



THE THEOLOGY NOTEBOOK

Ecclesiology and Eschatology

Version 2
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ECCLESIOLOGY AND ESCHATOLOGY

“And God put all things under Christ’s feet, and he gave him to the Church as head over all things. Now the Church is his body, the fullness of him who fills all in all.

—Ephesians 1:22-23

Question Outline

- What is the Church?
- What is the nature of the Church?
- How do the various traditions view the Church differently?
- What is the Liberal view of the Church?
- What is the Liberation view of the Church?
- What is the Roman Catholic view of the Church?
- What is the Evangelical Protestant view of the Church?
- What is the relationship between the Church and Israel?
- What are the covenants of God?
- What is Replacement Theology?
- What is Classic Dispensationalism?
- What is Progressive Dispensationalism?
- What is Progressive Covenantalism?
- What is the Purpose of the Church?
- What are the Ministries of the Church?
- What is an unbalanced Church?
- What ministries are necessary for the Church?
- What are the ordinances of the Church?
- What are the gifts of the Church?
- Have some gifts ceased?
- What is the purpose of each gift?
- How do the various church governments differ?
- What is a Presbyterian government?
- What is an Episcopal government?
- What is a congregational government?
- Which Church government is the most biblical?

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ECCLESIOLOGY AND ESCHATOLOGY

Syllabus

Course Description

This course is a study of both the nature and purpose of the Church and a study of the end times. The purpose of this course is to orient people to the program of God throughout the ages, understanding how the Church fits in to His program. Questions will be asked such as: What is the Church? Why is the Church here? What is the Church supposed to be doing? And how it the Church supposed to do it? The vital relationship between how one answers these questions and the questions concerning the end times will be emphasized, understanding that while orthodox Christianity has always believed that Christ is coming back, there are many differences concerning the details of His coming.

Course Objectives

1. The student will learn the various views of the nature of the Church.
2. The student will understand the difference between the universal body of Christ and the local church.
3. The student will learn the different ways that people have understood the relationship of Israel to the Church.
4. The student will gain a greater understanding of the purpose of the Church by asking the question, Why is the Church here?
5. The student will gain an understanding of what the essential ministries of the local church are.
6. The student will learn the various theories concerning the end times.
7. The student will study the glories of Heaven and the fears of Hell.

Course Textbooks

Required:

- Grudem, Wayne. *Systematic Theology*. Grand Rapids, MI: Zondervan, 1994.
- Olson, Roger. *Mosaic of Christian Beliefs*. Downers Grove, IL: IVP, 2002.
- Bible (preferably New American Standard or NET Bible)

Course Requirements and Grading

This course can be taken at two levels: Certificate or self-study.

1. **Certificate Students:** Certificate students take the course for a grade to receive a certificate that can be applied towards the TTP diploma. You must pay the tuition, attend or view all ten sessions, and complete enough of the homework according to the grading system below to receive a passing grade. This applies to both online and campus students.
2. **Self-study:** Self-study students take the course for enrichment only. Homework is not required, although doing homework will obviously enrich your learning from the course.

Continuing Education Units (CEUs) may be offered depending upon the venue. Ask your instructor for more information.

Honors credit can be earned in this course by completing all the coursework *and* completing an additional reading assigned by the teacher. See bibliography for options.

Assignment Description - see course schedule for due dates

Viewing/Attending classes: Students are required to attend or view all ten sessions of the course. (All sessions for every course are posted on the TTP website and are available for viewing or for purchase.) Online certificate students: It is preferred that you view only one session per week so you won't get too far ahead of the rest of the class. While attending or viewing the sessions is

required for all certificate students, it does not apply toward your grade and you cannot receive credit without it.

Ten hours of theological community time (online certificate students only): All online certificate students are required to spend one hour a week in the online TTP forums or in the voice/chat rooms provided. Each course will have a separate classroom in the TTP forums. In this classroom, you can accrue theological community time by asking or answering questions of other students, blogging your thoughts, discussing issues relevant to the course, or posting your answers to the discussion questions at the end of each lesson. Voice and chat rooms will be open each week where you can participate in live theological conversation with other students in your class (see website for details). While theological community time is required for all online certificate students, it does not apply toward your grade and you cannot receive credit without it.

1. **Reading:** Various reading assignments will be given during the ten-week period. Each student will be expected to read the material according to the ten-week-session schedule provided in the syllabus.
2. **Scripture memorization:** Each student will memorize the passages provided on the Scripture memorization sheet in the syllabus. Once completed, the student will recite the memorized Scripture to a partner who will affirm the completion by signing the Scripture memorization sheet.

The preferred translations for all memorization in English are listed below:

- New American Standard
- NET Bible (available at www.bible.org)
- English Standard Version
- New International Version

3. **Case Studies:** The two case studies in the Student Notebook must be completed according to schedule. Online certificate students are to post their case studies online on the TTP forums. Your instructor will grade them online, marking them in red.
4. **Vocabulary Quizzes:** Two closed-book theological vocabulary quizzes will be given during the course of the semester. Online students can find these quizzes on the website. See schedule for due dates. Once the student looks at the quiz, he or she must take the quiz. In other words, you cannot look at the quiz, study the

right terms, and then take the test.

Grading System

Complete 1 of 4	Complete 2 of 4	Complete 3 of 4	Complete 4 of 4	Complete all 4 plus honors reading
<i>D</i>	<i>C</i>	<i>B</i>	<i>A</i>	<i>A</i> <i>with honors</i>

Schedule

Session No.	Session Date	Session Topic	Assignments	Due Dates
1		The Nature of the Church Eschatology	Reading Assignment: <i>Mosaic of Christian Belief</i> , 287-305	Session 2
2		The Relationship Between the Church and Israel: Replacement View	Reading Assignment: <i>Systematic Theology</i> , 853-872	Session 3
3		The Relationship Between the Church and Israel: Dispensational View	Reading Assignment: <i>Systematic Theology</i> , 873-886	Session 4
4		The Purpose of the Church	Reading Assignment: <i>Systematic Theology</i> , 887-903	Session 5
5		The Ministries of the Church	Reading Assignment: <i>Systematic Theology</i> , 1016-1088 Case Study #1 Vocabulary Quiz #1	Session 6
6		The Gifts of the Church: Cessationism vs. Continuationism	Reading Assignment: <i>Systematic Theology</i> , 950-1002	Session 7
7		The Gifts and Sacraments of the Church	Reading Assignment: <i>Systematic Theology</i> , 904-949	Session 8
8		The Government of the Church	Reading Assignment: <i>Systematic Theology</i> , 1091-1139	Session 9
9		Millennial Views and the Rapture	Reading Assignment: <i>Systematic Theology</i> , 1040-1167	Session 10
10		Heaven and Hell	Case Study #2 Vocabulary Quiz #2	One week after session 10

BIBLIOGRAPHY FOR ECCLESIOLOGY AND ESCHATOLOGY

Required Books

Grudem, Wayne. *Systematic Theology*. Grand Rapids, MI: Zondervan, 1994.

Hannah, John. *Our Legacy*. Colorado Springs, CO: NavPress, 2001. (Option 1)

Olson, Roger. *A Mosaic of Christian Belief*. Downers Grove, IL: IVP, 2002. (Option 2)

Essential Reading

*Bloesch, Donald G. *The Church: Sacraments, Worship, Ministry, Mission*. Downers Grove, IL: InterVarsity Press, 2002.

*Clouse, Robert G., ed. *The Meaning of the Millennium: Four Views*. Downers Grove, IL: InterVarsity Press, 1977.

*Ryrie, Charles C. *Dispensationalism*. Chicago, IL: Moody Press, 1995.

Suggested Reading Bibliography (Ecclesiology)

*Blaising, Craig A. and Darrell L. Bock. *Progressive Dispensationalism*. Wheaton, IL: BridgePoint/Victor Books, 1993.

Clowney, Edmund P. *The Church*. Downers Grove, IL: InterVarsity Press, 1995.

Dulles, Avery Cardinal. *Models of the Church*. New York, NY: Image, Doubleday, 2002.

Grudem, Wayne A., ed. *Are Miraculous Gifts For Today?* Grand Rapids, MI: Zondervan, 1996.

Horton, Michael S. *Covenant and Eschatology: The Divine Drama*. Louisville, KY: Westminster John Knox Press, 2002.

*Swindoll, Charles R. *The Bride: Renewing our Passion for the Church*. Grand Rapids, MI: Zondervan, 1994.

Suggested Reading Bibliography (Eschatology)

Bloesch, Donald G. *The Last Things*. Downers Grove, IL: InterVarsity Press, 2004.

Bock, Darrell L., ed. *Three Views On The Millennium And Beyond*. Grand Rapids, MI: Zondervan, 1999.

Crockett, William C., ed. *Four Views on Hell*. Grand Rapids, MI: Zondervan, 1996.

*Hitchcock, Mark. *101 Answers To The Most Asked Questions About The End Times*. Sisters, OR: Multnomah Publishers, 2001.

Hoekema, Anthony A. *The Bible And The Future*. Carlisle, UK: The Paternoster Press, 1994.

House, H. Wayne and Randall Price. *Charts of Bible Prophecy*. Grand Rapids, MI: Zondervan, 2003.

Pate, C. Marvin, ed. *Four Views on the Book of Revelation*. Grand Rapids, MI: Zondervan, 1998.

Pentecost, J. Dwight. *Things to Come: A Study in Biblical Eschatology*. Grand Rapids, MI: Academie Books, 1964.

*Riddlebarger, Kim. *A Case for Amillennialism: Understanding the End Times*. Grand Rapids, MI: Baker Books, 2003.

Honors Reading

Read one book marked with an asterisk (*).



Name _____

SCRIPTURE MEMORIZATION SHEET

Ecclesiology

1 Tim. 3:14

Matt. 16:18–19

Eph. 1:22–23

Eph. 4:11–13

Eschatology

1 Thess. 4:13–18

Rev. 21:3–4

I _____ have listened to

_____ and confirm that he or she has recited the above
Scriptures to me without the aid of Scripture.

Signature _____



CASE STUDY 1: THE NATURE AND PURPOSE OF THE CHURCH

Ecclesiology

This is going to be a “real life” case study. You are to find a person who would be willing to sit down and talk to you for thirty minutes to an hour. This person should be a professing believer. This might be a family member, a co-worker, someone at the gym, or even someone from church.

With notes in hand, you are to teach what you have learned in class concerning the nature of the Church.

These are the issues that need to be covered:

- First, start by asking these questions?
 1. What is the nature of the Church?
 2. What is the purpose of the Church? In other words, why is the Church here and not in Heaven?
- Using the notes in session 1 and the last part of session 3 before the discussion questions, explain the various views on the nature of the Church.
- Using the notes in session 4, explain the various views on the purpose of the Church. Have them fill out the chart in session 4 called “Chart of Importance” (but don’t let them see your answers).

The object of this assignment is to help people to understand the nature and purpose of the Church.

After you are done, write a half page to a page summary of the encounter and hand it in. Online student are to post their summary in their class forum. Grades will be based upon the completion of the assignment, not the effectiveness of the presentation. Everyone who completes this will receive credit for the case study.



CASE STUDY 2: VIEWS OF THE MILLENNIUM

Eschatology

This is going to be a “real life” case study. You are to find a person who would be willing to sit down and talk to you for thirty minutes to an hour. This person may or may not be a professing believer. This might be a family member, a co-worker, someone at the gym, or even someone from church.

With notes in hand, you are to teach what you have learned in class concerning the views of the millennium.

These are the issues that need to be covered:

- First, start by asking these questions?
 1. Do you believe that Christ is coming again?
 2. If so, what events do you believe will follow His coming?
 3. Do you believe in a millennium?
- Using the notes at the beginning of session 9, explain the various approaches to eschatology.
- Using the notes at the end of session 9, explain the various views of the millennium.

The object of this assignment is to help people to understand the different eschatological schemes. Make sure that you help people to understand that while there has been and will continue to be great dispute concerning the details of the second coming, orthodox Christianity has always believed that Christ is coming back to judge and transform the world.

After you are done, write a half page to a page summary of the encounter and hand it in. Online students are to post their summary in their class forum. Grades will be based upon the completion of the assignment, not the effectiveness of the presentation. Everyone who completes this will receive credit for the case study.



ECCLESIOLOGY AND ESCHATOLOGY





THE NATURE OF THE CHURCH

What is the Church?

Write a short one to two sentence definition of the Church:

What is the Church?

1. A building for religious worship?
2. Any body of religious worshipers?
3. The house of the Lord as the Temple in the Old Testament was the house of the Lord?
4. A Christian religious institution through which appointed leaders guide the people of God through administration of the sacraments?
5. The people of God of all time?
6. Those who have trusted in Christ since the day of Pentecost?
7. An invisible body of people, both alive and dead, who hold to a common orthodox confession of Christ?
8. A visible body of people who have a common practice, demonstrating Christ's mercy?
9. Any group of people who come together to worship God and study His Word?
10. Christ's continued active presence on the earth?

What is the Church?

1. A building for religious worship? (**average Joe theology**)
2. Any body of religious worshipers? (**politically correct theology**)
3. The house of the Lord as the Temple in the Old Testament was the house of the Lord? (**Eastern Orthodox theology**)
4. A Christian religious institution through which appointed leaders guide the people of God through administration of the sacraments? (**Roman Catholic theology**)
5. The people of God of all time? (**Covenant theology**)
6. Those who have trusted in Christ since the day of Pentecost? (**Dispensationalist theology**)
7. An invisible body of people, both alive and dead, who hold to a common orthodox confession of Christ? (**Early Church theology**)
8. A visible body of people who have a common practice, demonstrating Christ's mercy? (**Liberal theology**)
9. Any group of people who come together to worship God and study His Word? (**Fundamentalist theology**)
10. Christ's continued active presence on the earth? (**Evangelical theology**)

What is the nature of the Church?

