parallels and real parallels.
7. Define the lexical-syntactical analysis,
8. Define the syntax, lexicology, denotation, and connotation.
9. Define figures of speech.
10. Explain the usage of, and use the seven lexical tools.

### **Hermeneutics Chapter 4 Sample Test Answers**

1. **Identify two major reasons why lexical-syntactical analysis is important.** pg98 Definition

Lexical syntactical analysis is: The Study of the meaning of individual words (lexicology) And the way those words are combined. (syntax) It is important to determine more accurately the author's intended meaning.

**2. Recall seven steps involved in lexical-syntactical analysis.** pg 99 Steps to Lexical-

Syntactical Analysis are:

1. Identify the general literary form.
2. Trace the development of the author's theme and show how the passage under consideration fits into the context
3. Identify the divisions of the text.
4. Identify the connection words within the paragraphs and sentences.
5. Determine what the individual words mean.
6. Analyze the syntax.
7. Put the results of your lexical-syntactical analysis into nontechnical easily understood words that clearly convey the author's meaning to the English reader.

**3. Identify three methods of determining the meanings of ancient words and compare the**

**validity of each method.** pg 103 Methods of Discovering Meanings of Ancient Words are 1.

Study synonymous, 2. Study 'etymology' or consider the historical roots of a word, and 3. Use Lexical tools like Concordance, Lexicon, and Theological Workbooks / Dictionary

**4. Recall five methods of determining which one of the several possibility meanings of a word was actually intended by an author in a given context.** pg 112 Five methods are

1. Examine definitions or explanatory phrases that the authors themselves give.
2. Determine if the subject and the predicate of a sentence may explain each other.
3. Examine parallelism if it

occurs within the passage 4. Determine if word is being used as part of a figure of speech. 5.

Study parallel passages recalling that Verbal parallels –are those that use similar words but refer different concepts and Real parallels –are those that speak of the same concept or same event

**5. Identify and describe the three major types of Parallelism found in Hebrew poetry.** pg

111 Hebrew poetry can be characterized by parallelism, and Hebrew parallelism is of three types; 1) Synonymous Parallelism, repeating content in different words; 2) antithetic parallelism, wherein the second line sharply contrasts the first; and 3) synthetic parallelism, wherein the second line carries further or completes the idea of the first..

**6. Explain the difference between verbal parallels and real parallels.** pg 113

When we study parallel passages recall that: Verbal parallels –are those that use similar words but refer different concepts and Real parallels –are those that speak of the same concept or same event

**7. Define the lexical-syntactical analysis,** pg 98 Lexical syntactical analysis is the study of the meaning of individual words (lexicology), and the way those words are combined (syntax) in order to determine more accurately the author's intended meaning.

**8. Define the syntax, lexicology, denotation, and connotation.** pg 98

Syntax is the way those words are combined. Lexicology is the study of the meaning of individual words. Denotation is a symbol or sign that denotes and a Connotation is the idea or meaning associated with a word.

**9. Define figures of speech.** pg103 From E.W. Bullinger's figures of Speech Used in the Bible we find a figure of speech to be:”An expression such as a metaphor or simile or a device such as personification or hyperbole in which words are used in a nonliteral way to achieve an effect beyond the range of ordinary language.”

**10. Explain the usage of, and use the seven lexical tools.** pg 103 The 7 tools are 1) Hebrew, Greek, and English Concordances 2) Lexicons 3) Theological workbooks 4) E.W. Bullinger's Figures of Speech Used in the Bible 5) Interlinear Bible 6) Analytical Lexicons 7) Hebrew and Greek grammars.

### **Hermeneutics Chapter 5 Sample Test Questions**

1. Identify five steps in the process called theological analysis.
2. Define Theological Analysis, Analogy of Scripture, and Analogy of Faith
3. Identify five major positions on the nature of God's relationship to humanity and summarize each in a few sentences.
4. State a personal position on the nature of the divine-human relationship, summarizing the reasons for your decision in one or two pages.
5. What the Liberal Theologians theory?
6. What the Lutheran Theologians theory?
7. What the Reformed Augustinian Theologians theory?
- 8 What is a dispensation?
9. What are the seven dispensations naturally occurring in Scripture?
- 10 Contrast the origins of Dispensationalism and Covenant Theology.

### **Hermeneutics Chapter 5 Sample Test Answers**

**1. Identify five steps in the process called theological analysis.** pg 142 The Steps in theological analysis are:

- 1) Determine your own view of the nature of God's relationship to human beings
- 2) Identify the implication of this view for the passage you are studying

- 3) Assess the extent of theological knowledge available to the people of that time.
- 4) Determine the meaning the passage possessed for its original recipients in light of their knowledge
- 5) Identify the additional knowledge about this topic that is available to us now because of later revelation. (analogy of faith)

**2. Define Theological Analysis, Analogy of Scripture, and Analogy of Faith** pg 142

Theological Analysis involves how a passage fits into the total pattern of God's revelation. The Analogy of Scripture is fitting the passage into the total pattern of God's revelation that has been revealed in all time. And Analogy of Faith is Identifying the additional knowledge about this topic that is available to us now because of later revelation

**3. Identify five major positions on the nature of God's relationship to humanity and summarize each in a few sentences.** pg 123 Virkler tries to emphasize his favored Covenant Theology by categorizing God's relationship to humanity as containing continuity vs discontinuity. He thereby categorizes the relationship as 1) complete continuity, 2) primary continuity and secondary discontinuity, 3) both continuity and discontinuity present, 4) primary discontinuity and secondary continuity, and 5) complete discontinuity. Such a consideration is ludicrous and designed to bolster his support for the man made ideas of Covenant Theology.

**4. State a personal position on the nature of the divine-human relationship, summarizing the reasons for your decision in one or two pages.** pg 142 Anyone with a Bible could easily come up with Dispensational Theology. Only someone with ready access to the writings of 'scholars' could come up with Covenant Theology.

**5. What the Liberal Theologians theory?** pg 126 Liberal Theologians Theory is that Scripture is product of evolutionary development of Israel's religion, Religious consciousness became more sophisticated and so did theology. Rather than view the Bible as God's truth revealed by God to humanity, they believe Scripture to be humanity's thoughts about God. Ergo Human ideas change over time, thus there is a discontinuous 'progressive' developing theology.

**6. What the Lutheran Theologians theory?** pg 126 Lutheran Theory strives to distinguish two parallel, ever present truths of Scripture; Law and Gospel. Law refers to God in His hatred of sin, His judgment, and His wrath; Gospel refers to God in His grace, His love and His salvation. Both aspects of God's nature exist side by side throughout Scripture

**7. What the Reformed Augustinian Theologians theory?** pg 126 Reformed Augustinian Theology Theory Uses every means to place bad patches on bad RC doctrine to reform it.

**8 What is a dispensation?** pg 127 A Dispensation is “a period of time during which man is tested in respect of obedience to some specific revelation of the will of God

**9. What are the seven dispensations naturally occurring in Scripture?** pg 127 The Seven Dispensations are:

- 1) Dispensation of Innocence or Freedom Gen 1:28-3:6
- 2) Dispensation of Conscience Gen 4:1-8:14
- 3) Dispensation of Civil Government Gen 8:15-11:0
- 4) Dispensation of Promise Gen 11:10-Exod 18:27
- 5) Dispensation of Mosaic Law Exod 18:27-Acts 1:26
- 6) Dispensation of Grace Acts 2:1-Rev 19:21
- 7) Dispensation of the Millennium Rev 20

**10 Contrast the origins of Dispensationalism and Covenant Theology. pg 126**

Dispensationalism has its origin in the Scriptures and a good hermeneutical exegesis. When Jesus says he WILL build his Church, and we have a NEW covenant, Bible believers tend to believe Him over Saint Augustine. Covenant Theology has its origin in Reformed Theology's attempt to reform Catholic error about the Church and its dismissal of Israel as God's chosen People. This error originated in their Alexandrian Philosopher and Church Father, Saint Augustine.

**Hermeneutics Chapter 6 Sample Test Questions**

1. Describe the literary term Similes.
2. Describe the literary term Metaphors.
3. Describe the literary term Proverbs.
4. Describe the literary term Parable.
5. Describe the literary term Allegories.
6. What are three purposes of parables?
7. Why are allegories dangerous?
8. What are the principles of allegories?
9. What are some examples of allegories?
10. Describe the interpretive principles necessary to determine the author's intended meaning when he uses any of these literary devices.

**Hermeneutics Chapter 6 Sample Test Answers**

**1. Describe the literary term Similes. pg 147** Similes use like or as; “The kingdom of God is like ...” Similes emphasize some point of similarity

**2. Describe the literary term Metaphors.** pg 147 Metaphors is an unexpressed comparison; “I am the bread of life ...” Metaphors are not intended to be literal and emphasize some point of similarity.

**3. Describe the literary term Proverbs.** pg 147 A proverb is a parable or an allegory compressed into a short pithy saying that express general truth in memorable and catchy manner.

**4. Describe the literary term Parable.** pg 148 Parables are Jesus' primary teaching tool, they are a parallel wherein A simile extended into more complexity becomes a parable.

**5. Describe the literary term Allegories.** pg 148 A metaphor extended into more complexity becomes a allegory.

**6. What are three purposes of parables?** pg 148 Purpose of Parables are to:Reveal Truth to believers, Make a lasting impression, Conceal truth from unbelievers.

**7. Why are allegories dangerous?** pg 160 Allegories are DANGEROUS! They are: Saint Augustine's favorite Bible twisting tool; Catholic's favorite Bible twisting tool denying the Millennial Reign; Protestant's favorite Bible twisting tool denying the Rapture.

**8. What are the principles of allegories?** pg 160 Principles of Allegories; 1) As parable is an extended simile, so allegory is an extended metaphor. 2) Allegory has several points of comparison i.e. Christians Armor of Eph 6 3)Use historical-cultural, contextual, lexical-syntactical, theological analysis. 4) Determine the multiple points of comparison intended by the author.

**9. What are some examples of allegories?** pg 160 Examples of Allegory:

1) Christ is the true vine, with several points of comparison.



2) Paul's use of allegory in Gal 4, is more his rubbing it in the face of Pharisees because of their gross hermeneutic practice of OVER allegorizing. He is using it to confound his hypocritical opponents!

**10. Describe the interpretive principles necessary to determine the author's intended meaning when he uses any of these literary devices.** pg 163 Principles of General and Special Hermeneutics

1. Do a Historical-cultural and contextual, Lexical and Theological analysis
2. Identify the literary form and apply an appropriate analysis
  - a. Look for explicit references that indicate author's intent and method
  - b. No explicit indication – deduce from characteristics
  - c. Apply the principles of literary devices carefully not rigidly
    - (1) Metaphors, similes, and proverbs – single points of comparison.
    - (2) Parables – determine the central teaching
    - (3) Allegories determine the multiple points of comparison intended by the author
3. State your understanding of the meaning of the passage.
4. Check that your meaning fits the immediate context and total context
5. Compare your work with others.

### **Hermeneutics Chapter 7 Sample Test Questions**

1. Define the former, latter, and major, and minor Prophets
2. Identify three time frames of prophet fulfillment.
3. Recognize six controversial issues in the interpretation of prophecy.
4. Identify seven general differences between prophecy and apocalyptic literature.

5. Define the terms premillennialism, Postmillennialism, and amillennialism
6. Define the terms type and antitype.
7. What are the classification of types?
8. How can an amillennialist account for Satan being bound?
9. What is involved in the literary analysis for types?
10. What is involved in the literary analysis for prophecy?

### **Hermeneutics Chapter 7 Sample Test Answers**

**1. Define the former, latter, and major, and minor Prophets.** pg 168 The Former Prophets function within the historical books In the books of Joshua, Judges, Samuel, Kings, Elijah, Elisha, Nathan, Micah et. al. The Latter Prophets are Major (with major amounts of writings in Scripture) Isaiah, Jeremiah, Ezekiel, and Daniel and the Minor (with smaller amounts of writings in Scripture) Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

**2. Identify three time frames of prophet fulfillment.** pg 169 The fulfillment of predictive prophecy involves three different time frames. 1) Events in the near future, thus now, past fulfillments; 2) Events fulfilled in the Messianic period; 3) Events to be fulfilled in the end times 'Eschatology'

**3. Recognize six controversial issues in the interpretation of prophecy.** pg 172 Six indicators when a literal interpretation is NOT intended

1. An explicit statement is made to that end.
2. A literal interpretation is impossible. (Careful: Catholics thought Israel back in the promised land impossible)

3. A low degree of correspondence exists.
4. Imagery is highly developed
5. Piled up multiple images
6. The use of 'original imagery'

**4. Identify seven general differences between prophecy and apocalyptic literature. pg 176**

When we consider the term apocalyptic Unbelievers Defend it: Secular Apocalyptic Literature has Three Main Factors 1) The emergence of a 'Righteous Remnant', a minority group with no political power who view themselves as remaining faithful to God while surrounded by unfaithful. 2) Second is the problem of evil where God rewards the just and destroys the evil and 3) Third the cessation of prophecy. Ergo the category 'Apocalyptic Literature' is devised to establish that the Book of Daniel and Revelation of Jesus are just like secular apocalyptic genre. Virkler does not make this clarification nor distinguish Scripture from such critical tripe. He says "Biblical Apocalyptic has elements in common with noncanonical apocalyptic and this overlap of characteristics affects the issue of inspiration.

**5. Define the terms premillennialism, Postmillennialism, and amillennialism pg 178**

Virkler attempts to hermeneutically justify 3 Theories

1. Premillennialism Christ will return before the millennium, set up a literal 1,000 year earthly kingdom headquartered in Jerusalem
2. Postmillennialism Through evangelism, the world eventually will be reached for Christ and experience joy and peace because of its obedience to God, and Christ will return at the end of this millennium

3. Amillennialism a form of postmill wherein millennium is symbolic referring to the time (but not 1,000) when Christ rules symbolically in human hearts and IF He does return (as His return might only be symbolic as well) it will simply end this period.

**6. Define the terms type and antitype.** pg 183 Characteristics of Type “Typology is a special form of Prophecy” 1. “There must be some notable point of resemblance or analogy” between the type and the anti-type How explicit is in debate 'among the scholars.' 2. “There must be evidence that the type was appointed by God to represent the thing typified.” 3. A type “Must prefigure something in the future.”

**7. What are the classification of types?** pg 184 Classification of Type

1. Typical Persons – illustrating some great principle or truth of redemption (Adam mentioned as a type of Christ.)

2. Typical events – judgment on faithless Israel is a typology warning Christians of judgment.

3. Typical institutions – practice that prefigure later salvation events, i.e. passover lamb, burnt offering, scape goat et. al.

4. Typical offices – Moses as prophet, Samuel as prophet-priest, David as King

5. Typical actions – Isaiah (20) walking naked and barefoot for 3 years, Hosea's marriage to a prostitute symbolizing God's covenantal love to faithless Israel.

**8. How can an amillennialist account for Satan being bound?** pg 178 SYMBOLICALLY

Christ bound Satan symbolically 1) by resisting him in the wilderness 2) by paying the penalty of sin, 3) by destroying the power of death, and 4) by offering salvation to Gentiles whereby Satan can no longer deceive nations. ... Pretty scary isn't it.

**9. What is involved in the literary analysis for types?** pg 187 Literary analysis. fo types

involves:

- a. Find some notable resemblance or analogy between the two.
- b. Find some evidence that the type was appointed by God to represent the thing typified.
- c. Determine the point(s) of correspondence between the two persons, events, institutions, offices, or actions.
- d. Note the important points of difference between the type and ant type.

**10. What is involved in the literary analysis for prophecy?** pg 187 Literary analysis.for prophecy involves:

- a. Be aware that the style is generally figurative and symbolic.
- b. Watch for supernatural elements such as information conveyed by the announcement of angels, by visions, or by other supernatural means.
- c. Notice emphasis on the unseen world that lies behind the action of the visible world.
- d. Follow the action to its usual conclusion by intervention of God.
- e. Analyze whether this passage is part of a progressive prediction, is capable of developmental fulfillment, or includes prophetic telescoping.

### **Hermeneutics Chapter 8 Sample Test Questions**

1. What is the applying of the Biblical message all about?.
2. What is the purpose in applying narrative?
3. What are three ways to apply the normative commands of Scripture?
4. How is principlizing prefered to allegorizing?
5. How does principlizing cross cultural lines?

6. How does principlizing apply to Gen 3:1-6?
7. Who better principlized Genesis 3?
8. What are the five steps for translating commands from one culture to another?
9. How is principlizing of narrative apply in hermeneutics?

### **Hermeneutics Chapter 8 Sample Test Answers**

**1. What is the applying of the Biblical message all about?.** A method of moving from original meaning to contemporary significance.

**2. What is the purpose in applying narrative?** pg 193 We approach the narrative portions of Scripture for teaching, reproof, corrections, and instruction in righteousness in a hermeneutically valid way?

**3. What are three ways to apply the normative commands of Scripture?** In translating Commands from one culture to another, Three alternatives for transcultural applications

1 Retain both the principle and its behavioral expression. Ex women are to be submissive to men AND keep their head covered to show that submission.

2 Retain the principle but suggest a change in the way that principle is behaviorally expressed in a culture. Ex. Women are to be submissive to men BUT may show it by walking 3 paces behind their man, or by ...

3 Change BOTH the principle and its behavioral expression, assuming that both were culture-bound and are therefore no longer applicable. Ex. That was then this is now. We have evolved way beyond the kind of behavior where a woman is to be submissive.

**4. How is principlizing preferred to allegorizing?** Principlizing rather than allegorizing sets out to discover a story's 1) spiritual, 2) moral, and 3) theological relevance while allegorizing gives a story a whole new meaning (often Catholic fiction)

**5. How does principlizing cross cultural lines?** Principles of Scripture do not change from time to time or culture to culture.

**6. How does principlizing apply to Gen 3:1-6?** pg 198 An analysis of the Temptation Process from Gen 3:1-6

Step 1 “Hath God said ... ALL the trees? Maximizing the restriction

Step 2 “Thou shalt not surely die” Minimizing the consequences of sin

Step 3 “Your eyes will be open” Mislabeled the action.

Step 4 “Tree was good for food.” mixing good and evil

Step 5 “She saw... pleasing to the eyes.” mixing sin with beauty

Step 6. “She saw ... desirable for gaining wisdom” misunderstanding the implications

**7. Who better principlized Genesis 3?** God PRINCIPLIZED it! God applied the simplification, Lust of the eyes, lust of the flesh and pride of life. God does it better.

**8. What are the five steps for translating commands from one culture to another?**

Suggested Steps for Translating Commands from one culture to another are:

1 Discern as accurately as possible the principle behind the given behavioral command.

2 Discern whether the principle is timeless or time-bound (transcultural or culture-bound)

Generally God's principles are for all time and all cultures. Guard your exceptions with good reason.

3 If a principle is transcultural, study the nature of its behavioral application within the new culture. Avoid anachronistic oddity! Do not greet each other with a holy kiss, even though it is commanded.

4. If the behavioral expression of a principle should be changed, suggest a cultural equivalent that would adequately express the original principle.

5. If after study the nature of the biblical principle and its attendant command remain in question, apply the biblical precept of humility. (Good rule, but last resort.)

**9. How is principlizing of narrative apply in hermeneutics?** Principlizing: Based on a historical-cultural, contextual, lexical-syntactical, and theological analysis of the narrative portions, ascertains the (1) principle(s) intended or (2) the principles (descriptive truth) illustrated within that remain relevant.

**10. Characterize transcultural transmission of Biblical Commands.** Such may be characterized by:

a. Discern as accurately as possible the principle behind the given behavioral command.

b Discern whether the principle is timeless or time-bound (transcultural or culture-bound)

c If a principle is transcultural, study the nature of its behavioral application within the new culture. Avoid anachronistic oddity! Do not greet each other with a holy kiss, even though it is commanded.

d If the behavioral expression of a principle should be changed, suggest a cultural equivalent that would adequately express the original principle.

e If after study the nature of the biblical principle and its attendant command remain in question, apply the biblical precept of humility.



THE END

Appendix Slides

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**Hermeneutics Hermeneutics is the science and art of Biblical interpretation. Baptists focus on the literal-grammatical-historical method of interpretation**

- ***BI500 HERMENEUTICS, for LOUISIANA BAPTIST THEOLOGICAL SEMINARY, DEAN: DR STEVEN R PETTEY 6301 WESTPORT AVE. SHREVEPORT LA 71129 PHONE 318.686.2360 WEB: WWW.LBU.EDU***
- ***COURSE OBJECTIVE: The purpose of this course is to introduce the student to the various methods of interpretation of Scripture with the focus on the literal-grammatical-historical method of interpretation.***

Louisiana Baptist Theological Seminary makes every effort to utilize the best available textbooks for each course offered. However, this does not mean that LBTS endorses the entire content of every textbook used.

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**Hermeneutics Course Assignment**

- ***(1) Read the textbook for understanding, using a hi-liter to mark important facts and statements that you wish to remember or use for the questions required below. As you read each chapter of the text, keep a record of your comments, other information, illustrations, and quotes which might be used to supplement the teaching of the material presented in that chapter. Those comments should be printed and sent to LBTS along with the questions required in assignments two.***
- ***(2) From each chapter, prepare ten questions and show the answers (true or false, fill in the blanks, or listings of important facts) which you feel could be an appropriate comprehensive exam on these principles of scriptural interpretation. Show the page number on which each question and its answer can be found.***
- ***(3) After completing the above assignments of this course according to the Guidelines for Writing Assignments, forward your material to LBTS for grading.***

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**Hermeneutics: Course Text Principles and Processes of Biblical Interpretation.**

*For Louisiana Baptist Theological Seminary's BI 500 HERMENEUTICS*

*Text: Henry A. Virkler on Hermeneutics Principles and Processes of Biblical Interpretation*

*Henry Virkler, assistant professor of psychology at the Psychological Studies Institute in Atlanta.*

*Backboned in Walter C. Kaiser's Toward an Exegetical Theology*

*Clear, attractive organization of procedures, both historical, grammatical, theological, and pastoral.*

*Issues Covered:*

*inspiration of the Bible (pp. 31-45),*

*the question of meaning and sensus plenior (pp. 22-27),*

*continuity and discontinuity in redemptive history (dispensationalism and covenant theology, pp. 117-156),*

*interpretation of prophecy and types (pp. 183-209).*

*Virkler argues vigorously for inerrancy, ... not so much for copies of copies*

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**Concerns Come to Fruition Virkler's Hermeneutics pg 193**

- *Basic Concerns about using Virkle's Text*
- Virkler is not a Baptist and will have overriding Reformed and Protestant error in his hermeneutics.
- Virkler thinks that ONLY THE AUTOGRAPHS WERE INSPIRED and will propagate the idea that modernist scholars can rescue us from our lost bible with an Alexandrian text..
- Virkler supposes that a believer cannot read and understand Scripture without scholarship or aid from scholars.
- Virkler supposes that sources outside the Bible will be necessary to understand the Bible, or necessary to fully understand the Bible.
- Virkler advances Covenant Theology and speaks despairingly of the Bibles Dispensational Truths.
- Virklers approaches hermeneutics as science essential to Biblical understanding, when only common sense and the Holy Spirit of God is essential to understanding

the Bible. Hermeneutics is only essential for exploring how previous 'scholars' mucked up good Biblical understanding.

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## HERMENEUTICS

*Hermeneutics is:*

*the science and art of Biblical interpretation.*

*Baptists, more than any other, focus on*

*the literal-grammatical-historical method*

*of interpretation*

*The literal-grammatical-historical method is COMMON SENSE but we need to characterize good hermeneutics to defend us from*

*'the scholars.'*

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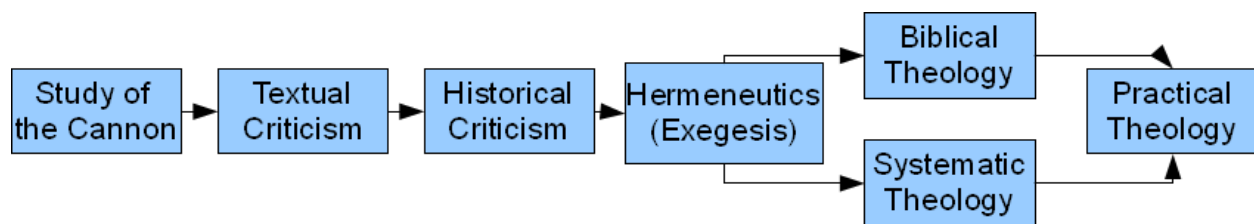
## Chapter 1 Introduction to Biblical Hermeneutics

### Objectives

1. Define the terms hermeneutics, general hermeneutics, and special hermeneutics
2. Describe the various fields of biblical study ... and their relationship to hermeneutics
  - a) Study of Cannon
  - b) Textual Criticism
  - c) Historical Criticism
  - d) Exegesis
  - e) Biblical Theology
  - f) Systematic Theology
  - g) Practical Theology
3. Explain the theoretical and Biblical basis for the need for hermeneutics
4. Identify three basic views of the doctrine of inspiration and explain the implications of these views of hermeneutics.
5. Identify five controversial issues in contemporary hermeneutics and explain each issue in a few sentences.

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### Relation to other Fields of Biblical Study



Biblical and systematic theology are complementary fields:

Biblical theology is the study of divine revelation as it was given in Scriptures  
 Systematic Theology organizes the Biblical data in a logical rather than a historical manner.  
 It attempts to place all information on a given topic together for examination.

NOTE As a 20 year systems engineer I would differ and/or clarify:

System Analysis, ergo Systematic Theology, necessitates drawing a circle around a system and exploring it as complete.

When finite man attempts a systematic analysis of an infinite God it dictates this finite circle and necessitates that much is left out of our system.

Reformed Augustinian Theology is author to all systematic theology books wherein they try and fit God into Augustinian's, Origen's and Jerome's little systematic circle scripted by John Calvin. (Excuse the pessimism here, I have Hodge, Strong, Thiessen, Stem, Finney ++)

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### **Some Disagreements**

*Four disagreeable statements:*

**1) “Textual Critics perform an invaluable service by providing us with a Biblical text that closely approximates the original writings.”**

***More accurately they perform an incomparable confusion with Alexandrian manuscripts. ...Textual Critics think they can restore an 'original manuscript' which GOD LOST because of faulty preservation of His Holy Word! Nay Nay.***

**2) Textual Critic's doubts “Affect NO material questions of historic fact or of Christian faith and practice.”**

***More accurately they produce antagonistic attacks against infallibility and inerrancy.***

**3) “Knowledge of the historical circumstances surrounding the composition of a book is crucial to a proper understanding of its meaning.**

***The presence of the Holy Spirit is crucial, historical circumstances is but slightly enhancing.***

**4) “ONLY AFTER a study of ... is the scholar ready to do exegesis.”**

***This implies that the unschooled country preacher is unable to understand what God called him to preach!***

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### Exercise 1.