Names and Analogies of the Church

Body of Christ	Col. 1:18
Temple	Eph. 2:20–21; 1 Pet. 2:4–5
Bride	Rev. 19:7; 21:2, 9
Priesthood	1 Pet. 2:9
Holy Nation	1 Pet. 2:9
Flock	Acts 20:28; 1 Pet. 5:2–4

Key Terms

Visible Church: *ecclesia visibilis*. The Church as an organization of all those who confess Christ and are members of local congregations (sometimes “Church Local”).

Invisible Church: *ecclesia invisibilis*. The sum total of all true believers, both living and dead, who are united by the Holy Spirit into the body of Christ. The invisible Church is known only by God (sometimes *ecclesia universalis* or “the Church Universal”).

ecclesia militans improprie dicta

“the communion of the saints and the hypocrites”

The visible communion of all those who confess Christ and are part of the *ecclesia visibilis* (“the Church visible”). It may, and indeed often does, have more members than the invisible body of Christ, since not all those who confess Christ and engage in the practices of the Church (confession, fellowship, communion, etc.) are true believers.

How do the various traditions view the nature of the Church differently?

Tradition	Emphasis
Roman Catholics	
Eastern Orthodox	
Protestants	

Four Primary Views:

1. Liberal View
2. Liberation View
3. Roman Catholic View
4. Evangelical Protestant View

THE LIBERAL VIEW OF THE CHURCH

What is the Liberal view of the Church?

**Belief:**

The Church is not built upon a common confession but on a common practice of bringing mercy, love, and acceptance to those in need. This is commonly known as the “social gospel.”

Adherents:

World Council of Churches (WCC), liberal Churches of all denominations.

“Theology divides; service unites.”

Strengths of the Liberal View

- Emphasizes the necessity of the Church to carry on Christ's mission of mercy, love, and acceptance.
- Recognizes the diversity of Christian beliefs.
- Seeks to unify the Church under one purpose.

What are the difficulties with this view?

Weaknesses of the Liberal View

- Fails to realize the importance of truth.
- Places orthopraxy ahead of orthodoxy.
- The Church cannot have unity without a common confession about who Christ is and what the significance of His death is.

"A God without wrath brought man without sin into a kingdom without judgment through the administrations of Christ without a cross."

—Richard Niebuhr

The Kingdom of God in America (New York: Harper and Brothers, 1959)

Rom. 12:1

"Therefore I exhort you, brothers and sisters, by the mercies of God, to present your bodies as a sacrifice—alive, holy, and pleasing to God—which is your reasonable service."

THE LIBERATION VIEW OF THE CHURCH

What is the Liberation view of the Church?



Belief:

The Church is Christ's liberating presence on the earth that represents Christ in fighting for those who are oppressed through social injustice and governmental abuse.

Adherents:

Gustavo Gutierrez, many Roman Catholics primarily in Latin America.

"Hitherto philosophers have explained the world; it is our task to change it."

-Karl Marx

Strengths of the Liberation View

- Rightly understands the impact that the Church can have on the culture.
- Recognizes the severity of social injustice and the need for Christians to stand against atrocities.

What are the difficulties with this view?

Weaknesses of the Liberation View

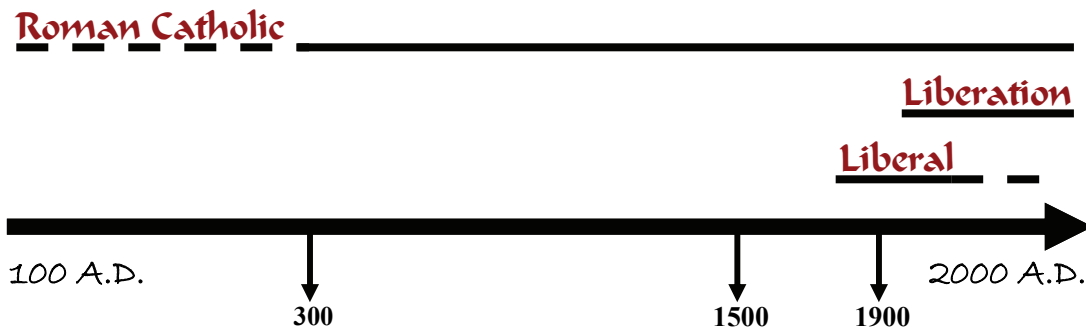
- Fails to realize the importance of truth.
- Places orthopraxy ahead of orthodoxy.
- The Church cannot have unity without a common confession about who Christ is and what the significance of His death is.
- Fails to realize that governmental and societal oppression, while not ideal, is not always a bad thing.

Rom. 13:1

“Let every person be subject to the governing authorities. For there is no authority except by God’s appointment, and the authorities that exist have been instituted by God.”

THE ROMAN CATHOLIC VIEW OF THE CHURCH

What is the Roman Catholic view of the Church?



- Belief:** The Church is the institutional authority given by God, led by the Pope, which Christ uses to administer His grace. It includes all those who submit to its mandates, doctrine, and instructions.
- Adherents:** Most Roman Catholic pre-Vatican II.

extra ecclesiam nulla salus

“outside the Church there is no salvation”

A maxim of Cyprian (d. 258, Epistles, 73.21) understood differently by Roman Catholics and Protestants. Protestants would agree with this statement so long as the word “church” is defined as the body of Christ. Roman Catholics (pre-Vatican II) have traditionally taught that there is no salvation without submission to the institution of the Church, specifically the Roman Catholic Church who administers the grace of God through the sacraments.

mater fidelium

“mother of the faithful”

A description of the institution of the Church in relation to those who are her members. The institutional Church is the mother of the saints, keeping them pure and administering grace through the sacraments.

Strengths of the Roman Catholic View

- Sees the visible Church as an important component in the plan of God.
- Creates unity of doctrine and practice.

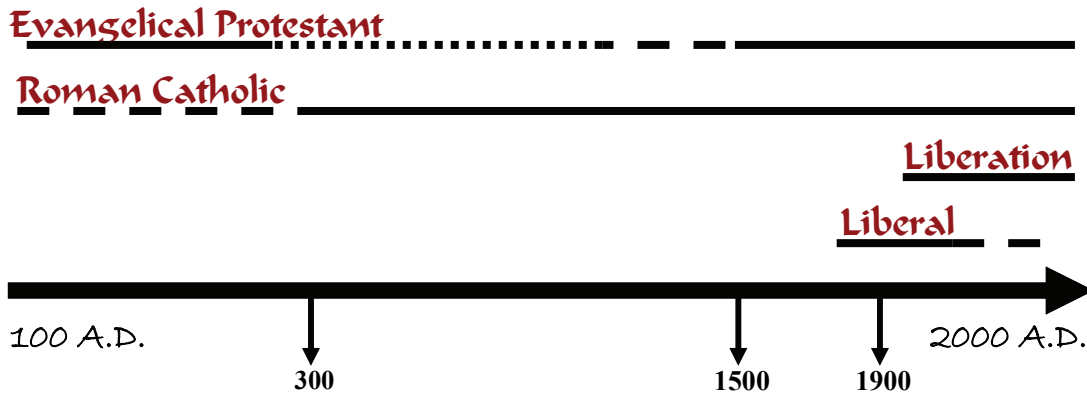
What are the difficulties with this view?

Weaknesses of the Roman Catholic View

- Fails to realize the importance of the unity that the Holy Spirit gives to all those who have been justified by faith.
- Gives the institutional Church sacramental power that is not granted to it by God.
- While it creates unity, it does not tend to recognize diversity.

THE EVANGELICAL PROTESTANT VIEW OF THE CHURCH

What is the Evangelical Protestant view of the Church?



Belief: The Church is the body of Christ composed of all those who have been justified by faith alone.

Adherents: All Evangelical Protestants.

"The doctrine of justification is the article by which the Church stands or falls."

—Martin Luther

Strengths of the Evangelical Protestant View

- Rightly understands the unity that the Holy Spirit brings to all believers, creating an invisible Church.
- Creates unity of doctrine that is limited to who Christ is, why He died on the cross, and how His death applies to us.
- Understands the priesthood of all believers; that we do not need an institution to come to God.
- Recognizes that Christ is the Head of the Church.

Eph. 1:22-23

“And God put all things under Christ’s feet, and he gave him to the Church as head over all things. Now the Church is his body, the fullness of him who fills all in all.”

1 Pet. 2:4-5

“So as you come to him, a living stone rejected by men but chosen and priceless in God’s sight, you yourselves, as living stones, are built up as a spiritual house to be a holy priesthood and to offer spiritual sacrifices that are acceptable to God through Jesus Christ.”

1 Cor. 12:13-14

“For in one Spirit we were all baptized into one body. Whether Jews or Greeks or slaves or free, we were all made to drink of the one Spirit. For in fact the body is not a single member, but many.”

What are the difficulties with this view?

Weaknesses of the Evangelical Protestant View

- Can emphasize the invisible Church to the neglect of the local Church.
- Can create an individualistic attitude that fails to see that sanctification happens in a community of believers, not in isolation.
- Can neglect the importance of social outreach.
- Can easily create disunity because of the lack of authority.

GROUP DISCUSSION QUESTIONS:

1. What is the first thing that comes to your mind when the word church is mentioned? Discuss why?

2. Why do you think the “Average Joe” *only* thinks of a building when the word church is mentioned?

How has the Church itself contributed to this misunderstanding?

3. Do you feel a greater sense of reverence, awe, inspiration, or the presence of God in a church building than you do outside a church building? Explain.

Do you think that God wants us to feel differently inside a church building than outside? Explain.

-
4. Why do you think that the liberal view of the Church emphasizes the social aspects of Christianity and disregards the doctrinal? Explain.

How have you experienced or witnessed this? Give examples.

5. Many people in the church have been on short term mission trips. Depending on what organization one goes with, these trips will emphasis different things. Some trips will go and without a word benevolently help build houses, bring medical care, or do carpentry repair work. Some missions trips emphasize only proclamation of the Gospel to those in the streets. Some do both. Discuss the agenda of mission trips that you have been on in the past.
6. How does one's view of the Church effect what their agenda might be on a mission trip? Discuss.

THE RELATIONSHIP BETWEEN THE CHURCH AND ISRAEL (1)

What are the covenants of God?

COVENANTS

- Abrahamic Covenant:** The covenant that God made with Abraham promising an eternal inheritance of land, a posterity as numerous as the sands of the sea, and that Abraham would be a blessing to all people (Gen. 12:1-3; 15:1-21 17:1-8).
- Mosaic Covenant:** The conditional covenant that God made with Israel at Mount Sinai that promised blessings for obedience to the Law and curses for disobedience (Ex. 19:3-8; Deut. 28-30).
- Davidic Covenant:** The unconditional covenant that God made with David, promising that David would always have an heir on his throne (2 Sam. 7:1-16).
- New Covenant:** The unconditional covenant that God made to give His people a new way of relating to Him through the forgiveness of sin and by changing them from within (Jer. 31:31-34; Ez. 37:26-28).

CHURCH AND ISRAEL

	Classic Dispensationalism	Progressive Dispensationalism	Replacement Theology (1)	Replacement Theology (2)
Abrahamic	Future fulfillment with ethnic Israel (land, seed)	Future fulfillment with ethnic Israel (land, seed)	Current fulfillment through the Church	Forfeited by Israel disobedience
	Current fulfillment through the Church (blessing)	Current fulfillment through the Church (blessing)		
Mosaic	Unconditional	Unconditional	Unconditional	Conditional
	Israel failed	Israel failed	Israel failed	Israel failed
Davidic	Conditional	Conditional	Conditional	Conditional
	Future fulfillment in the Millennium	Inaugurated fulfillment with the Church as Christ sat down at the right hand of God	Current fulfillment as Christ reigns in the hearts of believers	Current fulfillment as Christ reigns in the hearts of believers
New	Unconditional	Unconditional	Unconditional	Unconditional
	Future fulfillment with Israel (classic)	Current fulfillment with the Church Future fulfillment with Israel	Current fulfillment with the Church	Current fulfillment with the Church
	Unconditional	Unconditional	Unconditional	Unconditional

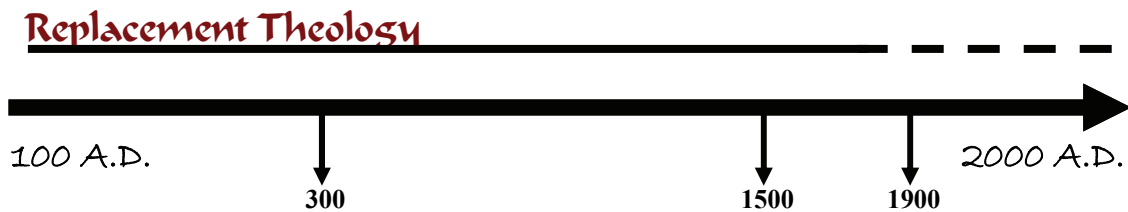
What is the relationship between the Church and Israel?

Three Views:

1. Replacement Theology
2. Classic Dispensational Theology
3. Progressive Dispensational Theology

REPLACEMENT THEOLOGY

What is Replacement Theology?

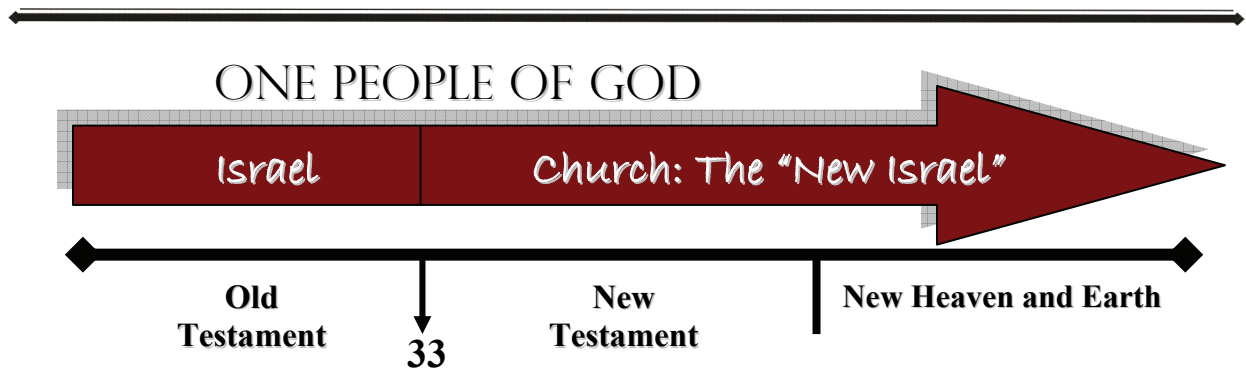


Belief:

The Church is made up of all “the people of God” of all time. Israel has been replaced by the Church as the people of God, and the Church inherits the promises of Israel. Also known as “supercessionism.”

Adherents:

Covenant theologians, Presbyterians, Anglican, Methodist, Roman Catholics, most Reformed theologians.



Defense of Replacement Theology

1. The Abrahamic Covenant is fulfilled by the Church. Israel, as an ethnic people, rejected the Messiah, and God gave their promises to the Church, which fulfills them spiritually.

Gal. 3:26-29

“For in Christ Jesus you are all sons of God through faith. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female—for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham’s descendants, heirs according to the promise.”

Gal. 3:7-9

“So then, understand that those who believe are the sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, proclaimed the gospel to Abraham ahead of time, saying, ‘All the nations will be blessed in you.’ So then those who believe are blessed along with Abraham the believer.”

Rom. 9:6-7a

“It is not as though the word of God had failed. For not all those who are descended from Israel are truly Israel, nor are all the children Abraham’s true descendants.”

Eph. 3:5-6

“Now this secret was not disclosed to people in former generations as it has now been revealed to his holy apostles and prophets by the Spirit, namely, that through the gospel the Gentiles are fellow heirs, fellow members of the body, and fellow partakers of the promise in Christ Jesus.”

2. The Davidic Covenant is fulfilled through the fact that Christ is now reigning with God and in the hearts of all believers. The kingdom of God is a current reality and is represented by the Church.

Heb. 8:1

“Now the main point of what we are saying is this: We have such a high priest, one who sat down at the right hand of the throne of the Majesty in heaven.”

Read Matt. 12:22-28**Luke 10:9-11**

“Heal the sick in that town and say to them, ‘The kingdom of God has come upon you!’ But whenever you enter a town and the people do not welcome you, go into its streets and say, ‘Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this: The kingdom of God has come.’”

3. Christ instituted the New Covenant with the Church that replaces the Old Covenant made with Israel.

Jer. 31:31-33

“‘Indeed, a time is coming,’ says the LORD, ‘when I will make a new covenant with the people of Israel and Judah. It will not be like the old covenant that I made with their ancestors when I took them by the hand and led them out of Egypt. For they violated that agreement, even though I was a faithful husband to them,’ says the LORD. ‘But I will make a new covenant with the whole nation of Israel after I plant them back in the land’ says the LORD. ‘I will put my law within them and write it on their hearts and minds. And I will be their God and they will be my people.’”

Lk. 22:19-20

“Then he took bread, and after giving thanks he broke it and gave it to them, saying, ‘This is my body which is given for you. Do this in remembrance of me.’ And in the same way he took the cup after they had eaten, saying, ‘This cup that is poured out for you is the new covenant in my blood.’”

2 Cor. 3:5-6

“Not that we are adequate in ourselves to consider anything as if it were coming from ourselves, but our adequacy is from God, who made us adequate to be servants of a new covenant not based on the letter but on the Spirit, for the letter kills, but the Spirit gives life.”

Heb. 8:13

“When he speaks of a new covenant, he makes the first obsolete. Now what is growing obsolete and aging is about to disappear.”

4. The majority of all of Church history including Justin Martyr, Irenaeus, Augustine, Thomas Aquinas, John Calvin, Martin Luther, John Wesley, Charles Spurgeon, and Jonathan Edwards, believed that the Church replaced Israel as the people of God.

Response to Replacement Theology

1. The promise God made to Abraham that he was to be a blessing to all the nations does involve the Church. The Messiah was not for Israel only, but for all people. Therefore, in this sense, we are Abraham’s children and heirs according to that promise. But the promises that involve the land and the seed are not fulfilled in the Church, but can only be fulfilled through ethnic Israel.
2. Christ is never said to be seated on the throne of David, but at the *right hand of God*. The kingdom of God was present in Christ, but the kingdom will not be fully realized until He reigns from the throne of David in Israel.

Acts 1:6-7

“So when they had gathered together, they began to ask him, ‘Lord, is this the time when you are restoring the kingdom to Israel?’ He told them, ‘You are not permitted to know the times or periods that the Father has set by his own authority.’”

3. Interpretations of the New Covenant vary among Dispensationalists.

- **Classic Dispensationalists:** There are two New Covenants, one made with Israel and one with the Church.
- **Progressive Dispensationalists:** There is one New Covenant, and it is extended to the Church, which is composed of both Jews and Gentiles.

Both positions would see the New Covenant as replacing the Mosaic Covenant. The Mosaic Covenant is made “obsolete,” not the Abrahamic Covenant.

4. While it is true that the majority of Church history has held to a Replacement view, this does not make it true anymore than saying that because the majority of Church history believed in baptismal regeneration makes it true.

GROUP DISCUSSION QUESTIONS:

1. During class we discussed the fact that God entered into time to choose to make a unilateral (one sided) unconditional covenant with an obscure individual named Abraham. There is nothing in Scripture that would suggest that Abraham was more deserving than anyone else. In fact, we are told that he came from a family of idol worshipers (Josh 24:2).

How does the fact that God made this covenant with Abraham help you to understand God's intention to redeem man?

How does this help you understand the meaning of the grace? Explain, giving examples of how this meaning applies to you.

2. Read Gen. 12:1–3.

In what ways is it that Abraham is a blessing to the entire world?

Read Gal. 3:6–9, 13–14 and further discuss this question.

-
3. Compare Gal. 3:16 (if your Bible uses the words “seed” or “seeds” replace them with “descendent” or “descendents”) and Gen. 12:7.

If Christ is the quintessential (ultimate) seed of Abraham, could His future reign in the New Jerusalem be considered fulfillment of the land promise God made to Abraham? (Read Rev. 21:1–3)

4. God gave the Mosaic Covenant which was a bi-lateral covenant (obligations on both sides). It contained over 600 separate laws with blessings for those who fulfilled them and curses for those who did not.

Do you think that God believed that the Israelites might be able to fulfill and properly mediate (offer it to the world) this covenant?

If God did not believe that the Israelites would be able to do this, why did He give it to them?

What relationship does the Mosaic Covenant have with the Abrahamic Covenant? In other words, how might the Mosaic Covenant be a mediator (a way of fulfillment) of the Abrahamic Covenant?

5. Read Jer. 31:31–34 and Heb. 8:1–8. How is it that the New Covenant, with Christ as the Priest, is a better mediator (way of fulfillment) of the Abrahamic Covenant than the Mosaic?

6. Many dispensationalists have argued that Replacement Theology is a heretical departure from the *clear* truth of God's word. In what ways has the lesson helped you to evaluate this claim?

7. It was discussed in class that early in Church history the Jewish nation, from a human perspective, was blamed for the death of Christ. This gave credence to Replacement Theology.

In what ways was the Jewish nation responsible for the death of Christ?

In what ways are all people responsible for the death of Christ?

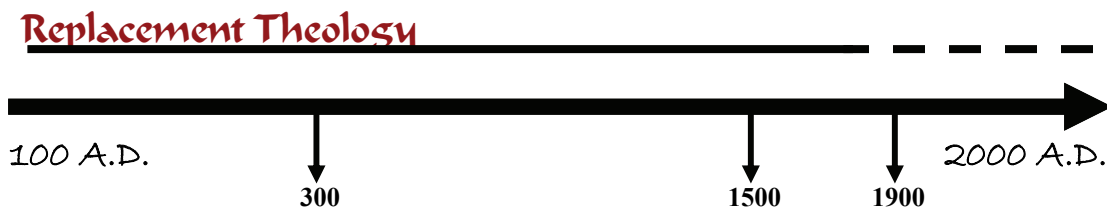
8. How was your thinking challenged the *most* by the lesson? Explain.

THE RELATIONSHIP BETWEEN THE CHURCH AND ISRAEL (2)

CLASSIC DISPENSATIONALISM

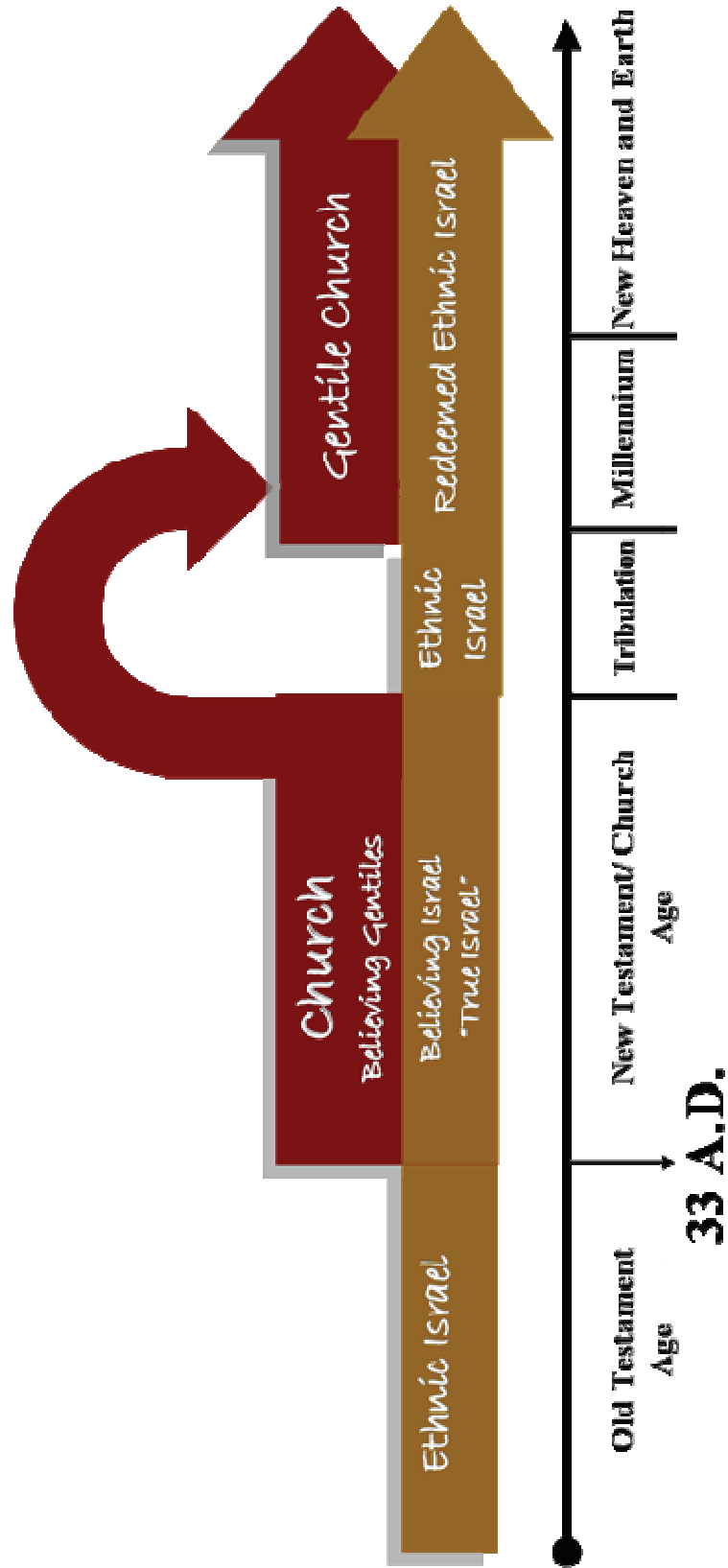
What is Classic Dispensationalism?

Classic Dispensationalism



Belief: The Church is the body of believers indwelt by the Holy Spirit, distinct from Israel, which began on the day of Pentecost (Acts 2). Ethnic Israel still has a future in the program of God due to the Abrahamic Covenant.

Adherents: Baptists, Independent Churches, Many from Dallas Theological Seminary.



"This [the distinction between Israel and the Church] is probably the most basic theological test of whether or not a person is a Dispensationalist, and it is undoubtedly the most practical and conclusive. The one who fails to distinguish between Israel and the Church consistently will inevitably not hold to Dispensational distinctions; and one who does will."

-Charles Ryrie

Dispensationalism (Chicago: IL, Moody Press, 1995), 39

Defense of Dispensational Theology

1. The Bible makes it clear that the Church is a distinct new group that did not exist until Christ.

Matt. 16:18

"And I tell you that you are Peter, and on this rock I will build my Church, and the gates of Hades will not overpower it."

2. God's promise to give Abraham physical descendents who would possess the land forever was unconditional.

Read Gen. 15

Read Eze. 37:21-28

Other passages that speak about the future restoration of Israel:

Deut. 10:1-30; 30:3, 4

Isa. 11:11-16; 27:12, 13; 43:6; 49:12

Jer. 3:18; 16:15; 23:3,8; 29:14; 30:3,10,18; 31:8-10; 32:37; 33:7,11; 50:19

Eze. 23:5-6; 34:13; 36:24; 39:25

Am. 9:11, 14, 15

Hos. 1:11

Ob. 1:17-21

Mic 7:11, 12

-
3. The promise God made to Abraham to give physical descendants who would possess the land forever can only be fulfilled by *ethnic* Israel.

Gen. 15:1-4

“After these things the word of the LORD came to Abram in a vision: ‘Fear not, Abram! I am your shield and the one who will reward you in great abundance.’ But Abram said, ‘O Sovereign LORD, what will you give me since I continue to be childless, and my heir is Eliezer of Damascus?’ Abram added, ‘Since you have not given me a descendant, then look, one born in my house will be my heir!’ But look, the word of the LORD came to him: ‘This man will not be your heir, but instead a son who comes from your own body will be your heir.’”