#### *Hermeneutics Exercise 1 (pg 20)*

*When reading my local newspaper I am not generally aware of the hermeneutical process one utilizes to understand articles. The hermeneutical process is formalized to reduce the cumulative impact of any historical gaps, the cultural gaps, the philosophical gaps and/or linguistic gaps. These four gaps should not be pronounced enough in a local newspaper to hinder my effective understanding of articles. They are, however present in the process.*

*However reading:*

*“That on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free; and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom.” ,*

*from Abraham Lincoln’s 1863 Emancipation Proclamation, hermeneutics may effect these four gaps to understanding, ... but not to the extent that its formal study might enhance the communication process.*

*Now when one undertakes the reading of Shakespeare’s Macbeth and finds renderings:*

*Witch “When shall we three meet again, In thunder, lightning, or in rain?” Witch When the hurlyburly’s done, When the battle’s lost and won.” Witch: “That will be ere the set of sun.”*

*Here we would expect a little more insight from hermeneutics necessitated to avoid all four of these barriers.*

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### Controversial Issues in Contemporary Hermeneutics

- 1) Validity in Interpretation*
- 2) Double Authorship Sensus Plenior*
- 3) Literal, Figurative and Symbolic Interpretation of Scripture*
- 4) Spiritual Factors in the Perceptual Process*
- 5) The Question of Inerrancy*

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## Exercise 2. The Naphtunkian's Dilemma

### *Exercise 2. The Naphtunkian's Dilemma (pg 22)*

*It is not possible that a letter I had written to a close friend would have a variety of meanings and so we are asked "What criteria would you use to discern whether Tunky I, II or III has the best interpretation?" "Suppose the letter was an expression of love and concern to the close friend, the criteria to find which Tunky got the best interpretation would be by the Tunky who took the most literal approach to what was written. Suppose the letter was an explanation of how to accomplish some task, then the best interpretation would be by the Tunky who took the most literal approach to what was written. Suppose the letter was a dictation of what I had observed happen; then the best interpretation would be by the Tunky who took the most literal approach to what was written. The trend here is obvious.*

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## Exercise 3.

### *Exercise 3. (pg 29)*

*This exercise is intended to emphasize the need for balance in "Studying to shew thyself approved unto God" while "rightly dividing the word of truth" and exhibiting a dependence on the Holy Spirit of God to "lead one into all truth." The response to such a dilemma posed would be to visit this balance. As Virkler puts it "Hermeneutics should not be a process that attempts to use only human faculties and education to discover the author's intended meaning, but neither should it be a process that ignores a disciplined approach. ... methodical not mechanical."*

*An additional observation is that Virkler continually overemphasizes the absolute necessity of hermeneutics to the belittling neglect of the powerful Scripture interpreter that dwells within a born again believer.*

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### **The Question of Inerrancy**

- *Most important debate of evangelicals involves Biblical Inerrancy!*
- *Full Inerrancy affirms that the Holy Scriptures are without error in all things they assert!*
- *(Virkler, Thiessen, and other modernist limit this affirmation to 'the original manuscripts'!)*
- *Limited inerrancy affirms that Scripture is without error on matters matters of faith and practice but may include errors on matters such as history, geography, or science.*
- *Inerrancy is IMPORTANT to the field of hermeneutics because when dealing with an apparent discrepancy a doubter would just consider one or both in error.*

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### **Believe What Jesus Believed**

- *Jesus consistently treated historical narratives as straight forward records of fact.*
- *Jesus often chose as the basis of his teaching those very stories that most modern critics finds unacceptable.*
- *Jesus consistently adduced the Scriptures as authoritative court of appeal in his controversies with scribes and Pharisees*
- *Jesus taught that nothing could pass form the law until all had been fulfilled, and that Scripture cannot be broken.*
- *Jesus used Scripture in his rebuttal to each of Satan's temptations.*
- *Jesus did not differentiate between validity and accuracy of revelatory versus non-revelatory matters!*
- *Jesus had unquestioning acceptance.*

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### Objections to Believing the Bible Like Jesus Believed It (and Answers )

- *Objection 1 Maybe Jesus used Scripture as nonliteral meaning to understand non-historical events for illustrative purposes only. (Answer: Maybe the world is flat! If you ignore enough evidence.)*
- *Virkler brings up Matt 12:41 for defense here, but then uses, of all things, the modernists, Alexandrian, philosophical, allegorical tainted RSV which says 'SOMETHING greater than Jonah is here' (also NASB rendering) rather than the Holy Bible rendering "A greater than Jonah is here." Virkler, writing on hermeneutics, should surely know better than use a tainted bible!*
- *Objection 2 Maybe Jesus knew of the errors in Scripture but wanted to accommodate rather than confront the unscientific views of that time. (Answer: That Jesus was a liar and deceiver is an infidel's maybe.)*
- *Objection 3 Maybe Jesus' 'self-emptying' (kenosis1) left him ignorant of the errors in Scripture. (Answer: That Jesus was ignorant is an infidel's maybe!)*

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### Objections to Believing the Bible Like Jesus Believed It (and Answers ) Cont

- *Objection 4 Maybe the views expressed are Matthew, Mark, Luke, and John's views not Jesus' views. (Answer: So maybe 'All Scripture is NOT inspired,' ... infidel!)*
- *Objection 5 Since inerrancy is claimed only for the autographs (original signed, autographed manuscripts) and none of these is available to us now, inerrancy is a moot question. (Answer: Maybe God preserved EVERY WORD of HIS BOOK like he promised! Divisive Diabolical Infidels!)*
- *Virkler, holding to the theory that God was unable to preserve Scripture but genius scholars will reconstruct it for Him with the Alexandrian manuscripts that they value so highly! (scripts that Origen, Jerome and Saint Augustine twiddled with!), provides this lame answer (again) "The variant readings about which any doubt remains among textual critics of the New Testament affect no material question of historic fact of of Christian faith and practice." and "The question of the authority and veracity of the biblical texts as we have them today should be decided on bases other than the fact that we do not possess the autographs." Lame, Henry A. Virkler, very lame! What did Jesus believe again? In original manuscripts? What did God call "All Scripture" in 2Tim 3:16? Original manuscripts? Very Very Lame, Henry.*

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## **Objections to Believing the Bible Like Jesus Believed It (and Answers) Cont2**

- *Objection 6 Maybe inerrancy only fits the Gospels and 'faith and practice' because surely there are incidental errors of historical and scientific fact. (Answer: Dividing Scripture up into categories of 'revelational' (matters that make us wise unto salvation) and "nonrevelational" (matters of science, history, and culture) is satisfactory for Daniel Fuller of Fuller Theological Seminary, BUT NOT FOR JESUS and his believers!)*
- *Objection 7 Maybe the important issue is to have a saving Christ, not to hold to an inerrant Scripture. (Answer: See answer to objection 6 above. You cannot have good Christology if Jesus knew inerrancy was false but taught otherwise. Their Jesus is thus a deceiver not a Messiah - Saviour.)*
- *Objection 8. Maybe some biblical passages just contradict each other or are contradicted by modern science. (Answer: As OUR knowledge has increased, 'contradictions' have ceased and WE have been found in error, don't go with the foolish fallible just when the truly infallible in its last lap, the historians, archeologists and scientists will soon catch up.)*

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## **Objections to Believing the Bible Like Jesus Believed It (and Answers) Cont3**

- *Objection 9 Inerrancy is proven by circular argument, I.e the Bible is inerrant because it says it is inerrant. (Answer: R.C. Sproul has suggessted 5 premises for allowing this circular argument:*
- Premise A. The Bible is a basically reliable and trustworthy document.
- Premise B. It confidently affirms that 1) Jesus Christ claimed to be the Son of God and 2) that He provided adequate proof to substantiate that claim.
- Premise C. Jesus Christ, being the Son of God, is a completely trustworthy (I.e infallible) authority.
- Premise D. Jesus Christ teaches that the Bible is the very Word of God.
- Premise E. The Word of God is completely trustworthy because God is completely trustworthy.
- Conclusion: On the basis of the authority of Jesus Christ, the church believes the Bible to be utterly trustworthy.

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### **Conclusion to the Matter**

***When we affirm that God's Word is without error; we apply specific principles of interpretation that include the following:***

- 1. Numbers are often given approximately. (Acts 2:41)***
- 2. Speeches and quotations may be paraphrased rather than reproduced verbatim. (Acts 7:2-3)***
- 3. The world may be described in phenomenological terms (how events appear to human viewers) (Judg 19:14)***
- 4. Speeches made by humans or Satan are recorded or paraphrased accurately without implying that what these persons affirmed was correct (Job 11:1-2)***
- 5. Sources were sometimes used by a writer to make a point without implying divine affirmation of everything else that the source said. (Jude 9)***

***(These qualifications are universal to all natural communications)***

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## Chapter 1 Summary

*Hermeneutics is the science and art of Biblical interpretation.*

*General Hermeneutics is for the entire Biblical text*

*Special Hermeneutics is for specific literary forms such as parables, types, and prophecy.*

*Hermeneutics plays an integral role in the process of theological study.*

*Hermeneutics is essentially a codification of those processes we normally use at an unconscious level to understand the intended meaning of another person.*

*Issues affecting our hermeneutics:*

*Does Scripture represent: religious theorizing of the ancient Hebrews?*

*Does Scripture represent: the divinely guided but not infallible writings of men*

**OR**

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## Chapter 1 Summary Cont

*The Preferred OR ...*

*Does Scripture represent the divinely guided and infallible writings recorded by men but initiated and superintended by God. (Virkler would not add “initiated, superintended ,AND PRESERVED by God,” but a Baptist would.)*

*Decide there is a single valid meaning of a text, and NOT each reader's individual understanding of a text represents a valid meaning*

*Decide other issues:*

*1) whether one believes that God's intended meaning can include a fuller sense than the human author's*

*2) how one determines when a passage is to be interpreted literally, figuratively, or symbolically; and*

*3) how one's spiritual commitment affects one's ability to understand spiritual truth.*

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## Chapter 2 The History of Biblical Interpretation

- *The most important exegetical presuppositions of the following periods*
- Ancient Jewish Exegesis
- New Testament Use of the Old Testament
- Patristic Exegesis
- Medieval Exegesis
- Reformation Exegesis
- Post-Reformation Exegesis
- Modern Hermeneutics
- Hermeneutics in the Mid-Twentieth Century and Beyond

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### Why a Historical Overview?

- *There have been some real kooks out there:*
- Saying Scripture is NOT to be interpreted according to normal communication rules.
- Practicing an allegorical approach (i.e. Catholics and Reformed)
- Saying Scripture has many meanings:
  - A Literal Sense
  - + A Moral or Ethical Sense
  - + A Spiritual-Allegorical-Mystical Sense
- Letters and or Words have SECRET significance to be deciphered.
- There are many meanings and none can be certain.
- *Understanding other methods provides a more balanced perspective.*
- *Identify predecessors pitfalls and ill effects on our current situation.*
- *Understand that Origen, Augustine, Luther and Calvin prescribed better hermeneutics than they practiced.*
- *Knowledge of the principle of hermeneutics should be accompanied by its application.*

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### Ancient Jewish Exegesis

- *The Work of Ezra*
- Neh 8:8 So they [Ezra and the Levites] read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

- ***Hebrew Scribes held the inspired Scriptures with profound reverence:***
- They thus copied every dot and tittle with that extreme reverence
- But some over-reverenced its communication expecting hidden communication instead of plain communication
- ***Rabi Akiba 1st century AD, maintained that every repetition, figure of speech, parallelism, synonym, word, letter and letter shape had hidden meanings –and Letterism overrode the literal meanings.***
- ***There arose a classification into four main types of interpretation***
- Literal (*peshat*), midrashic, *peshet* (finding veiled prophetic meaning), and allegorical (a true hidden meaning beneath the literal)
- ***Midrash comes form the verb darash meaning to search. It was to highlight and explain the relevance of Scripture in new and changing circumstances, ... i.e. no more temple, no more sacrifice, etc.***

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### **Ancient Jewish Exegesis Cont**

- ***Philo – to reconcile Scripture with Philosophy believed the literal meaning of Scripture was the immature level of understanding; the allegorical meaning was for the mature.***
- ***The allegorical meaning should be used if:***
  - 1) if the literal meaning seems to say something unworthy of God
  - 2) if the statement seems to contradict some other statement
  - 3) if the record claims to be an allegory
  - 4) if expressions are doubled or superfluous words are used
  - 5) if something already know is repeated
  - 6) if an expression is varied
  - 7) if synonyms are employed
  - 8) if a play on words is possible
  - 9) if there is anything abnormal in number or tense
  - 10) if symbols are present
- ***Pharisees use Midrash to tie their oral traditions to Scripture.***
- ***Qumran community- the remnant, used midrashic and peshet***

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### **Ancient Jewish Exegesis Cont**

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### **New Testament Use of the Old Testament**

- *10% of NT consists of quotations, paraphrases, or allusions to the OT*
- *The NT, Jesus in particular, quoted but modified the original wording*
  - 1) there were Hebrew, Aramaic and Greek versions of the OT
  - 2) linguistics made word for word quotations unusual and rare
  - 3) paraphrasing is a sign of mastery of one's material
- *NT expands OT*
  - “Out of Egypt I called my son”... In Hosea 11:1 it speaks of all Israel's redemption, In Matt 2 it speaks of Jesus' childhood in Egypt
  - 1Cor 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. (this is not allegorical or unnatural)
  - “He saith not, And to seeds, as of many; but as of one, And to they deed, which is Christ” Gal 3:16 'overemphasizing' the use of the singular in Gen 12:3 (this is not allegorical or unnatural)



- *Vast majority of NT references interpret OT normally, history as history, poetry as poetry, and symbols as symbols. No emphasis for allegorical.*

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#### **Exercise 4 Did Jesus Borrow Illegitimate Hermeneutics? pg51**

- *a) How would you define an illegitimate hermeneutical method?*
- *b) Do you agree that Jesus and the NT writers borrowed them from their contemporaries? Why or Why not?*
- *c) How do your conclusions relate to the doctrine of inspiration?*
- *d) How do your conclusions relate to your Christology?*

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#### **Exercise 4 Did Jesus Borrow? Answered pg51**

- *a) How would you define an illegitimate hermeneutical method?*
- Illegitimate hermeneutical methods would be those which Jesus, our Lord and Saviour did not practice or advise. He always used a literal interpretation that accepted what the Bible said as infallible, inerrant fact.
- *b) Do you agree that Jesus and the NT writers borrowed them from their contemporaries? Why or Why not?*
- Jesus did not borrow methods; for the believer Jesus established the methods as we stated. And the believer knows that the apostles did just what Jesus did.
- *c) How do your conclusions relate to the doctrine of inspiration?*
- When Jesus spoke and the apostle wrote it was inspired, inerrant, and infallible. If they changed the wording of any reference it was their prerogative and God's changes. Such is not the case for you and I nor the modernist scholars.
- *d) How do your conclusions relate to your Christology?*
- These conclusions form the basis of a Bible centered Christology. He is God. God is trustworthy. God is true.

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**Patristic Exegesis (100-600 AD) Alexandrian pg 52**

- *The School of Alexandria with Clement of Alexandria (150-215 AD) = Scriptures hide their true meaning*
- *Origen (185-254 AD) Noted successor of Clement, Scripture is one vast allegory in which every detail is symbolic.*
- *As humans are body soul and spirit, so Scripture has a literal sense, moral/ethical sense, and a spirit/allegorical/mystical sense.*
- *Origen constantly employed allegory since “only allegory yields true knowledge”!*
- *Their desire to understand the OT as a 'Christian Document' caused them to completely ignore the literal meanings of Scripture, and seeded Roman Catholic Hermeneutics, from which the world has not yet recovered.*
- *There remained no regulative principle to govern exegesis, ergo Catholicism, ergo Alexandrian manuscripts in modernist bibles.*

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**Patristic Exegesis (100-600 AD) Antiochian pg 53**

- *The Syrian School of Antioch*
- *Christ moved his mission outreach from the Church of Jerusalem to the Church of Antioch.*
- *His group of CHRISTIANS (Virkler calls them 'scholars') avoided both 'letterism' of the Jews and the 'allegorisms' of the Alexandrians.*
- *Vrikler credits Theodore of Mopsuestia (AD 350-428) Baptist credit Christ.*
- *Staunchly defended the principle of grammatical-historical interpretation (the text should be interpreted according to the rules of grammar and the facts of history) just as their Christ interpreted.*
- *They avoided dogmatic exegesis, asserting instead that an interpretation be justified by a study of its grammatical and historical context rather than by an appeal to authority.*
- *They criticized the allegorists casting of doubt on OT history.*
- *i.e. Abraham's departure from Haran was an act of faith and trust and obedience to God, NOT his rejection of knowing things by means of the senses, as speculated by allegory!*
- *Nestorius' heresy, tarnished the School of Antioch, but not the Christian, Christlike hermeneutic they practiced.*

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**Patristic Exegesis (100-600 AD) Western pg 54**

- *The Western School and the idea of the Bible containing a fourfold sense of meaning is the product of philosophical genius St. Augustine (AD 354-430) Patron Saint of Roman Catholicism in embryo.*
- *Saint Augustine believed that Scripture had a 1) Historical Sense, an 2) Etiological Sense, an 3) Analogical Sense, and an 4) Allegorical Sense.*
- *Saint Augustine initiated and practiced a "rule of faith", a practice of interpretation that made Scripture yield to the authority of the upcoming Roman Catholic Church and its established doctrines.*
- *Saint Augustine, as a master deceiver would, articulated many principles of sound exegesis, but practiced the hideous 'rule of faith'.*
- *Augustine's philosophy was Catholic doctrine in embryo.*
- *Augustine's predecessor, Constantine the Great (AD 272-337), gave the Roman Church its authority and sword, He gave it its doctrines.*

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### **Patristic Exegesis of St. Augustine pg 54**

- *Saint Augustine, as a master deceiver would, articulated 12 principles of sound exegesis, but practiced the hideous 'rule of faith'.*
- *1. The interpreter must possess a genuine Christian Faith*
- *2. The literal and Historical meaning of Scripture should be held in high regard.*
- *3. Scripture has more than one meaning, and therefore the allegorical method is a proper one. (Deceit #1 The lie in the devils tale.)*
- *4. Significance inheres in biblical numbers. (Deceit #2 Hidden messages)*
- *5. The Old Testament is a Christian document because Christ is pictured throughout it*
- *6. The task of the expositor is to understand the meaning of the author; not to bring his own meaning to the text.*
- *7. The interpreter must consult the true orthodox creed. (Deceit #3 'Rule of Faith' Apostasy)*
- *8. A verse should be studied in its context, not in isolation from the verses around it.*
- *9. If the meaning of a text is unclear, nothing in the passage can be made a matter of orthodox faith.*
- *10. The Holy Spirit is not a substitute for the necessary learning to understand Scripture. The interpreter should know Hebrew, Greek, geography, and other subjects.*
- *11. The obscure passage must yield to the clear passage.*
- *12. The expositor should take into account that revelation is progressive.*

### **The Footprints of Apostasy**

- *Clement of Alexandria (150-215 AD) Greek founder of the School of Alexandria and the 'patristic exegete' believing that Scriptures hide their true meaning in allegory.*
- *Origen of Alexandria (185-254 AD), called 'one of the greatest Christian theologians' but honestly a Greek philosopher emphasizing a mystical-allegorical renderings of Scripture and synthesizing Greek Philosophy with 'Christian' beliefs. Compiler of the Hexapla.*
- *Constantine the Great (272-337 AD), Roman Empire decreed - convert to the Christianity or die! He gave the Roman Church its authority and sword, while Augustine gave it its twisted doctrines and Jerome its twisted bible.*
- *Jerome son of Eusebius (347-420 AD), the Latin translator in 382 AD commissioned by Pope Damasus I to translate the Latin Vulgate. Made all 'Repentance' to be 'Penance', all 'Presbyters' to be 'Priests', the 'Mysteries' to be 'Sacraments' and the 'Ordained' to be 'Preordained'*
- *St. Augustine (AD 354-430) Patron Saint of Roman Catholicism in embryo advanced an Allegorical Sense of interpretation and a 'rule of faith' making all Scripture yield to Catholic authority.*
- *These are the founders of Medieval Exegesis ushering in the Dark Ages*
- *These are also the founders of all Modernist Bibles (RSV, NIV, ASV, NASV et al) via Westcott and Hort's preferred Alexandrian Manuscripts*

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### **Medieval Exegesis (600-1500 AD) pg 55**

- *The balderdash of the 'Fourfold Sense' of Scripture articulated by Augustine brings in the Dark Ages*
- The *letter* shows us what God and our fathers did;
  - Jerusalem refers to the historical city
- The *allegory* shows us where our faith is hid;
  - Jerusalem refers to the church of Christ
- The *moral* meaning gives us rules of daily life;
  - Jerusalem refers to the human soul
- The *anagogy* shows us where we end our strife
  - Jerusalem refers to the heavenly Jerusalem to come.

- *Any (and all) interpretations must conform to the tradition and doctrine of the wHolly Roman Church.*
- *The Spanish Jews of the 12th -15th centuries sparked a return to the grammatical-historical method of interpretation. (Baptists, then called by other names, never left it)*
- *Nicolas of Lyra (1270-1340 AD) urged greater dependence on the literal than the other three, especially for doctrine, independent of Church teaching.*

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### **Reformation Exegesis (1500s AD) pg 56**

- *From the dense ignorance concerning content of Scripture the Renaissance called attention to the necessity of knowing the original languages.*
- *Erasmus facilitated this study by publishing the first edition of the Greek New Testament*
- *Reuchlin translated the Hebrew grammar and lexicon.*
- *Scripture has but a single sense, NOT a fourfold one.*
- *Luther (1484 – 1546 AD) and Calvin (1509 – 1564 AD) made some initial great strides away from the methods of the wHolly Roman Church.*
- *The reformation was fine as far as it went, but it did not go far enough, and Reformed Augustinian Theology quickly backslid into the old catholic ruts of ecclesiology, predestination, and allegorical interpretation.*

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### **Luther's Exegesis (1500s AD) pg 57**

- *Faith and the Spirit's illumination were prerequisites for an interpreter of the Bible*
- *Challenged the prevailing 'rule of faith' – wherein the Church determined what the Scripture says, in stead the Scripture itself should determine what the Church teaches.*
- *The Bible is a clear book (perspicuity of Scripture) in opposition to the Roman Catholic dogma that Scriptures are 'so obscure that only the Catholic Church can uncover their true meaning.'*
- *Rejected allegorical method of interpreting Scripture.*
- *Proper interpretation comes from literal understanding of the text.*
- *Maintained that the OT points to Christ without allegorical methods.*
- *His Christological principle enabled him to show the unity of Scripture without recourse to mystical interpretations.*
- *One must carefully distinguish between law and gospel.*
  - Law refers to God in his wrath, his judgment, and his hatred of sin
  - Gospel refers to God in his grace, his love and his salvation.
  - Repudiation of law leads to lawlessness, Fusion of law and gospel to confusion and adding of works to faith.

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### **Calvin's Exegesis (1500s AD) pg 58**

- *The Greatest Exegete of the Reformation*
- *He agreed with Luther;s general principles for necessitated Spiritual illumination.*
- *Regarded allegorical interpretation as a contrivance of Satan to obscure the sense of Scripture.*
- *Scripture interprets Scripture.*
- *First study context, words, and parallel passages.*
- *“It is the first business of an interpreter to let the author say what he does say, instead of attribution to him what we think he ought to say.”*



- *Calvin surpassed Luther in aligning his practice with his theory.*
- *He also disagreed with Luther about finding Christ in every chapter every verse every line. Let the Bible speak.*
- *The hermeneutical principles articulated by these reformers were to become the guiding principles for modern orthodox Protestant interpretation.*

Baptists still go all the way back to Christ for their guiding principles of hermeneutics, even as anabaptists did throughout the reformation.

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### **Post-Reformation Exegesis (1500-1800 AD) pg 58**

- *Confessionalism = Council of Trent with lists of decrees and dogmas for Roman Catholics prompted Protestants to develop Creeds wherein Scriptures became handmaids of dogma. Proof Texting was 'IN'.*
- *Pietism = Reaction to the controversy of confessionalism, Phillipp Jakob Spener's (1635-1705 AD) cry to return to "mutual Christian concern and good works."*

Rationalism = Reason is the only authority, using "Magisterial Reason", use of human reason to stand in judgment *over* God's Word, vs Luther's preferred 'Ministerial Reason', wherein it helps understand and obey God's Word.

### **Modern Hermeneutics (800-Mid-20th Century) pg 60**

- *Liberalism and the Historical Critical Method*
- Rather than revelation determining what reason ought to think, REASON determined what parts of revelation to accept as true.
- Scripture had various degrees of inspiration.
- Schleiermacher totally denied the supernatural character of inspiration.
- A rigorous naturalism applied to the Bible because 'educated mentality' rejected all the miraculous.
- Elimination of all supernatural and the doctrines of human depravity, hell, the virgin birth, and even Christ's vicarious atonement.
- Source Criticism, Form Criticism, and Any-Old Criticism would do!
- *Neoorthodoxy = Midway between Liberal and Orthodoxy*
- Rudolf Bultmann believed that Scripture is humankind's witness to God's revelation, i.e. God does not reveal Himself in words.
- Infallibility and inerrancy has NO PLACE in Neoorthodoxy.
- Scripture is myth, and mans allegorical moral teachings.

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### **Hermeneutics Mid-20th Century and Beyond pg 62**

- *Marked a tremendous paradigm shift wherein Biblical texts had literary sense that freed them from their authors to take on a life of their own.*
- *Highly Complex theories and vocabulary that does not even overview well!*
- *The “New Hermeneutic” = European development of Bultman's ideas without a method but with a 'broader understanding.'*
- *Structuralism = meaning is not found in the authors intentions in writing, but in literary and linguistic structures, ... dew-two dew-two,do-2 do-2.*
- Actants of the text are sender, subject, helper, opponent, object and receiver. = esoteric, deterministic, and atheistic!
- Claude Levi-Strauss' paradigmatic analysis wherein Scripture is myth
- *Reader Response. = wherein the reader is the contributor or sole producer of the meaning of the text.*
- *Deconstructionism is post-modern in rejection of all overreaching systems of meaning*
- *Hermeneutics within Orthodox Christianity = Understanding the Author is common sense communication approach, use it.*
- Communication between two people can only take place if both parties see to understand what the other person means by their words.! And one person, for Scripture, is JEHOVAH GOD!