4. Paul clearly sees a future for ethnic Israel that is distinct from that of the Church.

Rom. 11:1

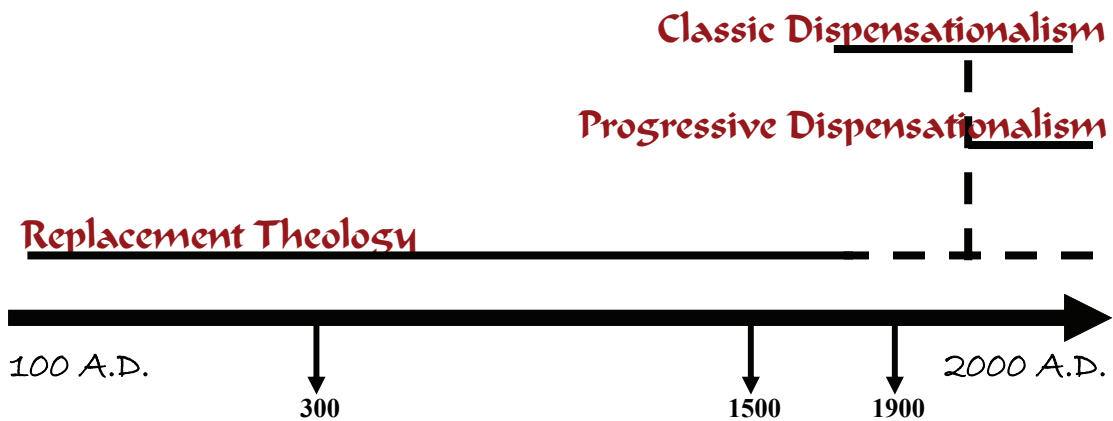
“So I ask, God has not rejected his people, has he? Absolutely not! For I too am an Israelite, a descendant of Abraham, from the tribe of Benjamin.”

Rom. 11:25-29

“For I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: A partial hardening has happened to Israel until the full number of the Gentiles has come in. And so all Israel will be saved, as it is written: ‘The Deliverer will come out of Zion; he will remove ungodliness from Jacob. And this is my covenant with them, when I take away their sins.’ In regard to the gospel they are enemies for your sake, but in regard to election they are dearly loved for the sake of the fathers. For the gifts and the call of God are irrevocable.”

PROGRESSIVE DISPENSATIONALISM

What is Progressive Dispensationalism?

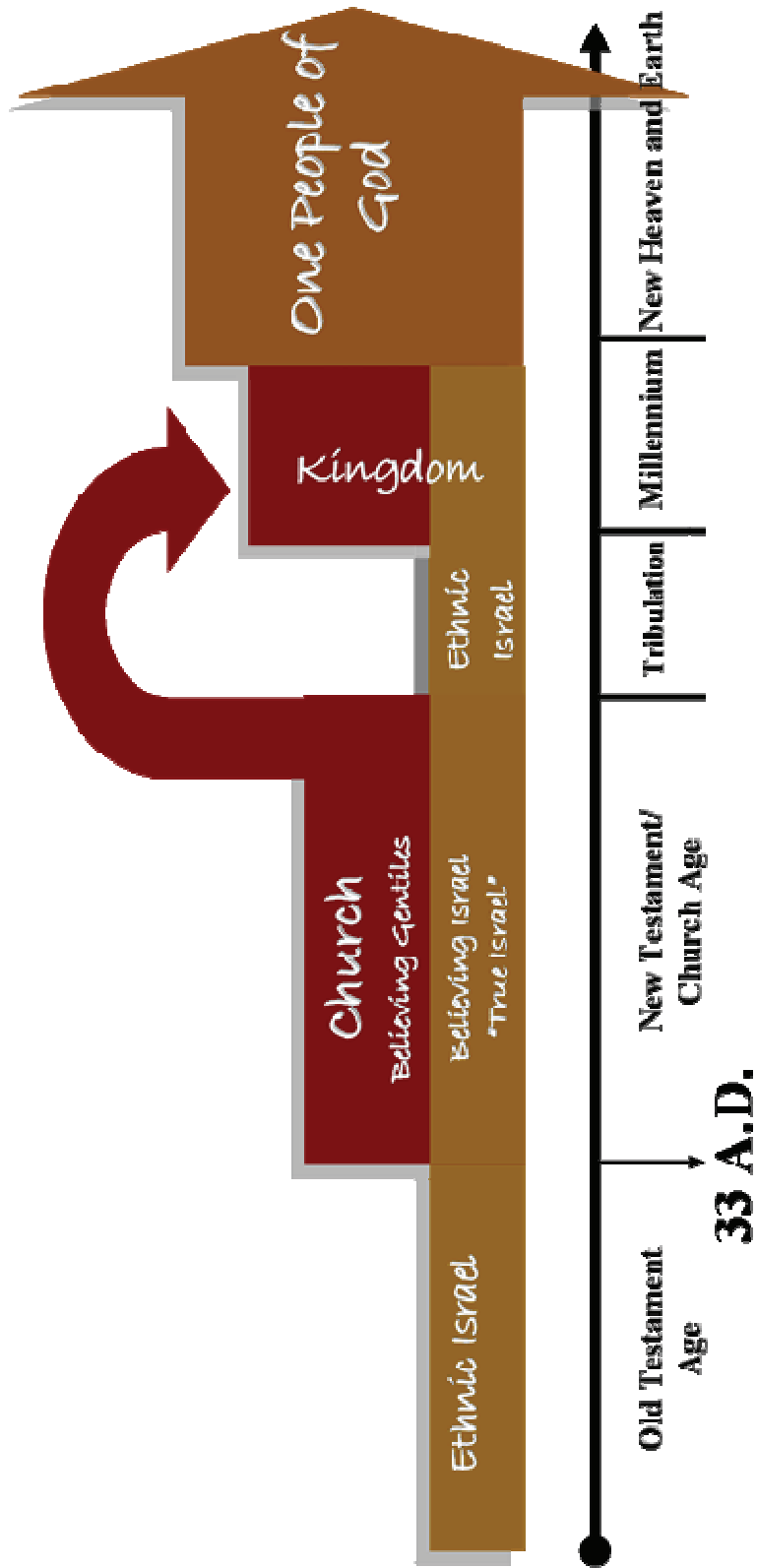


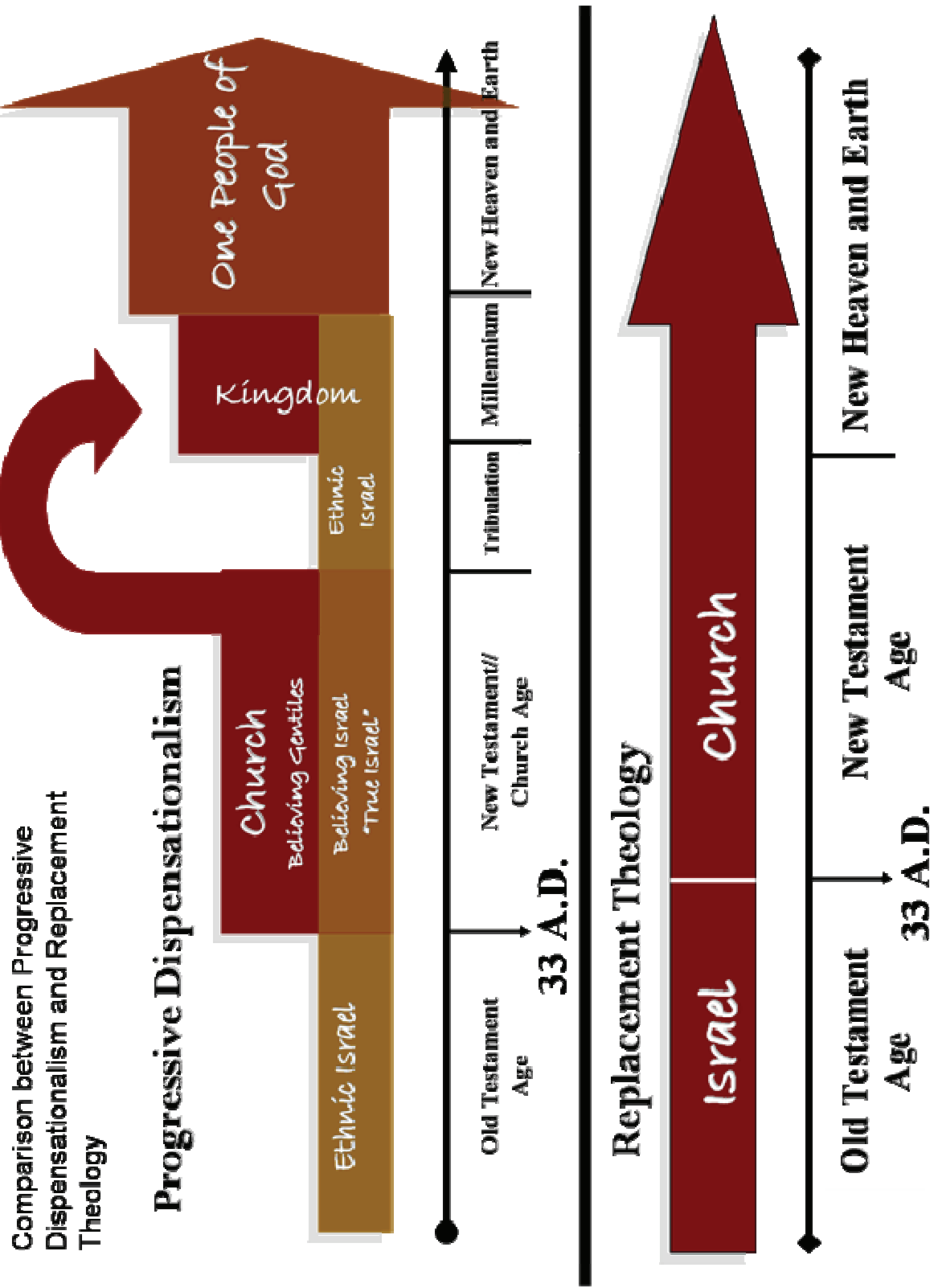
Belief:

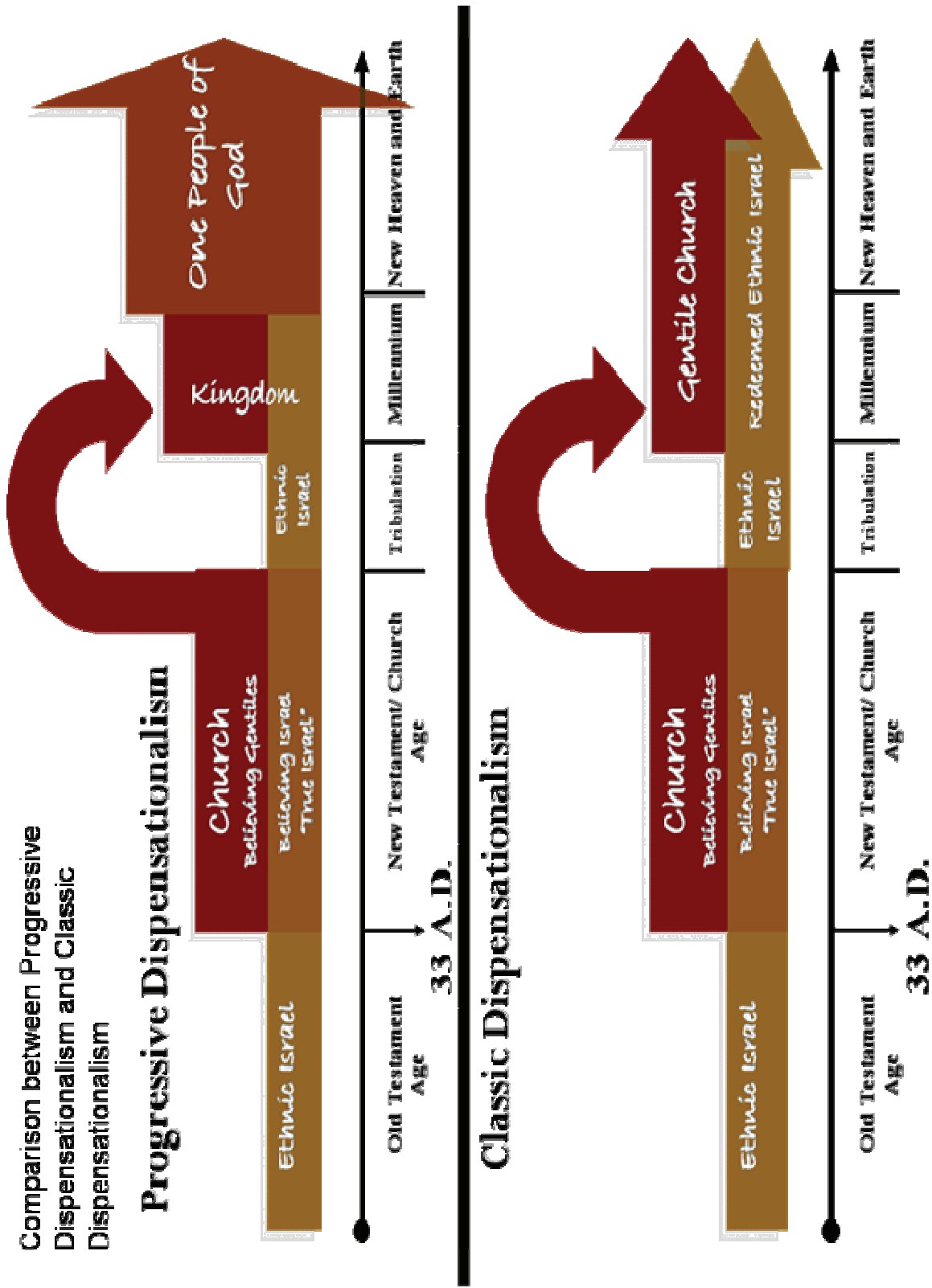
The Church is the body of believers indwelt by the Holy Spirit, distinct from Israel, which began on the day of Pentecost (Acts 2). Ethnic Israel and the Church will be one people of God as we all benefit from the covenants that have been progressively fulfilled and broadened throughout the ages.