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### **Chapter 2 Chapter Summary pg 76**

- *GO BACK to the grammatical-historical method of interpretation.*
- (Virkler calls it 'a gradual development of' as if it were a new thing, we call it a go back to Christ's example grammatical-historical method)
- *Grammatical-historical method's 7 contributors*
  - 1) predominant use of literal exegesis by Christ
  - 2) theoretical principles (but not practices) of Augustine [less his allegorical preferences]
  - 3) Syrian School of Antioch
  - 4) Spanish Jews of the 12th - 15th Centuries

- 5) Nicolas of Lyra, Erasmus (Greek Text) , and Reuchlin (Hebrew Lexicon)
- 6) Luther and Calvin
- Other Scholars (more articulated as other Saints, non Roman.)
- ***Throughout history diabolical means are conjectured to destroy Scripture. Pay little heed, except to avoid them.***

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### **Chapter 3 Historical Cultural and Contextual Analysis of Virklers Hermeneutics 2nd Edition pg 79**

- ***Objective: After completing this chapter you should be able to:***
  - 1. Define the following terms:
    - a) Historical -Cultural analysis
    - b) Contextual Analysis
    - c) Lexical- synatactical analysis
    - d) Theological Analysis
    - e) Literary Analysis
  - 2. Describe a six-step model that can be used to interpret any biblical text
  - 3. List and describe three basic steps involved in historical-cultural and contextual analysis
  - 4. Identify three ways of discerning an author's intention in writing a specific book.
  - 5. List six important secondary steps involved in contextual analysis.
  - 6. Apply the above principles to identify misinterpretations of selected biblical texts and advance more accurate interpretations of them.

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#### **Historical Cultural and Contextual Introduction**

- ***The skill of Biblical interpretation and application is divided into six steps***
  - 1. *Historical-cultural Analysis* strives to understand authors allusions, references, and purpose via the historical-cultural milieu wherein he wrote. While *Contextual Analysis* considers the relationship of a passage to surrounding passages, i.e. the larger context
  - 2. *Lexical-syntactical analysis* definition of words and their relationships.
  - 3. *Theological Analysis* studies theological understanding at the time of the revelation.
  - 4. *Literary (genre) Analysis* identifies the literary form of method used in a given passage. Historical Narrative, letters, doctrinal exposition , poetry, or apocalyptic.
  - 5. *Comparison with other interpreters* compares the tentative interpretation with the work of other interpreters.

- 6. *Application* is translating the meaning into significance for those in a different time.
- *Steps 1-3 belong to general hermeneutics, step 4 to special hermeneutics, step 5 to sanity and common sense, and step 6 is not always considered integral to hermeneutics*

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### **Historical Cultural and Contextual Exercises**

- *Exercise 5 (pg 81)*
- *Proverbs 22: 28 Do not move the ancient boundary Which your fathers have set. (NASV) (FROM A REAL BIBLE 28 Remove not the ancient landmark, which thy fathers have set.)*
- *Which of the following sentences best conveys the true intent and meaning of this verse in its context?*
  - a. Do not make changes from the way we have always done things.
  - b. Do not steal
  - c. DO not remove the guideposts that direct travelers from town to town.
  - d. None of the above.
  - e. All of the above.
- *In the next paragraph Virkler adds “The answer to exercise 5 is (b). If you answered either (a) or ©, it is likely that you came to the text subconsciously asking 'What does this text mean to me?’*
- *Let me express some contention with Virkler's gross simplification of this verse.*
- *See Exercises 7-18 pg 93*

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### Exercise 5 Revisited

- *Exercise 5 REVISITED moving landmarks or moving boundaries*
- *Proverbs 22:28 DOES NOT SAY “Do not move the ancient boundary Which your fathers have set.” (NASV) IT DOES SAY “ Remove not the ancient landmark, which thy fathers have set.”*
- *The modernist translators put here what they thought God meant to say. Which is always the danger of using a modernist bible. The Scripture here is not suggesting the moving of an 'ancient border', but an 'ancient landmark' of a border. The distinction needs to be made, and is easily captured in English.*
- *There are four times when this Hebrew word for border was translated 'landmark' instead of 'border' (Deu 19:14, in the law, Deu 27:17, in the curse, Prov 22:28 (here) in the wisdom literature, Prov 23:10 in the wisdom literature dealing with the fatherless) This should not be dismissed lightly as done by the modernist versions. A child can tell a landmark (noun) differs from a border (noun)*
- *Virklers oversimplification in meaning “Do not steal” cannot begin to capture the full intended teaching of this Wisdom Literature for the historical-cultural context wherein it was written. What about 'Do not lie?' What about 'Do not deceive?' What of 'respect your ancient fathers?'*
- *Virklers errant use of 'border' instead of 'landmark' and his oversimplification of Wisdom Literature into law literature, confounds the very historical-cultural contextual considerations he is trying to illustrate.*

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### Historical Cultural and Contextual Exercises Cont

- *Exercise 6 (pg 81)*
- *Hebrews 4:12 affirms “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.” (NASV) (THE REAL BIBLE SAYS “For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”*
- *Does this verse*
  - a) Teach that man is trichotomous, since it speaks of a body , soul, and spirit?

- b) Teach that the truth contained in God's Word is dynamic and changing rather than dead and static?
  - c) Give warning to professing believers?
  - d) Encourage Christians to use the Word of God aggressively in their witnessing and counseling?
  - e) None of the above.
- *Virkler does not give an answer for this but implies, at the end of this chapter that he does, and we expect he THINKS it is E, possibly, but not likely even D*

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### **Exercise 6 Revisited and Contested**

- *Exercise 6 (pg 81)*
- *The degraded modernist translation which Virkler (of all people) has no business using, substitutes:*
  - 'living and active' FOR 'quick and powerful'
  - 'as far as the division of' FOR 'even to the dividing asunder of'
  - 'of both' FOR 'and of the '
  - 'able to judge the thought and intentions' FOR 'is a discerner of the thought and intents'
- *This verse gives much incidental detail which Virkler wishes to dismiss via this question.*
  - There is a soul, different from a spirit, as much as joints and marrow differ
  - God's Word is quick, quickening and quickened
  - God's Word is powerful.
- *Virkler's focus on a single implied meaning intended in the historical/cultural context that it was given dismisses way TO MUCH, and addressed to little, ergo 'E. None of the Above' is the best answer for the single most pressing truth herein communicated.*
- *In reality and in the Historical-Cultural-Contextual Analysis this verse teaches us how powerful the Word of God is AND how it can be utilized.*

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### **Historical-Cultural Context for the Historic-Literary Hermeneutic**

- *Three questions with growing specifics for the historical-cultural and contextual analysis*
- 1. What is the general historical milieu in which the writer speaks?

- 2. What is the specific historical-cultural context and purpose of this book?
- 3. What is the immediate context of the passage?
- *Each of these steps is further subdivided below:*

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### **Historical-Cultural Context =The Historical Milieu for the Historic-Literary Hermeneutic pg 82**

#### ***1. What is the general historical milieu in which the writer speaks?***

- *First, What is the general historical situation facing the author and his audience?*
- *Second, knowledge of what customs will clarify the meaning of given actions.*
- *Virkler gives three illustrating examples here that are contested in the next slide*
- *Third, what was the spiritual disposition of the audience?*
- *An important first step, then is to study the historical-cultural milieu in which the author wrote.*

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### **The Historical Milieu With Poor Illustrations for the Historic-Literary Hermeneutic**

- *Knowledge of what customs will clarify the meaning of given actions.*
- Virkler gives a rather extreme 'trick-or-treat' example here because there are no good Bible examples.
- Virkler gives the Mark 7 example of 'corban'; but there is no extra-Biblical understanding of the culture that he explains. The Pharisaic tradition is derived from studying the text and linguistics not in understanding a prevailing culture.
- Virkler offers cultural insight into Genesis 15:9-21 BUT IT IS ENTIRELY FABRICATED
  - This is where Abraham divides a number of sacrifices and passes through the mist to seal a covenant with God.
  - Virkler says "In Abraham's time two parties making a legal agreement" ... would do this. There are no sources for this conjecture. i.e. Which came first the chicken or the egg?
  - The only source for such a conjecture is Dr. Muckety-muck of Someorother Seminary who taught that the Jews copied Hammurabi's laws ... so they must have copied this covenant sealing ritual from the world as well. Jews are not authentic, they are just copycats they go on to say..
  - With no sources this conjecturing about cultures is just that.

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### **Historical-Cultural Context for the Historic-Literary Hermeneutic**

- **2. *What is the specific historical-cultural context and purpose of this book?***
- 1. Who was the writer? What was his spiritual background and experience?
- 2. To whom was he writing (e.g. believers, unbelievers, apostates, believers in danger of becoming apostates, those he knew well, strangers, and individual, a group?)
- 3. Does the writer explicitly or implicitly state his purpose (intentions) in writing this particular book?
- Ranges from speculation, educated hypothesis, deductive evidence, unsupported by hard evidence, ... Virkler says "*To The Hebrews*" is via deductive evidence, I say it is via the title given by the authorizing Apostles and preservation of Scripture which he denies.

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### **Historical-Cultural Context for the Historic-Literary Hermeneutic**

#### **3. *What is the immediate context of the passage?***

- **1) *What are the major blocks of material and how do they fit together into a whole?***
- **2) *How does the passage under consideration contribute to the flow of the author's argument?***
- **3) *What is the perspective of the author? (Author is God? (noumenological perspective) Gen 7:21,19 says "all flesh died" and "all the high hills ... were covered" modernist say that was a local flood with human perspective! (phenomenological perspective)***
- **4) *Is the passage stating descriptive or prescriptive truth?***
- **5) *Who is being addressed in this passage? "Every promise in the book is mine" is bad hermeneutics.***
- **6) *Who is being addressed in this passage?***
- ***A SIGNIFICANT number of Christians use text without context to determine God's will for their lives!***

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### **Chapter 3 Summary for the Historic-Literary Hermeneutic pg 90**

#### *Steps of the Historical-Cultural and Contextual Analysis*

- *1. Determine the general historical milieu of the writer and his audience*
- *Determine the general historical circumstances.*
- *Be aware of cultural circumstances and norms that add meaning to given actions.*
- *Discern the spiritual disposition of the audience.*
- *2. Determine the purpose(s) the author had in writing the book.*
- *Note explicit statement or repeated phrases.*
- *Observe paraenetic or hortatory sections*
- *Observe issues that are omitted or emphasized*
- *3. Understand how the passage fits into its immediate context.*
- *Identify the major blocks of material in the book and show how they fit into a coherent whole.*
- *Show how the passage fits into the flow of the author's argument.*
- *Determine the perspective that the author intends to communicate*
- *Distinguish between incidental details and the teaching focus of a passage.*
- *Identify the person or category of persons for whom the particular passage is intended.*

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### **Chapter 4 Lexical-Syntactical Analysis for Virkler's Hermeneutics**

- *Objectives*
  1. Identify two major reasons why lexical-syntactical analysis is important.
  2. Recall seven steps involved in lexical-syntactical analysis
  3. Identify three methods of determining the meanings of ancient words and compare the validity of each method.
  4. Recall five methods of determining which one of the several possibility meanings of a word was actually intended buy an author in a given context.

- 5. Identify and describe the three major types of Parallelism found in Hebrew poetry.
- 6. Explain the difference between verbal parallels and real parallels.
- 7. Define the following terms: lexical-syntactical analysis, syntax, lexicology, denotation, connotation, and figures of speech.
- 8. Explain the usage of, and use the seven lexical tools.

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### **Definition and Purpose Chapter 4 Lexical-Syntactical Analysis pg 98-99**

- ***Definition***
- Lexical syntactical analysis is
  - The Study of the meaning of individual words (lexicology)
  - And the way those words are combined (syntax)
  - In order to determine more accurately the author's intended meaning
- Purpose
  - No man has the right to say “The spirit tells me that such and such is the meaning of this passage.”
  - It is a mournful fact that Universalism Jews and Mormons can find an apparent support for this heresies in Scripture, without interpreting more loosely, and without doing great violence to the meaning and connections of the Sacred Text than is sometimes done by orthodox, devout, and even intelligent men.

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### **7 Steps to Lexical-Syntactical Analysis Chapter 4 Lexical-Syntactical Analysis pg 99-100**

- ***Steps to Lexical-Syntactical Analysis***
- 1. Identify the general literary form.
- 2. Trace the development of the author's theme and show how the passage under consideration fits into the context
- 3. Identify the divisions of the text.
- 4. Identify the connection words within the paragraphs and sentences.
- 5. Determine what the individual words mean.
- 6. Analyze the syntax.
- 7. Put the results of your lexical-syntactical analysis into nontechnical easily understood words that clearly convey the author's meaning to the English reader.

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### **Step 5 Expounded Chapter 4 Lexical-Syntactical Analysis pg 103**

- ***Methods of Discovering Meanings of Ancient Words.***
- 1. Study synonymous (pg 103) looking for points of comparison and of contrast
- 2. Study 'etymology' or consider the historical roots of a word ... careful  
Dandelion is from French “a Lions Tooth.”
- 3. Use Lexical tools
  - Concordance – list of every use of a word
  - Lexicon – dictionary of Hebrew or Greek words
  - Theological Workbooks like the Theological Dictionary of the New Testament (TDNT) or the New International Dictionary of the New Testament, multi volume resources
- The 7 tools are 1) Hebrew, Greek, and English Concordances 2) Lexicons 3) Theological workbooks 4) E.W. Bullinger's *Figures of Speech Used in the Bible* 5) Interlinear Bible 6) Analytical Lexicons 7) Hebrew and Greek grammars

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### **Step 6 Methods of discovering the meaning intended in a specific context Chapter 4 Lexical-Syntactical Analysis pg 110-113**

- ***Example “The Spirit is willing but the FLESH is weak. FLESH means a) solid but non-bone body parts, b) the whole substance of the body, c) the sensuous nature of man, OR d) human nature as dominated by sinful desire.***
- ***1.Examine definitions or explanatory phrases that the authors themselves give.***
- ***2. Determine if the subject and the predicate of a sentence may explain each other.***
- ***3. Examine parallelism if it occurs within the passage***
- ***4. Determine if word is being used as part of a figure of speech.***
- ***5. Study parallel passages***
  - Verbal parallels – those that use similar words but refer different concepts
  - Real parallels – those that speak of the same concept or same event
  - Syntax – deals with the way thoughts are expressed through grammatical forms.

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### **Parallelism in Hebrew Poetry Chapter 4 Lexical-Syntactical Analysis pg 111-112**

- *Hebrew poetry can be characterized by parallelism,*
- *Hebrew parallelism is of three types;*
  - 1) Synonymous Parallelism, repeating content in different words;
  - 2) Antithetic Parallelism, wherein the second line sharply contrasts the first; and
  - 3) Synthetic Parallelism, wherein the second line carries further or completes the idea of the first..

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### **Chapter 4 Summary Chapter 4 Lexical-Syntactical Analysis pg 116**

- *7 Steps of Lexical-Syntactical Analysis*
  - 1. Identify the general literary form.
  - 2. Trace the development of the author's theme and show how the passage under consideration fits into the context
  - 3. Identify the divisions of the text.
  - 4. Identify the connection words within the paragraphs and sentences and show how they aid in understanding the author's progression of thought..
  - 5. Determine what the individual words mean.
    - Identify the range of meaning a word possessed in its time and culture.
    - Determine the single meaning intended by the author in a given account
  - 6. Analyze the syntax to show how it contributes..
  - 7. Put the results of your lexical-syntactical analysis into nontechnical easily understood words that clearly convey the author's meaning to the English reader.
- See Exercises 21-36 pg 117

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### **Chapter 5 Theological Analysis for Virkler's Hermeneutics pg 121**

- *Objectives*
  - 1. Identify five steps in the process called theological analysis.
  - 2. Define Theological Analysis, Analogy of Scripture, and Analogy of Faith
  - 3. Identify five major positions on the nature of God's relationship to humanity and summarize each in a few sentences.
  - 4. State a personal position on the nature of the divine-human relationship, summarizing the reasons for your decision in one or two pages.

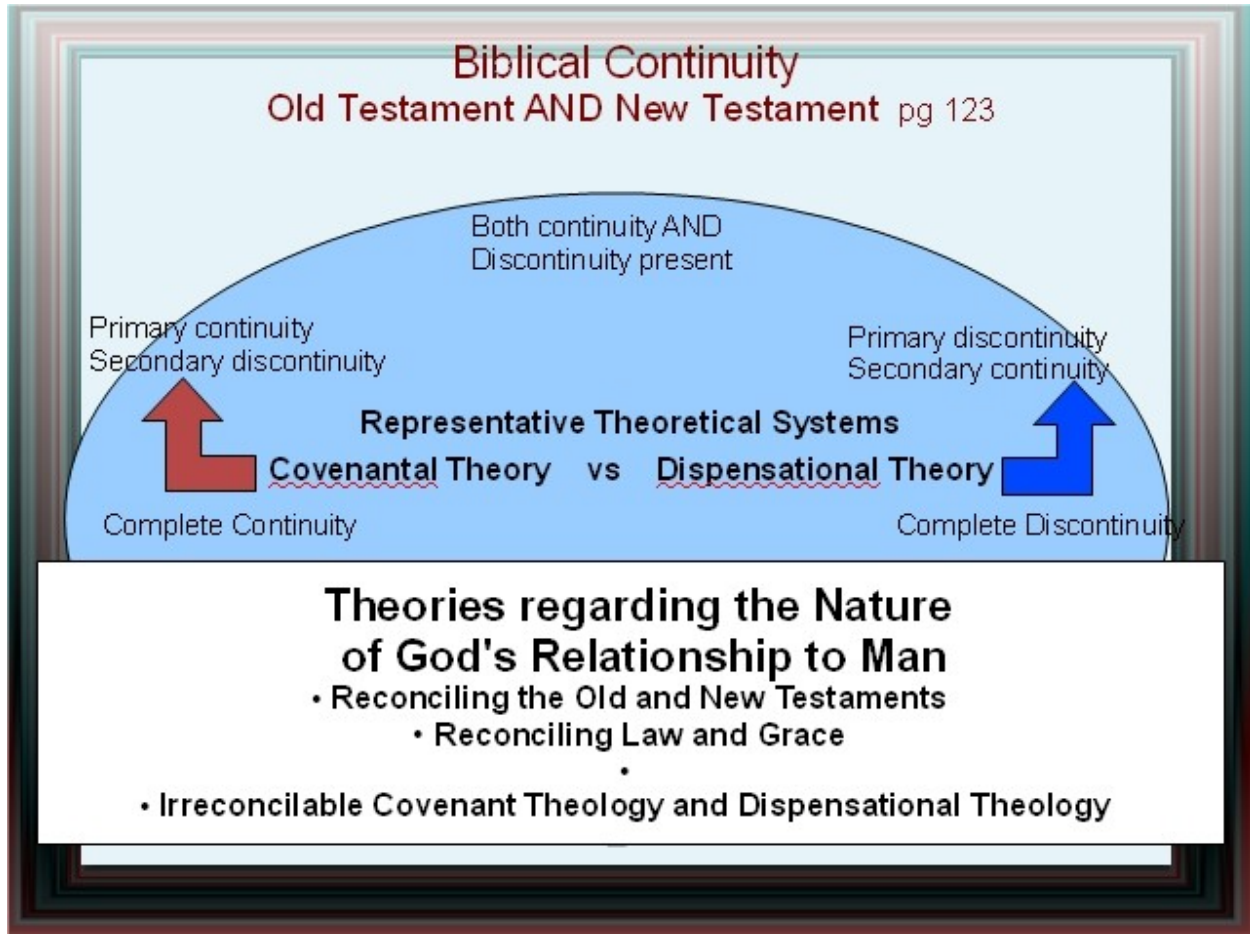
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### **Two Basic Questions? Chapter 5 Theological Analysis pg 121**

- ***Two Basic Questions?***
- 1. How does this passage fit into the total pattern of God's revelation that was revealed prior to its writing?
- 2. How does this passage fit into the total pattern of God's revelation that has been revealed at any time?
- NOTE “If we believe that each individual writing found in the Bible has a common divine author, then our exegetical exploration expands beyond the relationship between a text and the single biblical writing in which it is found to include questions about its relationship to the entire biblical canon.”
- 3. What is the pattern of God's revelation?
- Which question to answer first forms a 'hermeneutical circle.'
- The danger: 'Sometimes we *make* the fact fit our preconceptions and thus distort them.'
- The best solution: Be conscious of your and others theological bias that temper your hermeneutical process.

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**Biblical Continuity Old Testament AND New Testament pg 123**



- *Representative Theoretical Systems*
- *Covenantal Theory vs Dispensational Theory*

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### **Continuity and Covenant Theology pg 125**

- *Continuity comes at a very gross cost and dilemma*
- Salvation History is primarily continuous
  - There is a basic unity between believers of OT and believers of today
  - All Scriptures are as relevant for believers today
- Israel in the OT is equivalent to Church of the NT
  - “Spiritualize” the physical and temporal promises to make them applicable to the Catholic Church of today.
  - Ceremonial, Civil and Moral commandments continue to be binding today?
    - Oh my! ... How can we do this? Make some binding, others not.
    - How 2 and who 2 determines which are which? Umm

- What is the future for the nation of Israel? Philosophers of Alexandria Egypt and Church Father Saint Augustine allegorized away:
  - The Millennial Reign of Christ & the Throne of David = amillennialism
  - Israel's physical presence in the Promised Land (then non-existent)
  - The promised, promised & promised regathering and restoration of Israel
- The position one takes regarding the continuity-discontinuity issue SIGNIFICANTLY affects both preaching, teaching and ones hermeneutics.

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### **Three Bad Approaches pg 126**

- ***Liberal Theologians Theory***
- Scripture is product of evolutionary development of Israel's religion
- Religious consciousness became more sophisticated and so did theology
- Rather than view the Bible as God's truth revealed by God to humanity, they believe Scripture to be humanity's thoughts about God.
- Human ideas change over time, thus there is a discontinuous 'progressive' developing theology.

#### ***Lutheran Theory***

- ***Distinguish two parallel, ever present truths of Scripture Law and Gospel***
- ***Law refers to God in His hatred of sin, His judgment, and His wrath***
- ***Gospel refers to God in His grace, His love and His salvation.***
- ***Both aspects of God's nature exist side by side throughout Scripture***
- ***Law and Gospel have continuing purposes in the lives of both unbelievers and believers.***
- ***Careful differentiation has been an important hermeneutical tool and hallmark of orthodox Lutheran preaching.***

#### ***Reformed Augustinian Theology Theory***

- ***Uses every means to place bad patches on bad RC doctrine to reform it.***

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**Dispensationalism, the Biblical Solution History pg 127 Virkler presents this neutrally, its emphasis herein as truth is mine.**

- ***The History of Dispensationalism***
- ALWAYS holding to the exact accuracy, inerrancy and infallibility of Scripture as did Christ
- ANY discontinuity in the pattern of salvation history occurs because God intended it.
- There have been stages of development (Virkler calls them 'stages of development' as if it was invented in)
  - John Nelson Darby (1800-82) and the British Plymouth Brethern (Virkler calls him the initiator of dispensationalism, when Christ was)
  - Niagara Bible Conferences in the late 1800s
  - Scofield Reference Bible in 1909. C.I. Scofield attended Niagara,
  - Lewis Sperry Chafer developed multi-volume *Systematic Theology* promoting Scofield's dispensationalism
  - 1965 Charles Ryrie's *Dispensationalism Today* (and 2 years later modernists *New Scofield Reference Bible*) modified it.

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**Dispensationalism, the Biblical Solution Definition pg 127 Virkler presents this neutrally, its emphasis herein as truth is mine.**

- ***The Definition of a Dispensation***
- A Dispensation is “a period of time during which man is tested in respect of obedience to some *specific* revelation of the will of God

***The Three Patterns of Dispensationalism***

- ***1) God gives human beings a specific set of responsibilities or patterns for obedience;***
- ***2) humankind fails to live up to that set of responsibilities.***
- ***3) God responds in mercy by giving a different set of responsibilities, that is, a new dispensation.***

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**The Biblical Solution and Dispensations pg 127 Virkler presents this neutrally, its emphasis herein as truth is mine.**

- ***The Seven Dispensations***
- 1) Dispensation of Innocence or Freedom Gen 1:28-3:6



- 2) Dispensation of Conscience Gen 4:1-8:14
- 3) Dispensation of Civil Government Gen 8:15-11:0
- 4) Dispensation of Promise Gen 11:10-Exod 18:27
- 5) Dispensation of Mosaic Law Exod 18:27-Acts 1:26
- 6) Dispensation of Grace Acts 2:1-Rev 19:21
- 7) Dispensation of the Millennium Rev 20

*Scofield's note on John 1:17 does allow 1 means of salvation, Grace*

- *“As a dispensation, grace begins with the death and resurrection of Christ (Rom 3:24-26; 4:24-25). The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation.*
- *Salvation was by Grace in the OT and in the NT*

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**Dispensational Clarifications pg 131 Virkler disparagingly presents dispensationalism as “a changing theory”**

- *Modification of four previous erroneous beliefs*
- 1) The Postponed-Kingdom theory
  - At 1st Christ intended to setup an earthly kingdom with Israel at its center.
  - When Israel rejected him, Christ withdrew the offer of an earthly Kingdom
  - Christ set up a 'spiritual' kingdom – the church – instead.
  - In actuality and in context the Scriptures affirm that God's offer would first be given to the Jews and then to the Gentiles.
- 2) The Nature of the Two Kingdoms
  - Scofield erroneously differentiated Kingdom of God (eternal) from Kingdom of Heaven (earthly)
- 3) Assertion of two entirely separate people of God, his heavenly and his earthly people
  - In actuality the phrase “people of God” refers to both Israel and those outside Israel ,i.e. us.
- 4) The Notion of two covenants in the dispensation of Grace
  - The new covenant includes all believers whether Jew or Gentile

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### **Covenant Theology pg 132 Virkler says it emphasizes continuity rather than discontinuity**

- *Covenantal theology developed from Reformed Theology and claims the Church existed in the Old Testament because:*
- 1) The Hebrew word for “called-out”, when translated into Greek in the Alexandrian Septuagint is *ecclesia*
- 2) God's revelation of himself to humans was primarily to Israel in the OT ; In the NT Christ broke down the dividing wall and the Church became all persons who believed Christ.
- 3) For the 'people of God' in OT emphasis is on spiritual not temporal, and so so for the Church in the NT.
- 4) In 1Pet 2:9-10 the apostle Peter applies many of the titles given to Old Testament Israel to New Testament Christians.
- 5) IN Gal 6:16 Paul refers to the church as 'the Israel of God.'
- 6) When Israel as a nation rejected Christ, the church replaced Israel as God's chosen people.