Adherents:

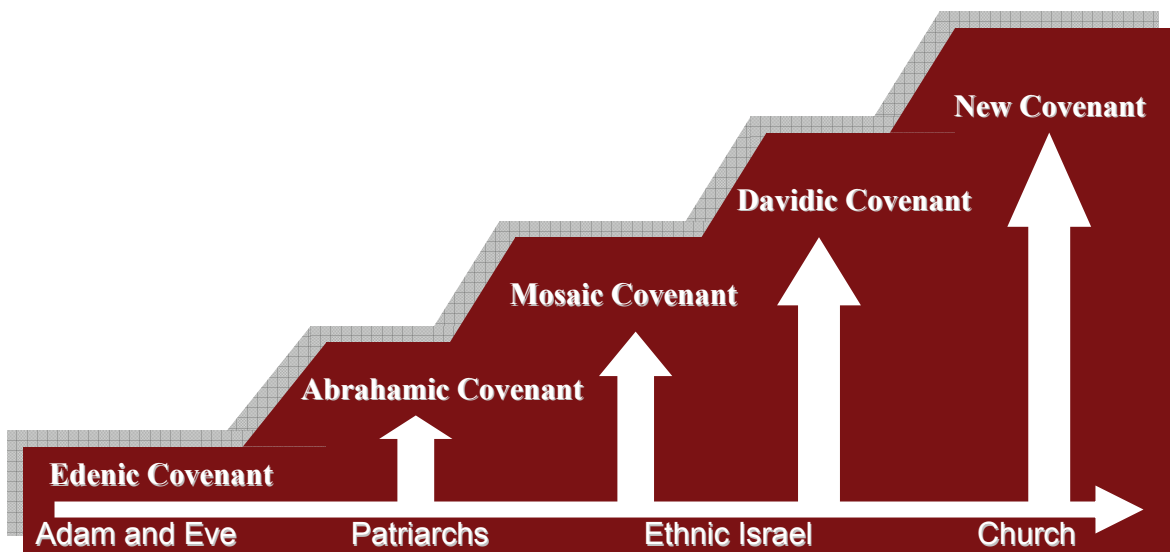
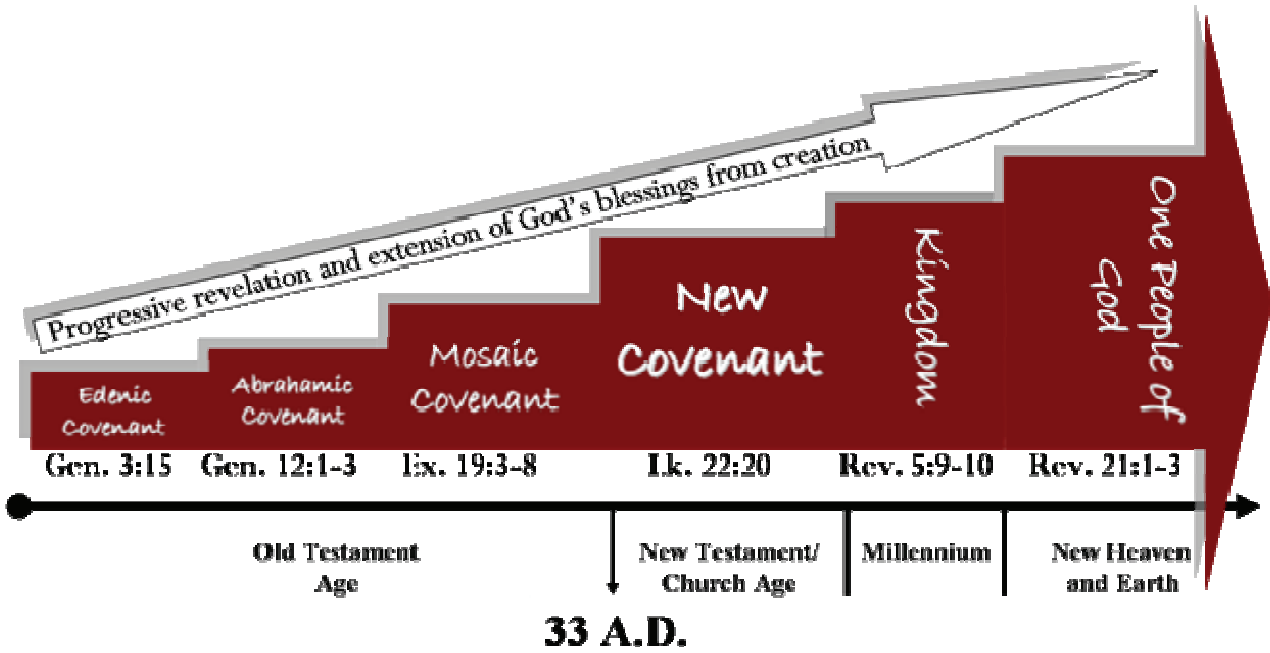
Darrel Bock, Robert Saucy, Craig Blaising.







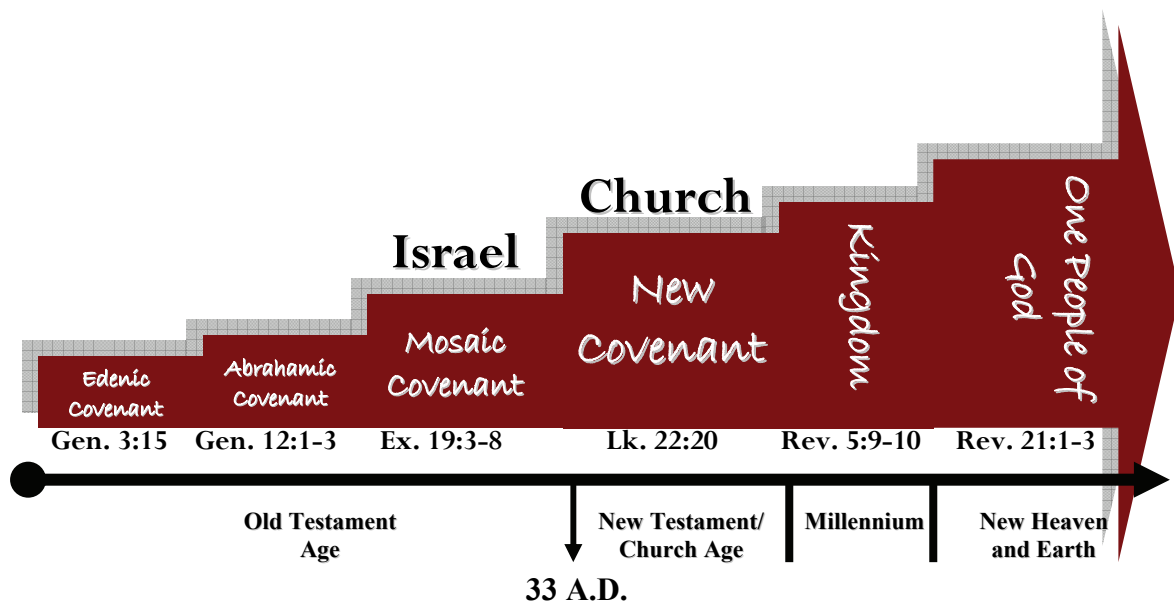
PROGRESSIVE COVENENTALISM
A Slightly Different Model



Advantages of Progressive Covenantalism

- Synthesizes the valid points of all positions.
- Begins with the first covenant of redemption made in the Garden.
- Understands that ethnic Israel has a future.
- Understands that the establishing of the Church is an advancement in God's program, just as the creation of Israel was an advancement.
- Recognizes the historic and future unity of all the people of God.
- Focuses on the grace and sovereignty of God as expressed through His covenants.

What is the difference between the Church and Israel?



DIFFERENCES

Church

Universal (Eph 2)

Grace (John 1:17)

Spirit: Changes from the inside out

Functional relationship with God based on forgiveness through Christ

Unity under a spiritual theocracy

Israel

Ethnic

Law

Law: Changes from the outside in

Functional relationship with God based on

Law

Unity under a national theocracy

2 Corinthians 3:5-6

“Not that we are adequate in ourselves to consider anything as if it were coming from ourselves, but our adequacy is from God, who made us adequate to be servants of a new covenant not based on the letter but on the Spirit, for the letter kills, but the Spirit gives life.”

SIMILARITIES

Church

God’s chosen people

Holy Nation

Kingdom of Priests

Salvation through faith

Israel

God’s chosen people

Holy Nation

Kingdom of Priests

Salvation through faith

1 Peter 2:9-10

“But you are a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may proclaim the virtues of the one who called you out of darkness into his marvelous light. You once were not a people, but now you are God’s people. You were shown no mercy, but now you have received mercy.”

What is the nature of the Church?

“And I believe in one holy catholic and apostolic Church.”

μία

“one”

This term stresses the *essential unity* of the Church. The fact that there are many different styles, traditions, and denominations does not take away from this unity since the unity is not based upon functional, governmental, historical, or sociological unity, but theological unity. The Church is one because the Spirit is one who indwells all members of the one body of Christ. The Church is one because it is based upon the invisible body of Christ’s common confession of one Gospel.

αγία

“holy”

This term refers to the *holy calling* of the Church. The Church is holy in that it has been called out to be a separate people fulfilling the purposes of God. This does not mean that the Church perfectly succeeds in representing a holy God but that, in a theological sense, we are in the process of becoming like Him and, in a practical sense, we have been set apart by God to represent Him and to be separate from the evils of this world.

καθολικην

“catholic”

This term refers to the *universal nature* of the Church. It refers not to an institution, but to a reality that the Church is made up of people from differing times, cultures, races, and backgrounds. The Church is catholic in that it is open to all people.

αποστολικην

“apostolic”

This term refers to the *orthodox beliefs* of the Church. The Church is apostolic because it follows the teachings of the Apostles. The Apostles were followers of Christ who were sent out by Him to authoritatively teach others all that He taught them (Matt. 28:19–20). The Church can trace its beliefs back to the writings in the New Testament documents which all come from Apostles.

What is the nature of the Church?

The Church is the unified, continued presence of Christ composed of all people who have trusted in the Gospel of Christ.

GROUP DISCUSSION QUESTIONS:

1. It was said in the lesson that the dispensationalist distinction between the Church and Israel is of recent development that essentially was not held until the 20th century.

How does the fact that it is new affect your views?

There is a popular dictum in Christianity that says, “If it is true, it’s not new; if it is new, it’s not true. Do you agree with this? If so, does this mean that Christianity does not ever advance in its understanding and articulation of doctrine? Explain.

2. Now that you have been explained all positions, which position do you agree with most? Explain.

-
- Reread arguments two and three in the defense of dispensationalism and read these Scriptures: Deut. 30:3–4; Isa. 11:11–16; 27:12–13; 43:6; 49:12; Jer. 3:18; 16:15; 23:3,8; Eze. 23:5–6; 34:13; 36:24; 39:25; Am. 9:11, 14, 15; Hos. 1:11; Ob. 1:17–21; Mic 7:11, 12.

Dispensationalists often claim that they interpret the Scripture more literally than views that see no future for ethnic Israel. Discuss the validity of this claim.

- Read Romans 11. Paul is arguing that contrary to the way things seem, God has not forgotten about Israel.

What does the “rich root of the olive tree” represent (v. 17)?

Options:

- The Church
 - Israel
 - Abrahamic Covenant
 - The blessings of God in general
-
- The Creed of Nicea (325) says that the Church (invisible) is one, holy, catholic, and apostolic. Do you believe that this is a good definition for the Church?

6. “One” carries the idea of unity among all believers who hold to the essentials of the Christian faith; do you believe that the local church exemplifies this oneness? Why or why not?

What can be done to change this?

7. “Catholic” refers to the universality of the Church in the sense that it is made up of believers from every race, tribe, social status, personality, etc. Do you think that most local churches represent this universality? Why or why not?

What can be done to change this?

8. “Apostolic” refers to the Great Tradition (orthodoxy) that has been handed down to us through the apostolic testimony in the New Testament and through a common confession throughout Church history. Do you believe that most local churches are concerned about being apostolic in their teaching? Why or why not?

What can be done to change this?

9. How was your thinking challenged the *most* by the lesson? Explain.

PURPOSE OF THE CHURCH

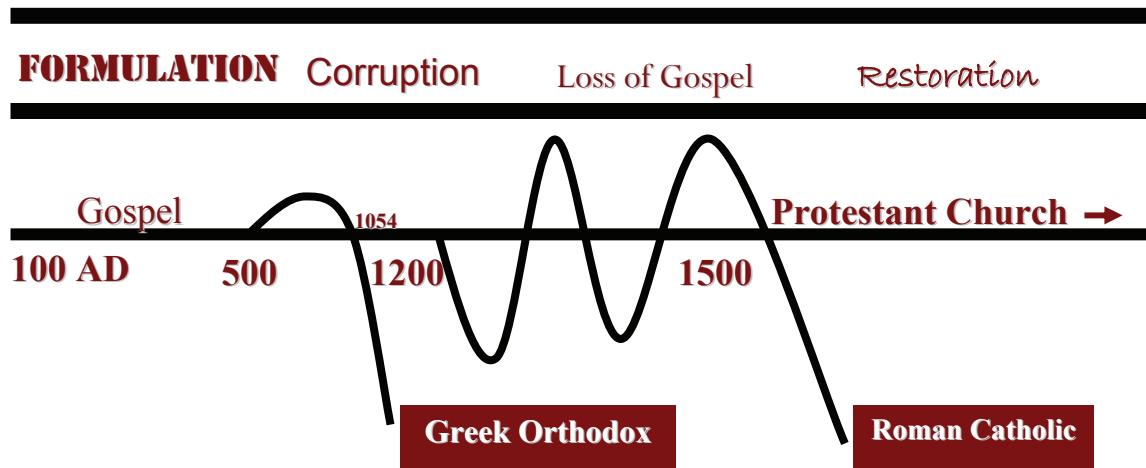
What are we supposed to be doing?

What is the purpose of the Church?