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### **Contrasts Between Theories pg 136 Virkler carries a bias for covenants, I for Biblical dispensations**

#### Dispensationalism

Has its origin in the Scriptures and a good hermeneutical exegesis. When Jesus says he WILL build his Church, and we have a NEW covenant, Bible believers tend to believe Him over Saint Augustine.

Acknowledges the Bible's seven various relationships which God sets up with man.

Recognizes eight specific covenants which God made with man. (Edenic, Adamic, Noahic, Abrahamic, Mosaic, Promised Land, Davidic, and New)

Depicts the varied salvation history detailed in Scripture wherein presently, in the New Covenant, God provides an no-works salvation by grace through faith.

#### Covenant Theology

Has its origin in Reformed Theology's attempt to reform Catholic error about the Church and its dismissal of Israel as God's chosen People. This error originated in their Alexandrian Philosopher and Church Father, Saint Augustine.

Supposes a single covenant of grace to cover all time since the fall of man.

Fabricates two umbrella covenants to cover all eight of the ones God calls out; a covenant of works in the Garden of Eden and a covenant of grace afterward. A Covenant of Grace overshadows each of the lesser covenants.

Supposes a single OT and NT covenant of grace wherein God promises Salvation through faith, and the sinner promises a life of faith and obedience (a conditional covenant)

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## **Contrasts Between Theories (Cont) pg 136 Virkler carries a bias for covenants, I for Biblical dispensations**

### Dispensationalism (Cont)

The New Testament (Greek *diathekhē* diatheke AV-covenant 20, testament 13; 33 uses total ) is NEW, Jesus said so. If it is NEW it is not OLD and is, thus, indicative of change, not discontinuity.

Understands that the Church of Jesus Christ had its beginning in Jesus Christ because He said so. Accepts the Literal Millennial Reign of the Lord Jesus Christ from the Throne of David, derived from the literal rendering of Scripture.

Relies heavily on the historical God authored, author centered, literal hermeneutic.

### Covenant Theology (Cont)

All Old Testament, New Testament, and contemporary believers are part of the covenant of grace. The covenant of grace is additive not disjunctive, they say.

Historically has viewed the church as existing from the beginning of human history to the end of the world

Rejects the Literal Millennial Reign of the Lord Jesus Christ from the Throne of David, derived from the literal rendering of Scripture.

Relies heavily on the allegorical, spiritualizing hermeneutic of Alexandria and Rome.

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## **Chapter 5 Summary for Virkler's Hermeneutics pg 142**

- ***Chapter 5 Summary***
- ***Does the passage fit into the total pattern of God's revelation?***
- Note That anyone with a Bible could come up with Dispensational Theology, Only one with ready access to the writings of 'scholars' could come up with Covenant Theology.
- ***The Steps in theological analysis are:***
  - 1) Determine your own view of the nature of God's relationship to human beings
  - 2) Identify the implication of this view for the passage you are studying
  - 3) Assess the extent of theological knowledge available to the people of that time.
  - 4) Determine the meaning the passage possessed for its original recipients in light of their knowledge
  - 5) Identify the additional knowledge about this topic that is available to us now because of later revelation. (analogy of faith)

- *See Exercises 27-47 pg 145*

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## **Chapter 6 Special Literary Forms Similes, Metaphors, Proverbs, Parables, and Allegories Virkler's Hermeneutics pg 147**

- **Objectives**
- 1. Describe in one to three sentences each of the literary terms Similes, Metaphors, Proverbs, Parables, and Allegories
- 2. Identify these literary forms when they occur in the biblical text.
- 3. Describe the interpretive principles necessary to determine the author's intended meaning when he uses any of these literary devices.

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## **Definitions and Comparisons of Methods Similes, Metaphors, Proverbs, Parables, and Allegories pg 147**

- **Definitions**
- Two simplest literary devices are similes and metaphors
  - Similes use like or as; “The kingdom of God is like ...”
  - Metaphors is an unexpressed comparison; “I am the bread of life ...”
  - Similes emphasize some point of similarity
  - Metaphors are not intended to be literal and emphasize some point of similarity.
- A simile extended into more complexity becomes a *parable*
- A metaphor extended into more complexity becomes a *allegory*
  - There is danger in making *allegorical embellishments* which the author never intended
- A *proverb* is a parable or an allegory compressed into a short pithy saying that express general truth in memorable and catchy manner.

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## **Proverbs Similes, Metaphors, Proverbs, Parables, and Allegories pg 150**

- *Proverbs are “terse, brief, have a little 'kick' to them, and a little bit of salt as well.”*
- A *proverb* is a parable or an allegory compressed into a short pithy saying that express general truth in memorable and catchy manner.
- An antidote to our lack of practical integration between theology and daily life where we make practical decisions.
- Emphasizes and focuses moral aspects of law and ethical regulations for daily life
- Phrased in universally abiding terms

- Their highly condensed form merges Wisdom, Knowledge, and Understanding which all begin with 'the fear of the LORD'

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### **Parables Similes, Metaphors, Proverbs, Parables, and Allegories pg 151**

- ***Parables are Jesus' primary teaching tool***
- Virkler says the Greek word for parable occurs nearly fifty times in the *Synoptic Gospels*
  - SHAME ON HIM – twice! 1) The *English* word shows up 18 times in OT, 44 in NT the NT Greek word also as 'proverb' and 'comparison' once and 'figure' twice.
  - SHAME ON HIM 2) The term *Synoptic Gospel* is coined by 'source critical' modernists who believe the Gospels were written by plagiarizing Evangelist who were not Apostles at all. BE VERY CAREFUL
- ***Purpose of Parables***
  - Reveal Truth to believers
  - Make a lasting impression
  - Conceal truth from unbelievers
- ***Principles for Interpretation of Parables***
  - Historical-Cultural Contextual Analysis and Lexical- Syntactical Analysis
  - Theological Analysis – to fix doctrine in our mind, but not to establish it
  - Literary Analysis – How much is significant? Jesus' interpretations stand midway between 2 extremes of Only 1 meaning/Purpose vs Allegory

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### **Allegories Similes, Metaphors, Proverbs, Parables, and Allegories pg 160**

- ***Allegories are DANGEROUS! They are:***
- Saint Augustine's favorite Bible twisting tool
- Catholic's favorite Bible twisting tool denying the Millennial Reign
- Protestant's favorite Bible twisting tool denying the Rapture
- ***Principles of Allegories***
  - As parable is an extended simile, so allegory is an extended metaphor.
  - Allegory has several points of comparison i.e. Christians Armor of Eph 6
  - Use historical-cultural, contextual, lexical-syntactical, theological analysis.
  - Determine the *multiple* points of comparison ***intended by the author.***

- ***Sound Examples of Allegory***
  - Christ is the true vine, with several points of comparison.
  - Paul's use of allegory in Gal 4, is more his rubbing it in the face of Pharisees because of their gross hermeneutic practice of OVER allegorizing. He is using it to confound his hypocritical opponents!

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### **Chapter 6 Summary Similes, Metaphors, Proverbs, Parables, and Allegories pg 163**

- ***Principles of General and Special Hermeneutics***
- 1. Do a Historical-cultural and contextual, Lexical and Theological analysis
- 2. Identify the literary form and apply an appropriate analysis
  - a. Look for explicit references that indicate author's intent and method
  - b. No explicit indication – deduce from characteristics
  - c. Apply the principles of literary devices carefully not rigidly
    - (1) Metaphors, similes, and proverbs – single points of comparison.
    - (2) Parables – determine the central teaching
    - (3) Allegories determine the multiple points of comparison  
***intended by the author***
- 3. State your understanding of the meaning of the passage.
- 4. Check that your meaning fits the immediate context and total context
- 5. Compare your work with others.

***EXERCISES #49- 59 pg 164-165***

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### **Chapter 7 Special Literary Forms Prophecy, Apocalyptic Literature, and Types Virkler's Hermeneutics pg 167**

- ***Objectives***
- 1. Define the former, latter, and major, and minor Prophets
- 2. Describe the role of the prophet as both foreteller and forthteller
- 3. Identify three time frames of prophet fulfillment.
- 4. Describe and differentiate between conditional and unconditional prophecy.
- 5. Recognize six controversial issues in the interpretation of prophecy.
- 6. Define the terms *prophet*, *telescoping*, *progressive prediction*, and *developmental fulfillment*

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**Chapter 7 Objectives (Cont) Chapter 7 Special Literary Forms, Virkler's Hermeneutics pg 167**

- **Objectives (Cont)**
- 7. Identify seven general differences between prophecy and apocalyptic literature.
- 8. Define the terms *premillennialism*, *Postmillennialism*, and *amillennialism*
- 9. Define the terms type and antitype.
- 10. Distinguish typology from symbolism and allegory.
- 11. Identify three distinguishing characteristics of a type.
- 12. Name five classes of types mentioned in Scripture.
- 13. Correctly interpret the meaning of typological allusions from Scripture.

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**Prophecy Chapter 7 Special Literary Forms, Virkler's Hermeneutics pg 168**

- **A Prophet**
- “Is a spokesman for God who declares God's will to the people”
- The Former Prophets function within the historical books
  - In the books of Joshua, Judges, Samuel, Kings
  - Elijah, Elisha, Nathan, Micah et. al.
- Latter Prophets
  - Major (with major amounts of writings in Scripture)
    - Isaiah, Jeremiah, Ezekiel, and Daniel
  - Minor (with smaller amounts of writings in Scripture)
    - Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.
- Prophecy has come to mean predicting future events
- But Prophets were Foretellers and Forthtellers

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**Prophets as Foreteller and Forthtellers Chapter 7 Special Literary Forms, Virkler's Hermeneutics pg 169**

- **A Prophet as a Foreteller**
- Predictive prophecy brings glory to God and grants assurance and comfort to oppressed believers, and motivate its hearers to stronger faith, ... or not.
- The fulfillment of predictive prophecy involves three different time frames.
  - Events in the near future, thus now, past fulfillments
  - Events fulfilled in the Messianic period
  - Events to be fulfilled in the end times 'Eschatology'
- Prophetic statements often 'telescope' all three time periods
  - Like viewing a mountain range where peaks appear close or overlapping
  - In reality there can be great valleys and other peaks obscured from view

- Biblical prophecy may leap from one prominent peak to another
- **A Prophet as a ForthTeller**
- As spokesmen for God presenting God's Word to the people

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### **Issues in the Interpretation of Prophecy Chapter 7 Special Literary Forms, Virkler's Hermeneutics pg 171**

- *Hermeneutical Principles*
- Interpretation must begin with Historical-cultural, Contextual, Lexical-syntactical and Theological analyses as other types.

#### *Deeper Sense*

- *A meaning intended by God but not necessarily by the author*
- *In Isa 7:14 Isaiah had no concept of the virgin birth vs*
- *In Isa 7:14 Isaiah did understand all he wrote, vs*
- *In Isa 7:14 Isaiah did understand, but perhaps not all of the implications were understood. (Note that authors today often do not understand all their own implications, let alone when God is inspiring the pen!)*

#### *Literal Versus Allegorical Interpretation*

- *How much is literal, how much is symbolic or allegorical*
- *Clarifying examples are in order here.*

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### **Literal Versus Allegorical Interpretation Chapter 7 Special Literary Forms, Virkler's Hermeneutics pg 172**

- *Clarifying examples:*
- The Beast of Revelation
  - Literal Approach: Conceives the Beast as a person (Note that even this is not *totally* literal as naysayers quickly point out!)
  - Symbolic/Allegorical Approach: Conceives the Beast as a personification of the lust for power, ... present in man throughout.
- The City of Babylon
  - Literal Approach: Conceives of Babylon as the literal city as an economic world center, and differentiates Mystery Babylon as does the Bible.



- Symbolic/Allegorical Approach: Conceives of Babylon as the desire for economic gain, ... present in man throughout
- The Battle of Armageddon
  - Literal Approach: Conceives of Armageddon as an actual physical combat in an actual physical valley created when Christ's actual physical foot touches down on the actual physical Mount of Olives.
  - Symbolic/Allegorical Approach: Conceives of Armageddon as a representation of truth overcoming evil in the end.

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### **Literal Versus Allegorical Interpretation Cont Chapter 7 Special Literary Forms, Virkler's Hermeneutics pg 172**

- *More Detailed Clarifying examples:*
- The Horses in the Battle of Armageddon may be symbolic
  - The Very Literal Approach: The Battle is fought with literal horses, spears and sword without the modern weaponry we all know and hate. This is almost inconceivable but when Alexandrian Philosophers threw out the regathering of the nation of Israel inside the literal city of Jerusalem it was absolutely inconceivable. So hey ...
  - An Analogical Literal Approach: The Battle is fought with modern analogues of choppers, tanks and weapons, but the vision was given to John with horses and swords so he could understand and communicate it clearly then.
- The Literal Approach reserve the right to recognize symbolism
  - The woman who sits on seven hills (Rev 17:9) OBVIOUSLY has symbolic intent by the author.
  - “And out of his mouth goeth a sharp sword” OBVIOUSLY symbolic, the White Horse He is riding, and the vesture dipped in blood NOT OBVIOUSLY but NEVER Allegorized away!

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### **Literal Versus Non Literal Rules of Engagement Chapter 7 Special Literary Forms, Virkler's Hermeneutics pg 172**

- *Six indicators when a literal interpretation is NOT intended*
- 1. An explicit statement is made to that end.
- 2. A literal interpretation is impossible. (Careful: Catholics thought Israel back in the promised land impossible)
- 3. A low degree of correspondence exists.
- 4. Imagery is highly developed
- 5. Piled up multiple images
- 6. The use of 'original imagery'

- A 'Literal Approach' must be differentiated from each 'literal interpretation' here.
- Again the DANGER here is to use these rules to abandon the "Literal Approach" and wander into the unbelievers 'Allegorical/ Spiritualizing Approach' with no return.
- Basic common sense renderings of Scripture always trumps the scholarly highly developed hermeneutical approaches that invented the allegorical methods of the Bible rejecting Catholics.

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### **Issues in the Interpretation Continued Chapter 7 Special Literary Forms, Virkler's Hermeneutics pg 172**

- *Already considered, Hermeneutical Principles, Deeper Sense, Literal Versus Allegorical Interpretation,*

#### **Universality**

- *Is oil always symbolic of the Holy Spirit? Leaven always of evil? Fowls always of devils, Seven always of completion?*
- *AGAIN common sense renderings are better than hard fast rules, we do not hold to universal symbols, but recognize regularity in symbols.*

#### **Conditionality**

- *Prophetic statements (with exceptions) are conditional even if conditions are not stated, ex. Ninevah's destruction, Hezekiah's death, Saul will come down to Keilah, etc.*
- *The list of unconditional prophecies is not long but "occupies the most pivotal spots in the history of redemption."*

#### **Single Versus Multiple Meaning**

- *The near fulfillment, the foreshadowed fulfillment and the final fulfillment must herein be considered*

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**Issues: Single Versus Multiple Meaning Chapter 7 Special Literary Forms, Virkler's Hermeneutics pg 174**

*Single Versus Multiple Meaning*

- *The near fulfillment, the foreshadowed fulfillment and the final fulfillment must herein be considered*
- *Double meaning, double reference, manifold fulfillment, or multiple sense are phrases to describe this.*
- *Others say Prophetic telescoping, progressive prediction and developmental fulfillment*
- *A third concept of prophetic meaning, developmental fulfillment leans toward a generalized, comprehensive prophecy in several progressive stages. Also called sequentially fulfilled prophecy.*
- *Clarifying examples are in order here.*
- *Virkler's only misplaced example: The bruising of Satan's head begins with Christ's death, resurrection, and ascension, continued in the church and ending with Satan's imprisonment in the abyss, and then lake of fire.*
- *It is much cleaner to see Satan's head bruised at Calvary*
- *Virkler never addresses multiple fulfillments of Biblical prophecy*

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**Apocalyptic Literature = Source Criticism Chapter 7 Special Literary Forms, Virkler's Hermeneutics pg 176**

*Unbelievers Defend it:*

- *Secular Apocalyptic Literature has Three Main Factors*
- *The emergence of a 'Righteous Remnant', a minority group with no political power who view themselves as remaining faithful to God while surrounded by unfaithful*
- *Second is the problem of evil where God rewards the just and destroys the evil*
- *Third the cessation of prophecy*
- *Ergo the category 'Apocalyptic Literature' is devised to establish that the Book of Daniel and Revelation of Jesus are just like secular apocalyptic genre.*
- *Virkler does not make this clarification nor distinguish Scripture from such critical tripe.*
- *He says "Biblical Apocalyptic has elements in common with noncanonical apocalyptic and this overlap of characteristics affects the issue of inspiration.*

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**Varieties of Eschatological Theories Chapter 7 Special Literary Forms, Virkler's Hermeneutics pg 178**

*Virkler attempts to justify 3 Theories*

- *1. Premillennialism Christ will return before the millennium, set up a literal 1,000 year earthly kingdom headquartered in Jerusalem*
- *2. Postmillennialism Through evangelism, the world eventually will be reached for Christ and experience joy and peace because of its obedience to God, and Christ will return at the end of this millennium*
- *3. Amillennialism a form of postmill wherein millennium is symbolic referring to the time (but not 1,000) when Christ rules symbolically in human hearts and IF He does return (as His return might only be symbolic as well) it will simply end this period.*

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**Audacity of Eschatological Theories Chapter 7 Special Literary Forms, Virkler's Hermeneutics pg 178**

*Virkler attempts to justify Protestant Millennialism*

- *20th Century Reality caused MOST postmils to realize that the Holy Catholic Church, or any Denomination of it, or any Invisible form of it, would not successfully usher in the millennium*
- *SYMBOLICALLY Christ bound Satan symbolically 1) by resisting him in the wilderness 2) by paying the penalty of sin, 3) by destroying the power of death, and 4) by offering salvation to Gentiles whereby Satan can no longer deceive nations. ...*
- *Virkler sees it “There is a hermeneutical basis for both the premillennial and amillennial model of interpretation!”*
- *Premillennialists = literally unless the context suggests otherwise.*
- *Amillennialists = most prophecy and apocalyptic literature is symbolic thus their symbolic interpretation is not only justified, it is correct. (Then via his 'goodness of fit' rational truth is anybody's guess here!)*

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## **Characteristics of Type Chapter 7 Special Literary Forms, Virkler's Hermeneutics pg 183**

### *Characteristics of Type “Typology is a special form of Prophecy”*

- *1. “There must be some notable point of resemblance or analogy” between the type and the anti-type How explicit is in debate 'among the scholars.'*
- *2. “There must be evidence that the type was appointed by God to represent the thing typified.”*
- *3. A type “Must prefigure something in the future.”*
- *Consider the Example: Joseph leaving home, going down to be the saviour of Egypt, bringing Israel down to be a part of that salvation IS THAT NOT A TYPE wherein Christ left the portal of heaven, came down to be the saviour of the world, and will restore and bring Israel under that umbrella of salvation*
- *Consider also David, Solomon, Elijah (typifying John the Baptist) , Elisha, Isaiah, Jonah et. al.*
- *Notable resemblance or analogy between type and anti type*
- *Evidence that that the type was appointed by God to represent*
- *A future corresponding anti type.*

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## **Classification of Type Chapter 7 Special Literary Forms, Virkler's Hermeneutics pg 184**

### *Classification of Type*

- *1. Typical Persons – illustrating some great principle or truth of redemption (Adam mentioned as a type of Christ.)*
- *2. Typical events – judgment on faithless Israel is a typology warning Christians of judgment.*
- *3. Typical institutions – practice that prefigure later salvation events, i.e. passover lamb, burnt offering, scape goat et. al.*
- *4. Typical offices – Moses as prophet, Samuel as prophet-priest, David as King*
- *5. Typical actions – Isaiah (20) walking naked and barefoot for 3 years, Hosea's marriage to a prostitute symbolizing God's covenantal love to faithless Israel.*

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**Principles of Interpretation for Type Chapter 7 Special Literary Forms, Virkler's Hermeneutics pg 185**

*Principles of Interpretation for Type pg 185*

- *1. Historical-cultural and contextual analysis. Here Virkler promotes his favored 'unity of Scripture' to prop up the defective Covenant Theology.*
- *2. lexical-syntactical analysis. Are the words being used literally, figuratively, or symbolically?*
- *3. Theological analysis. Virkler again promotes his favored 'unity of Scripture' to prop up the defective Covenant Theology.*
- *4. Literary analysis. Wherein for the identified type search the text for the point(s) of correspondence, and then note the important point of difference between type and anti-type.*

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**Chapter 7 Summary Types Chapter 7 Special Literary Forms, Virkler's Hermeneutics pg  
187**

*For interpreting types:*

- 1. Historical-cultural and contextual analysis. Determine the significance within the time and culture of both the type and the anti type.*
- 2. Lexical-syntactical analysis. Follow the same principles as with other literary forms.*
- 3. Theological analysis. Search the text for the points of correspondence between the type and its anti type as they relate to salvation history.*
- 4. Literary analysis.*
  - a. Find some notable resemblance or analogy between the two.*
  - b. Find some evidence that the type was appointed by God to represent the thing typified.*
  - c. Determine the point(s) of correspondence between the two persons, events, institutions, offices, or actions.*
  - d. Note the important points of difference between the type and ant type.*
- 5. Compare your analysis with that of others; modify, correct, or expand your interpretation as appropriate.*

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**Chapter 7 Summary Prophecy Chapter 7 Special Literary Forms, Virkler's Hermeneutics  
pg 187**

*For interpreting Prophecy (and Apocalyptic Writing):*

*1. Historical-cultural and contextual analysis. Determine the specific historical situation surrounding the composition of the writing. Study intervening history to see whether or not the prophecy has been fulfilled.*

*2. Lexical-syntactical analysis. Expect more words to be used in symbolic and analogical senses.*

*3. Theological analysis. Study parallel passages or other cycles within the same prophecy for further information.*

*4. Literary analysis.*

*a. Be aware that the style is generally figurative and symbolic.*

*b. Watch for supernatural elements such as information conveyed by the announcement of angels, by visions, or by other supernatural means.*

*c. Notice emphasis on the unseen world that lies behind the action of the visible world.*

*d. Follow the action to its usual conclusion by intervention of God.*

*e. Analyze whether this passage is part of a progressive prediction, is capable of developmental fulfillment, or includes prophetic telescoping.*

*5. Compare your analysis ... as before*

*See Exercises 60-74 pg 189*

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**Chapter 8 Applying the Biblical Message A proposal for the trans cultural problem  
Virkler's Hermeneutics pg 193**

- **Objectives**
- A method of moving from original meaning to contemporary significance.
- How can we approach the narrative portions of Scripture for teaching, reproof, corrections, and instruction in righteousness in a hermeneutically valid way?
- How do we apply the normative commands of Scripture?
- Principilizing rather than allegorizing to discover a story's
  - 1) spiritual, 2) moral, and 3) theological relevance

- Allegorizing gives a story a whole new meaning (often Catholic fiction)  
Principlizing focuses on the principle of the narrative.
- Principles of Scripture do not change from time to time or culture to culture.

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### **Chapter 8 Example Chapter 8 Applying the Biblical Message, Virkler's Hermeneutics pg 198**

- *An analysis of the Temptation Process from Gen 3:1-6*
- Step 1 “Hath God said ... ALL the trees? *Maximizing the restriction*
- Step 2 “Thou shalt not surely die” *Minimizing the consequences of sin*
- Step 3 “Your eyes will be open” *Mislabeling the action.*
- Step 4 “Tree was good for food.” *mixing good and evil*
- Step 5 “She saw... pleasing to the eyes.” *mixing sin with beauty*
- Step 6. “She saw ... desirable for gaining wisdom” *misunderstanding the implications*
- PRINCIPLIZE! God did too, *Lust of the eyes, lust of the flesh and pride of life.*  
God does it better.

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### **Chapter 8 Behavioral Commands Chapter 8 Applying the Biblical Message, Virkler's Hermeneutics pg 205**

- *Translating Commands from one culture to another*
- *Three alternatives for transcultural applications*
- 1 Retain both the principle and its behavioral expression. Ex women are to be submissive to men AND keep their head covered to show that submission.
- 2 Retain the principle but suggest a change in the way that principle is behaviorally expressed in a culture. Ex. Women are to be submissive to men BUT may show it by walking 3 paces behind their man, or by ...
- 3 Change BOTH the principle and its behavioral expression, assuming that both were culture-bound and are therefore no longer applicable. Ex. That was then this is now. We have evolved way beyond the kind of behavior where a woman is to be submissive.

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**Chapter 8 Translating from one culture to another Chapter 8 Applying the Biblical Message, Virkler's Hermeneutics pg 207**

- ***Suggested Steps for Translating Commands from one culture to another***
- 1 Discern as accurately as possible the principle behind the given behavioral command.
- 2 Discern whether the principle is timeless or time-bound (transcultural or culture-bound) Generally God's principles are for all time and all cultures. Guard your exceptions with good reason.
- 3 If a principle is transcultural, study the nature of its behavioral application within the new culture. Avoid anachronistic oddity! Do not greet each other with a holy kiss, even though it is commanded.
- 4. If the behavioral expression of a principle should be changed, suggest a cultural equivalent that would adequately express the original principle.
- 5. If after study the nature of the biblical principle and its attendant command remain in question, apply the biblical precept of humility. (Good rule, but last resort.)

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**Chapter Summary for Chapter 8 Chapter 8 Applying the Biblical Message, Virkler's Hermeneutics pg 209**

- ***Chapter 8 Summary***
- 1 Principlizing: Based on a historical-cultural, contextual, lexical-syntactical, and theological analysis of the narrative portion, ascertain the (1) principle(s) intended or (2) the principles (descriptive truth) illustrated within that remain relevant.
- 2. Transcultural Transmission of Biblical Commands:
  - a. Discern as accurately as possible the principle behind the given behavioral command.
  - b Discern whether the principle is timeless or time-bound (transcultural or culture-bound)
  - c If a principle is transcultural, study the nature of its behavioral application within the new culture. Avoid anachronistic oddity! Do not greet each other with a holy kiss, even though it is commanded.
  - d If the behavioral expression of a principle should be changed, suggest a cultural equivalent that would adequately express the original principle.
  - e If after study the nature of the biblical principle and its attendant command remain in question, apply the biblical precept of humility.
  - Exercises 75-99 engulf pages 210-216