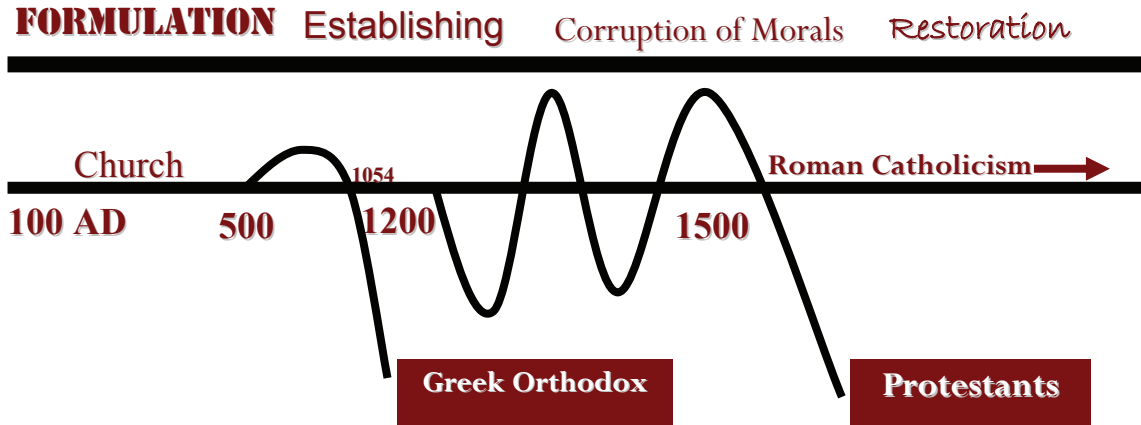
What is the nature of the Church?

The Church is the unified, continued presence of Christ composed of all people who have trusted in the Gospel of Christ.

Protestant View of Ecclesiastical History



Roman Catholic View of Ecclesiastical History



"People are saved through the Church, they are saved in the Church, but they always are saved by the grace of Christ."

—Pope John Paul II

Crossing the Threshold of Hope, ed. Vittorio Messori (New York: Alfred A. Knopf, 1994), 140

Why is the Church here and not in Heaven?

1. The Church is here to take part in relationships with others (**communal purpose**).
2. The Church is here to fight against sin (**holy purpose**).
3. The Church is here to worship God (**doxological purpose**).
4. The Church is here to represent Christ's ruling authority (**authoritative purpose**).

5. The Church is here to represent Christ's mercy and love (**sociological purpose**).
6. The Church is here to spread the Gospel to the lost (**evangelical purpose**).
7. The Church is here to help people grow in Christ (**discipleship purpose**).
8. The Church is here to enjoy God and the world that God has created (**hedonistic purpose**).
9. The Church is here to glorify God in whatever we do (**panoramic purpose**).

Chart of Importance

VIEW	IMPORTANCE (0-10)
1. The Church is here to take part in relationships with others (communal purpose).	
2. The Church is here to fight against sin (holy purpose).	
3. The Church is here to worship God (doxological purpose).	
4. The Church is here to represent Christ's ruling authority (authoritative purpose).	
5. The Church is here to represent Christ's mercy and love (sociological purpose).	
6. The Church is here to spread the Gospel to the lost (evangelical purpose).	
7. The Church is here to help people grow in Christ (discipleship purpose).	
8. The Church is here to enjoy God and the world that God has created (hedonistic purpose).	
9. The Church is here to glorify God in whatever we do (panoramic purpose).	

What purposes are limited to that which can be accomplished only on the Earth?

Purpose statements in the Bible

Gen. 1:27-31

“God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, ‘Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.’ Then God said, ‘Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food’; and it was so. God saw all that He had made, and behold, it was very good.”

Jn. 20:21-23

“So Jesus said to them again, ‘Peace be with you; as the Father has sent Me, I also send you.’ And when He had said this, He breathed on them and said to them, ‘Receive the Holy Spirit. If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained.’”

Eccl. 12:13-14

“Having heard everything, I have reached this conclusion: Fear God and keep his commandments, for this is the whole duty of man. For God will evaluate every deed, including every secret thing, whether good or evil.”

1 Pet. 4:11

“Whoever speaks, let it be with God’s words. Whoever serves, do so with the strength that God supplies, so that in everything God will be glorified through Jesus Christ. To him belong the glory and the power forever and ever. Amen.”

Gen. 9:1-2

“And God blessed Noah and his sons and said to them, ‘Be fruitful and multiply, and fill the earth. The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given.’”

Colossians 3:17-24

“And whatever you do in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him. Wives, submit to your husbands, as is fitting in the Lord. Husbands, love your wives and do not be embittered against them. Children, obey your parents in everything, for this is pleasing in the Lord. Fathers, do not provoke your children, so they will not become disheartened. Slaves, obey your earthly masters in every respect, not only when they are watching—like those who are strictly people-pleasers—but with a sincere heart, fearing the Lord. Whatever you are doing, work at it with enthusiasm, as to the Lord and not for people, because you know that you will receive your inheritance from the Lord as the reward. Serve the Lord Christ.”

Matt. 16:17-19

“And Jesus said to him, ‘Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven. I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven.’”

Deut. 10:12-13

“Now, Israel, what does the LORD your God require of you except to revere him, to obey all his commandments, to love him, to serve him with all your mind and being, and to keep the Lord’s commandments and statutes that I am commanding you today for your own good?”

Gen. 5:22-24

“Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had other sons and daughters. So all the days of Enoch were three hundred and sixty-five years. Enoch walked with God; and he was not, for God took him.”

Mic. 6:8

“He has told you, O man, what is proper, and what the LORD really wants from you: He wants you to promote justice, to be faithful, and to live obediently before your God.”

1 Tim. 3:15

“. . . I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.”

Ps. 103:1

“Praise the LORD, O my soul! With all that is within me, praise his holy name!”

1 Jn. 5:3

“For this is the love of God: that we keep his commandments. And his commandments do not weigh us down.”

Matt. 28:18-20

“Then Jesus came up and said to them, ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to obey everything I have commanded you. And remember, I am with you always, to the end of the age.’”

Exodus 19:6a

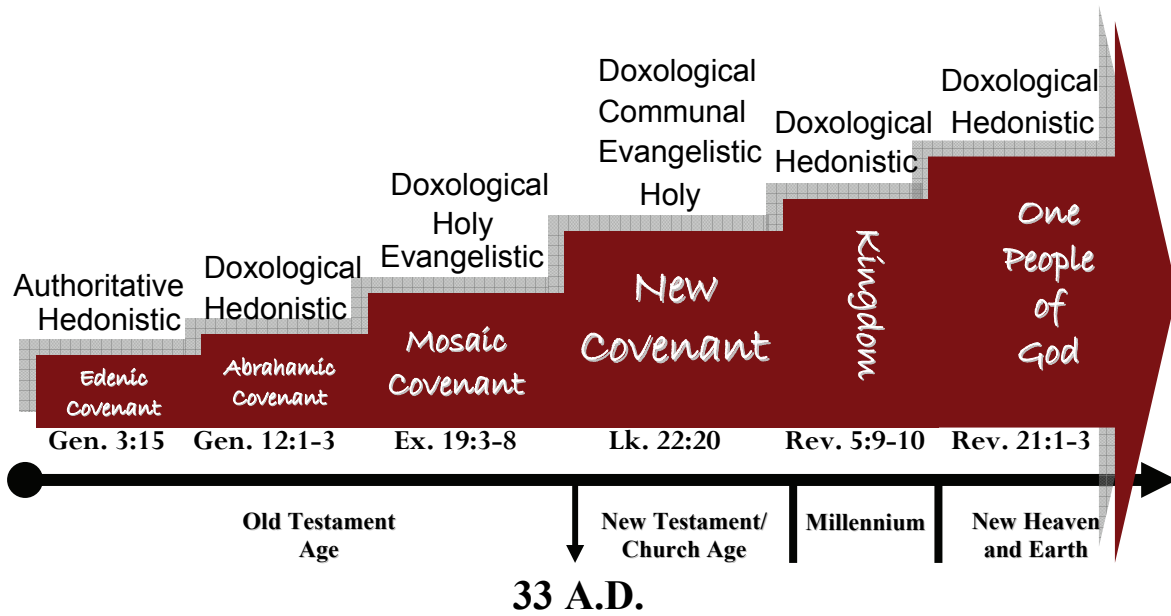
“And you shall be to Me a kingdom of priests and a holy nation.”

Acts 1:6-8

“So when they had gathered together, they began to ask him, ‘Lord, is this the time when you are restoring the kingdom to Israel?’ He told them, ‘You are not permitted to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the farthest parts of the earth.’”

1 Cor. 10:31

“So whether you eat or drink, or whatever you do, do everything for the glory of God.”



Wayne Grudem's threefold purpose of the Church (*ST*, 867-868):

- Ministry to God: Worship
- Ministry to Believers: Nurture
- Ministry to the World: Evangelism

What is the purpose of the Church?

The purpose of the Church is to worship and enjoy God, representing Christ through evangelistic outreach, discipleship, social concern, fellowship, and holiness. When all of these are accomplished, God is most glorified, and we are most satisfied.

-
4. Webster's Dictionary defines Hedonism as "the doctrine that pleasure or happiness is the sole or chief good in life." The Christian hedonistic purpose assumes that God wants man to enjoy life and His creation. It assumes that the greatest joy that a person can have is by worshipping and enjoying God. Psalm 37:4 says "Delight yourself in the LORD; And He will give you the desires of your heart."

Do you believe that there is a hedonistic purpose to man? Explain.

Do you believe that there is a hedonistic purpose to the Church? Explain.

How can local churches help and hinder this purpose?

-
5. Unbalance seems to be a major hindrance to the church fulfilling all aspects of its purpose. Have you been a part of a church where one of these aspects was elevated to the neglect of the others? Explain giving detailed examples.

What was the effect? Discuss.

6. What are some steps that local churches can take to become more balanced in their purposes?

7. How was your thinking challenged the *most* by the lesson? Explain.

Session 5

THE MINISTRIES OF THE CHURCH (1)

How do we accomplish our purpose?

What are ministries?

Ministries are avenues through which the local church seeks to fulfill its purpose.

- The visible arm of the invisible Church.
- The local ministry of the universal Church.
- The contextualized avenue through which Christ is represented to the world.
- The local administrator of the purposes of the Church.

What is the purpose of the Church?

The purpose of the Church is to worship and enjoy God, representing Christ through evangelistic outreach, discipleship, social concern, fellowship, and holiness. When all of these are accomplished, God is most glorified, and we are most satisfied.

Church Plant Discussion

You go on a self-funded, self-led four-week mission trip to a small unevangelized village in South Africa. Upon arrival, as expected, it became apparent that these people had never heard the Gospel. After three weeks of evangelizing, over one-hundred people enthusiastically received the Gospel and trusted in Christ. You were set to leave in only one week, but the natives wanted to take the next step in their new faith.

They ask you what they are supposed to do once you leave. You tell them that they need to start a local church.

They ask, “What is church?”

You tell them what you had just learned in an incredible course you took through The Theology Program about the nature of the Church, the purpose of the Church, and the difference between the Church and Israel.

They eagerly want more information asking, “How do we accomplish being a church in our local setting? What exactly do we need?”

You tell them that they need to begin to meet together regularly and should start ministries to accomplish this purpose.

“What are ministries?” they ask.

“They are avenues that the local church provides to accomplish the purpose of the Church in their particular setting.”

“Great,” they respond, “We will start ministries.”

Then they ask a question that you did not know would be so difficult. What ministries should we begin? We are not many people. What ministries are necessary for us to be a local church?

What is the *sine quo non* (“without which not”) of the local Church?

“There are signs by which the Church can be recognized, signs that can be perceived by everyone. Even the nonbeliever is aware of them.”

–Hans Kung

The Church, trans. Ray and Rosaleen Ockenden (New York: Sheed & Ward, 1967), 268

The Reformers model for the local Church:

1. Preaching of God’s Word.
2. Administration of the sacraments.

“Wherever we find the word of God purely preached and heard, and the sacraments administered according to the institution of Christ, there, it is not to be doubted, is a Church of God.”

–John Calvin

Institutes, 4.1.9

Martin Bucer model for the local Church:

1. Preaching of God's Word.
2. Administration of the sacraments.
3. Church discipline.

Pietism's model for the local Church:

1. Preaching of God's Word.
2. Fellowship among believers.
3. Missions to the lost.

"A Church cold to missions is a Church dead to the Cross."

-P.T. Forsyth

Missions in the Church and State, 12

William Booth's model for the local Church:

1. Preaching of God's Word.
2. Carrying for the needs of society.
3. Mission to the lost.

"Soup, soap, and salvation"
-William Booth

Principle

- Function
- Absolute
- Timeless
- Transcultural
- Black/white
- Biblically commanded
- What to do

Pattern

- Form
- Relative
- Time bound
- Culturally subjective
- Gray
- Biblically illustrated
- How to do it

Acts 2:41-47

Ministries of the early Church

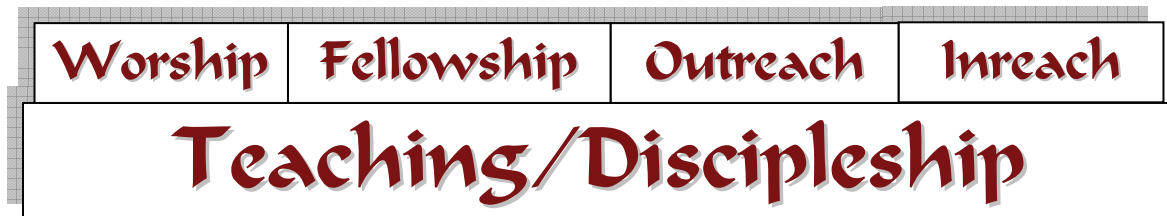
- Evangelistic outreach (41, 47; includes baptism)
- Teaching/discipleship (42)
- Fellowship (41-47)
- Inreach/Care and concern (44-45)
- Communal Worship (47; includes Lord's Supper)

Worship

Instruction

Fellowship

Evangelism



Corporate Worship:

The responsibility of the local church to come together to express the worthiness of God in one voice.

And Can it Be

And can it be that I should gain
An interest in the Savior's blood?
Died He for me, who caused His pain?
For me, who Him to death pursued?
Amazing love! how can it be
That Thou, my God shouldst die for me?

You Are My King

Amazing love how can it be
That You my King, would die for me?
Amazing love, I know it's true;
That it's my joy to honor You
In all I do, I honor You

Here I am to Worship

Here I am to worship,
here I am to bow down
Here I am to say that You're my God
You're altogether lovely, altogether worthy
Altogether wonderful to me

We Will Worship

And with our hands lifted high
We will worship and sing
And with our hands lifted high
We come before You rejoicing
With our hands lifted high to the sky
When the world wonders why,
We'll just tell them were loving our King

A Mighty Fortress is Our God

A mighty fortress is our God,
 A bulwark never failing;
 Our helper He amid the flood
 Of mortal ills prevailing;
 For still our ancient foe
 Doth seek to work us woe;
 His craft and pow'r are great,
 And armed with cruel hate,
 On earth is not His equal

Principle	Pattern
<p style="text-align: center;">Corporate Worship</p> <p style="text-align: center;">The responsibility of the local church to come together to express the worthiness of God in one voice.</p>	<p><i>Contemporary music</i></p> <p><i>Traditional Hymns</i></p> <p><i>a cappella singing</i></p> <p><i>No singing</i></p> <p>Liturgical reading</p> <p>Pastoral prayer</p> <p><i>Water baptism by immersion</i></p> <p><i>Water baptism by sprinkling</i></p> <p>Lord's Supper with wine from one corporate cup</p> <p>Lord's Supper with grape juice from many cups</p> <p><i>Confession</i></p> <p><i>Testimony</i></p>

Teaching/Discipleship: The responsibility of the local church for the *education* of believers in the truths of God's Word and the *exhortation* of believers to live a life of and faithfulness through obedience to God's Word.



Principle	Pattern
<p>Teaching/Discipleship The responsibility of the local church for the <i>education</i> of believers in the truths of God's Word and the <i>exhortation</i> of believers to live a life of and faithfulness through obedience to God's Word.</p>	<p><i>Exegetical Preaching</i> <i>Topical Preaching</i> <i>Teaching</i> Membership classes Discipleship classes <i>Sunday School</i> <i>Small groups</i> <i>Adult Fellowships</i> Men's ministry Women's ministry <i>The Theology Program</i></p>

Fellowship:

The responsibility of the local church to have authentic Christ-centered relationships for the building up of one another through dependable and lasting friendships, encouragement, and accountability.

One Another Passages

- We are members of one another (Rom. 12:5)
- Ferently love one another (1 Pet. 4:8; Jn. 3:23; Rom. 13:8)
- Be devoted to one another (Rom. 12:10)
- Encourage and build up one another (1 Thes. 5:11; Heb 3:13; Rom. 14:19)
- Pray for one another (James 5:16)
- Suffer with one another (1 Cor. 12:26)
- Bear the burdens of one another (Col. 3:13)
- Tolerate one another (Eph. 4:2)
- To be kind (Eph. 4:32)
- Sing with one another (Eph 5:19)
- Teach one another (Col. 3:16)
- Confess sins to one another (Jam. 5:16)
- Serve one another (1 Pet.4:10)

Principle	Pattern
<p>Fellowship</p> <p>The responsibility of the local church to have authentic Christ-centered relationships for the building up of one another through dependable and lasting friendships, encouragement, and accountability.</p>	<p><i>Fellowship meals at people’s home</i></p> <p><i>Fellowship meals at the church</i></p> <p><i>Special events at the church</i></p> <p><i>Special events away from the church</i></p> <p><i>Ministry retreats</i></p> <p><i>Football watch parties</i></p> <p><i>Sunday school ministry</i></p> <p><i>Small groups ministry</i></p> <p><i>Adult Fellowships</i></p> <p><i>Accountability groups</i></p> <p><i>One on one accountability</i></p> <p><i>Men’s ministry</i></p> <p><i>Women’s ministry</i></p>

Evangelistic Outreach: The responsibility of the local church to reach out with the Gospel of Jesus Christ to people who are far and near by providing for their physical and spiritual needs.

Principle	Pattern
<p>Evangelistic Outreach The responsibility of the local church to reach out with the Gospel of Jesus Christ to people who are far and near by providing for their physical and spiritual needs.</p>	<p>Mission support Missionary training and sending Participation in short-term evangelistic missions Support of long-term evangelistic missions <i>Neighborhood evangelism</i> <i>Street evangelism</i> <i>Friendship evangelism</i> <i>Seeker sensitive service</i> Support of social concern agency Benevolence ministry <i>Greeters</i> <i>Home visitation</i></p>

Inreach:

The responsibility of the local church to reach out to those who are a part of the local church through helping to meet their physical and spiritual needs, making them feel like part of a family.

Principle	Pattern
<p style="text-align: center;">Inreach</p> <p>The responsibility of the local church to reach out to those who are a part of the local church through helping to meet their physical and spiritual needs, making them feel like part of a family.</p>	<p><i>Benevolence committee</i></p> <p><i>Mechanics ministry</i></p> <p><i>Moving ministry</i></p> <p>Greeters</p> <p>Ushers</p> <p>Diaconate ministry</p> <p><i>Prayer requests through email</i></p> <p><i>Corporate prayer during service</i></p> <p>Pastoral counseling</p> <p>Soul care ministry (lay counseling)</p> <p><i>Meal provision</i></p> <p><i>Hospital visitation</i></p>

Guiding Principles:

- There is no one right way to “do Church.”
- While the forms may differ, the main concern is that the essential ministry functions/principles are being accomplished.
- Attempt must be made to accomplish all ministries in balance, with priority given to the teaching of God’s word, outreach, and the creation of relationships (fellowship).

GROUP DISCUSSION QUESTIONS:

1. Reread the “church plant discussion” at the beginning of this session. What ministries would you begin first? Explain.
2. Discuss Martin Burcer’s inclusion of Church discipline as one of the *sine quo non* (essentials) of the local church. Give argument for and against this inclusion.
3. Discuss William Booth’s three essentials of the local church (preaching of God’s Word, carrying for the needs of society, mission to the lost). Do you agree or disagree that these are what make a local church? Explain.
4. How important do you think having a missions program is for the local church? Explain.

9. How was your thinking challenged the *most* by the lesson? Explain.

THE MINISTRIES OF THE CHURCH (2)

How do we accomplish our purpose?

Outline

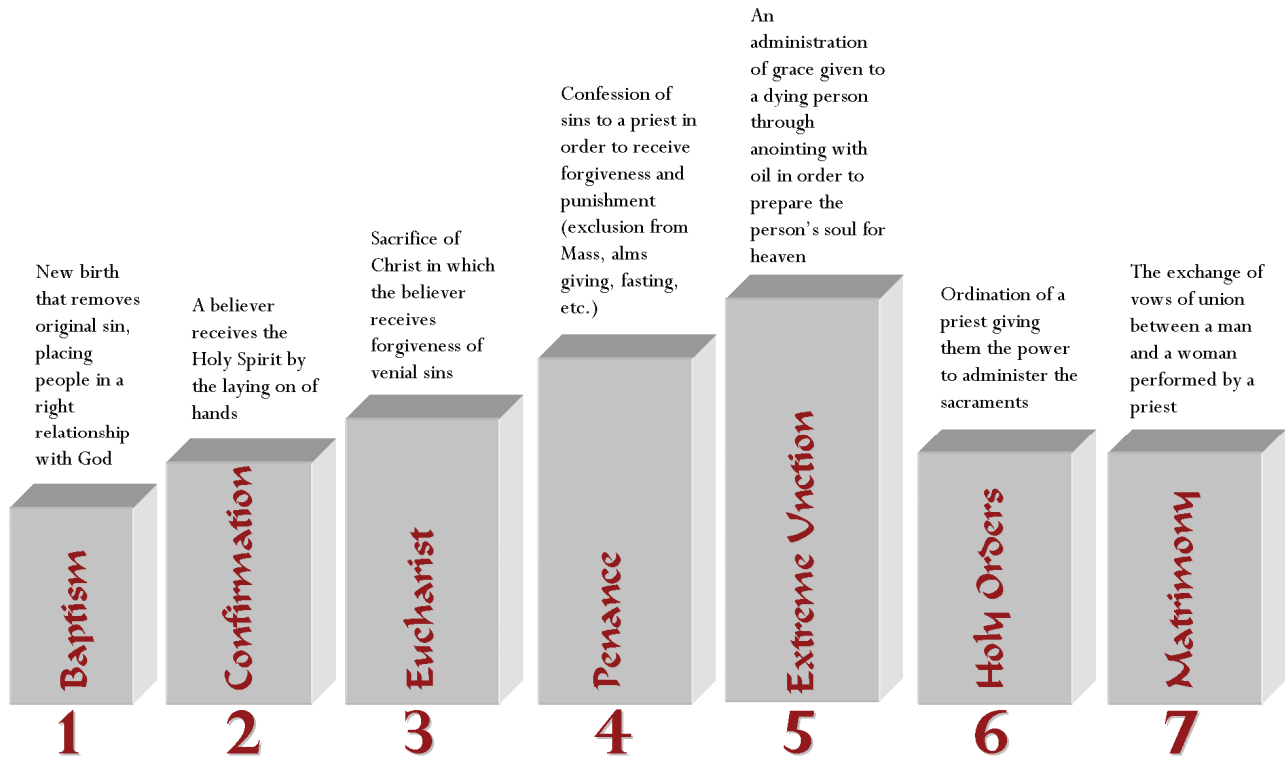
- I. Ordinances/Sacraments of the Church
 1. Baptism
 2. Lord's Supper
- II. Marks of a false church

What is an ordinance/sacrament?

Ordinance: Lit. "A command." A Protestant term used to refer to the two Christian rites *commanded by the Lord*: Baptism and the Lord's supper (Eucharist).

Sacrament: Gk. *mysterion*, Lat. *sacramentum*. The early designation of those Christian rites that were a "mystery" or "set apart as sacred." Saint Augustine defined a sacrament as an outward sign of inward grace" (*The Book of Common Prayer*).

Seven Sacraments of the Roman Catholic Church



ex opere operato

“By the work performed”

Belief accepted by Roman Catholics and rejected by Protestants that the sacraments administer grace to the recipient by virtue of the act itself through the power given to the Church, regardless of the faith of the individual.

What is baptism?

Views of Baptism:

1. Baptism removes original sin regardless of the faith of the subject *ex opere operato* (**Roman Catholic**).
2. Baptism imparts saving grace to the one who already believes (**Lutheran**).
3. Baptism is an initiation rite into the covenant community (**Reformed**).
4. Baptism is a testimony to salvation of the believing recipient (**Baptist**).

"If anyone says that baptism is optional, this is, not necessary for salvation, let him be anathema."

-Trent

"Canons on Baptism" Canon 5

John Leith, *Creeds of the Churches* (Louisville, KY: John Knox Press, 1982), 427

Tradition	Roman Catholic	Lutheran	Reformed	Baptist
Primary Significance	Removal of original sin	Saving grace to the believing recipient	Initiation into the covenant community	Outward sign of salvation
Symbolic emphasis	None	None	Removal of sin	Identification with Christ
Necessary for salvation?	Yes (Baptismal Regeneration)	Yes (Baptismal Regeneration)	No	No
Subjects	Infants and adults (Padiobaptism)	Those able to believe	Infants and adults (Padiobaptism)	Those able to believe
Mode	Sprinkle	Sprinkle	Sprinkle	Immersion
Arguments	<ul style="list-style-type: none"> • Administrative authority of the Church (Matt. 16:19). • Support of Church history prior to the Reformation. 	<p>Bible links salvation with faith <i>and</i> baptism (Acts 2:38; Titus 3:5). New Testament only has believers being baptized.</p>	<ul style="list-style-type: none"> • Salvation is by faith alone. • Church replaces Israel, baptism replaces circumcision. • Whole families were included in NT baptism (Acts 16:15, 33). 	<ul style="list-style-type: none"> • Salvation is by faith alone. • Baptism always symbolized the faith of the one being baptized. • New Testament only has believers being baptized. • Jewish proselyte baptism demanded the faith of the recipient.

Baptism: Lit. “To dip,” or “To wash”

- Used of religious ritual washings (always in the middle).
A Proselyte to Judaism had to do three things:
 1. Circumcision
 2. Baptism (mid.)
 3. Offering of a sacrifice
- Used of Christian discipleship (always in the passive).

Two Types of Baptism:

1. Spirit
2. Water

1. Spirit Baptism

Matt. 3:11

“I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire.”

Acts 1:5

“For John baptized with water, but in a few days you will be baptized with the Holy Spirit.”

1 Cor. 12:13

“For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink”

2. Water Baptism

Acts 2:38

“Peter said to them, ‘Repent, and each one of you be baptized in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.’”

Matt. 3:11

“I baptize you with water, for repentance, but the one coming after me is more powerful than I am—I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire.”

Matt. 28:19-20

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to obey everything I have commanded you. . . .”

**“Baptism is an outward sign
of an inward change”**

The Purpose of Baptism:

1. Baptism as a sign of repentance
2. Baptism as a sign of commitment
3. Baptism as a sign of identification with Christ
4. Baptism as a sign of initiation into the Church

1. Baptism as repentance:

Baptism signifies repentance from sin and rebellion against God, by the imagery of washing away of sin.

2. Baptism as commitment:

Baptism signifies a commitment to Christ showing to all your decision to become His disciple.

Matt. 28:19-20

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

1 Cor. 1:11-15

“For I have been informed concerning you, my brethren, by Chloe's *people*, that there are quarrels among you. Now I mean this, that each one of you is saying, ‘I am of Paul,’ and ‘I of Apollos,’ and ‘I of Cephas,’ and ‘I of Christ.’ Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one would say you were baptized in my name.”

“It would not occur to them [early Christians] that there could be a Christian in the local church who had not been baptized . . . The close proximity, timewise, between trusting in Christ and being baptized is significant. It implies that they could not conceive of a true Christian who was not willing to express his commitment to the Lord. That was not one of the options given to the person being evangelized. He either trusted in Christ and was baptized, knowing the implications in terms of commitment and lifestyle, or he rejected the truth.”

—Richard E. Averbeck

The Focus of Baptism in the New Testament *Grace Theological Journal*, 2 (Fall 1981), 286-7

3. Baptism as Identification with Christ:

Baptism is an illustration of your identification with the death, burial, and resurrection of Christ.

Rom. 6:1-4

“What shall we say then? Are we to continue in sin so that grace may increase? May it never be! How shall we who died to sin still live in it? Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.”

4. Baptism as a sign of initiation into the Church:

Baptism is an outward sign of the baptism of the Holy Spirit, who baptizes the believer into the Body of Christ (the Church).

What is the Lord's Supper?

Names for the Lord's Supper	“Breaking of Bread” (Acts 2:42, 46; 20:7, 11)
	“Eucharist” meaning “to give thanks” (Matt. 26:27; Mk. 14:23; 1 Cor. 11:24)
	“The table of the Lord” (1 Cor. 10:21)
	“The cup of the Lord” (1 Cor. 10:21)
	“The Lord's Supper” (1 Cor. 11:20)
	“Mass” taken from the Latin <i>Ite, missa est</i> meaning “go, you are dismissed.”
	“Last Supper”

Four views:

1. Roman Catholic
2. Lutheran
3. Reformed
4. Zwinglian

Roman Catholic: During the Mass Christ's sacrifice is continued as the bread and the wine are transformed into the actual body and blood of Christ through a process called transubstantiation. Partaking of the rightly administered elements confers upon the believer the grace of God through the forgiveness of venial sins, the power to fight against sin, and hope for the future resurrection. It may also confer grace upon those who are already dead.

Adherents: Roman Catholics, Eastern Orthodox

"But since Christ our Redeemer declared that to be truly His own body which He offered under the form of bread, it has, therefore, always been a firm belief in the Church of God, and this holy counsel now declares anew, that by the consecration of the bread and wine a change is brought about of the whole substance of the bread in to the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood. This change the holy Catholic Church properly and appropriately calls transubstantiation.

-Trent

"Transubstantiation"

John Leith, *Creeds of the Churches* (Louisville, KY: John Knox Press, 1982), 427

Problems:

- Takes Christ's words too literally. If Christ is literally bread and wine, is He also a literal door (Jn. 10:9), vine (Jn. 15:1), and bread (Jn. 6:41)?
- Fails to recognize the finished work of Christ (John 19:30; Heb. 10:10-14).
- Borders on Monophysitism/Eutychianism in that the omnipresence of Christ's deity is communicated to His humanity.

Lutheran: During the Mass Christ body and blood are found “in, with, and under” the bread and wine through a process called consubstantiation. Partaking confers upon the believer the grace of God and restoration of fellowship.

Adherents: Lutherans

Problems:

- Takes Christ’s words too literally. If Christ is literally bread and wine, is He also a literal door (Jn. 10:9), vine (Jn. 15:1), and bread (Jn. 6:41)?
- Borders on Monophytism/Eutychianism in that the omnipresence of Christ’s deity is communicated to His humanity.

Reformed: Also called the spiritual view. Christ is present spiritually in the taking of the elements, conferring grace upon those who partake.

Adherents: Presbyterian, Episcopalians

Problem:

Scripture does not mention anything about a special sacramental grace being conferred upon any who partakes of the Eucharist.

Zwinglian: Also call the memorial view. The Eucharist is a remembrance and a proclamation of Christ’s death.

Adherents: Baptists, Anabaptists, many non-denominational churches

Problems:

- The New Testament emphasis on the Eucharist is too strong to reduce it to a mere memorial.
- It is difficult to understand the severity of the warning against taking of the elements in an “unworthy” manner if the Eucharist is simply a memorial (1 Cor. 11:23–29).
- If it is merely a symbolic memorial, why do we have to “remember” Christ this way? Theoretically, we may be able to remember Christ better in other ways.

**Principles concerning the Eucharist:**

It is an act of worship that . . .

- commemorates the death of Christ by vivid illustration (Lk. 22:19).
- symbolically confesses trust in the substitutionary atonement (1 Cor. 10:16).
- uniquely confesses belief in the unified body of Christ (1 Cor. 10:17).
- uniquely proclaims Christ until the second coming (1 Cor. 11:26).

	Old Covenant	New Covenant
People of God	Israel	Church
Initiatory Act	Circumcision	Baptism
Commemorative Act	Passover	Eucharist

GROUP DISCUSSION QUESTIONS:

1. There are Christian groups that do not practice any of the sacraments, believing that they were only for the establishment of the Church. What arguments would you give that baptism and the Lord's supper are ordinances given to the Body of Christ today?

2. Review the four views of baptism. Evaluate the brief arguments of each that was given in the chart.

3. Read Acts 2:38 and Mk. 16:16. The argument of those who believe in baptismal regeneration is that these Scriptures clearly teach that baptism brings about salvation. The argument of those who say that baptism does not save is that Scripture clearly teaches that salvation is by grace and faith alone (Eph. 2:8-9; Rom. 4:4, 11:6). With reference to the passages that seem to teach that baptism saves, those who deny baptismal regeneration would concede that taken out of the theological context of the rest of Scripture, they could be interpreted as teaching baptismal regeneration. But because of clear doctrinal statements that exclude the possibility of baptismal regeneration, we must search for an alternative interpretation of these verses. Now read Rom. 10:9. These verses, according to those who deny baptismal regeneration, are merely pointing out that people who have been saved will be baptized since baptism is a natural outcome of salvation. Just as "confession with the mouth" is not technically necessary for salvation, but you would expect it to be a first fruit of salvation, so in a like manner baptism is not technically necessary for salvation either. Evaluate the arguments of both.

GIFTS OF THE CHURCH

How are we equipped to accomplish this?



What are spiritual gifts?

Spiritual Gifts Passages:

- Eph. 4:11–12
- 1 Cor. 12:4–31
- Rom. 12:3–8
- 1 Pet. 4:10–11

1 Cor. 12:4–7	1 Cor. 12:7 & 28	1 Cor. 12:11	1 Cor. 12:18–20 & 27	Eph. 4:12
<ul style="list-style-type: none"> • Many different gifts • Work of the Trinity • Empowered by God 	<ul style="list-style-type: none"> • Possessed by every Christian • For the edification of the Church 	The Holy Spirit determines who gets what gifts	Mutually beneficial, making up the body of Christ	For equipping of Saints

Supernatural Sign		Speaking	Serving
Revelatory	Confirmatory	<ul style="list-style-type: none"> • Evangelism • Teaching • Pastor-teacher • Exhortation 	<ul style="list-style-type: none"> • Service • Showing mercy • Giving • Administration • Helps
<ul style="list-style-type: none"> • Apostleship • Prophecy • Discerning of spirits • Word of wisdom • Word of knowledge • Tongues • Interpretation of tongues 	<ul style="list-style-type: none"> • Healings • Miracles • Tongues 		

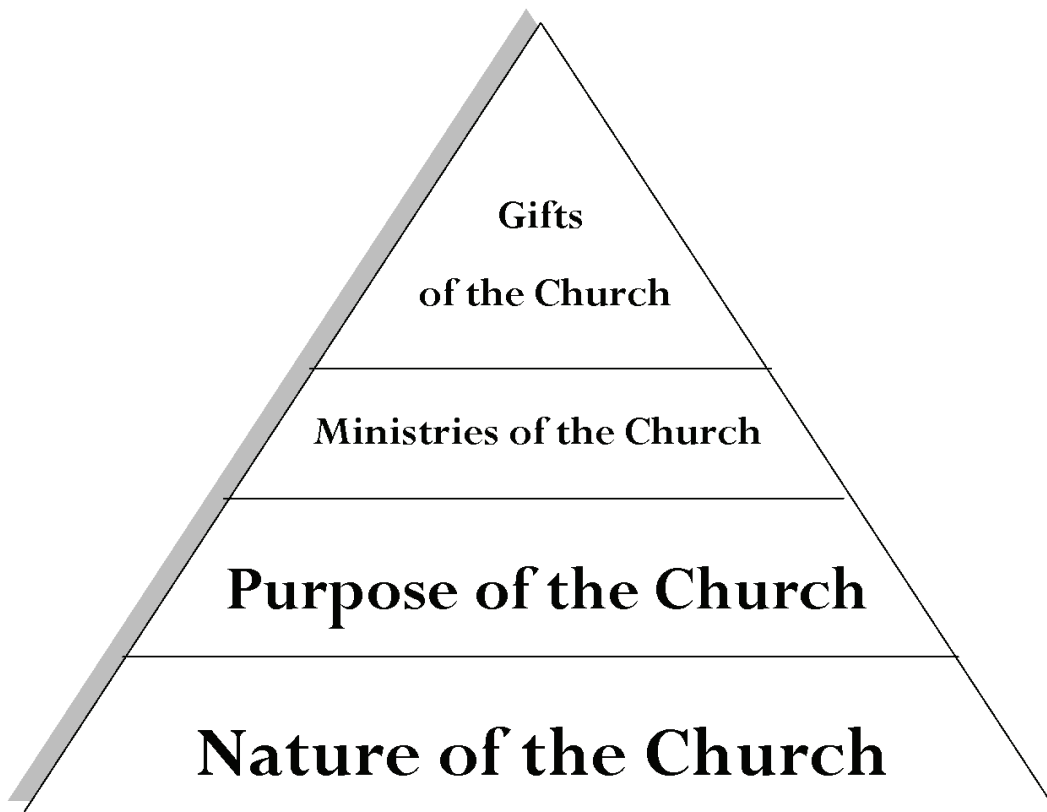
Sign Gifts: Three Views

Continuationism:	View that miraculous sign gifts are still being given and, therefore, God still speaks directly in various ways today.
Hard Cessationism:	View that miraculous sign gifts ceased with the death of the last apostle and the completion of the New Testament. Therefore, God does not speak directly to people today.
Soft Cessationism:	Or “soft continuationist.” The view that the miraculous sign gifts could still be given today, but believers need to be careful about outright acceptance of people’s claims of possession.

“Temporary” Gifts		“Permanent” Gifts	
Supernatural Sign		Speaking	Serving
Revelatory	Confirmatory		
<ul style="list-style-type: none"> • Apostleship • Prophecy • Discerning of spirits • Word of wisdom • Word of knowledge • Tongues • Interpretation of tongues 	<ul style="list-style-type: none"> • Healings • Miracles • Tongues 	<ul style="list-style-type: none"> • Evangelism • Teaching • Pastor-teacher • Exhortation 	<ul style="list-style-type: none"> • Service • Showing mercy • Giving • Administration • Helps

What are spiritual gifts?

Spiritual gifts are the primary way that God wants to use you in the Church.



How many gifts are there?

Leslie Flynn	19
Charles Ryrie	16
John MacArthur	We don't really know
Peter Wagner	30+
Robert Thomas	18+

Eph. 4:11–13

“It was he who gave some as apostles, some as prophets, some as evangelists, and some as pastors and teachers, to equip the saints for the work of ministry, that is, to build up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God—a mature person, attaining to the measure of Christ’s full stature.”

Apostleship:

Lit. “One sent with authority.” Gift endowed with divine revelation and unquestioned authority used for the establishing and nurturing of the Church and authenticated by miracles.

Scripture:

1 Cor. 12:28; Eph 4:11

Office:

Apostle

Ministry:

Teaching/discipleship

Prophecy:

The ability to receive messages directly from God by special revelation (dreams, vision, auditory, etc.), and declare them uninterrupted to the body of Christ.

Scripture:

Rom. 12:6; 1 Cor. 14:29–32

Office:

Prophet

Ministry:

Teaching/discipleship

Evangelism: The ability *and* desire to teach and present the Gospel clearly and creatively, being sensitive to the need and situation of the listener.

Scripture: Eph. 4:11

Office: Evangelist, pastor

Ministry: Outreach

Pastor: Having the ability and desire to shepherd, or lead, a group of people by guarding and guiding them while teaching and exhorting them in the word of God.

Scripture: Eph. 4:11; Titus 1:6–9; 1 Tim 3:1–7

Office: Pastor, elder, teacher, bishop, director, shepherd

Ministry: All ministries

1 Cor. 12:7–10

“To each person the manifestation of the Spirit is given for the benefit of all. For one person is given through the Spirit the message of wisdom, and another the message of knowledge according to the same Spirit, to another faith by the same Spirit, and to another gifts of healing by the one Spirit, to another performance of miracles, to another prophecy, and to another discernment of spirits, to another different kinds of tongues, and to another the interpretation of tongues.”

Word of Wisdom: Difficult to say. Only spoken of in 1 Cor. 12:8.

(1) Natural ability given by the Spirit to give wise advice at the right time?

(2) Supernatural ability to receive and pass on to others a disclosure of God’s mysteries? (Difference in prophet or teacher?)

(3) Supernatural perspective to ascertain the divine means for accomplishing God’s will in given situations (Hayford)?

Scripture: 1 Cor. 12:8

Office: Pastor, teacher, elder (?)

Ministry: Teaching/discipleship, inreach (care and concern)

Word of Knowledge: Difficult to say. Only spoken of in 1 Cor. 12:8.
 (1) A special ability to grasp objective data and communicate it for the common good? (Difference in teaching?)
 (2) Understanding, expounding, and applying revelation? (difference in teaching?)
 (3) Communicate supernatural revelation of the divine plan (Hayford)? (Difference in prophet?)

Scripture: 1 Cor. 12:8
Office: Prophet, pastor, teacher, elder (?)
Ministry: Teaching/discipleship, inreach (care and concern)

Faith: Difficult to say. Supernatural ability to believe God through extraordinary circumstances?

Scripture: 1 Cor. 12:9
Office: No specific office
Ministry: Inreach (care and concern)

Healing: Performing visible and immediate supernatural acts of restoration of health from illness, handicap, or death.

Scripture: 1 Cor. 12:9, 30 (also see 1 Cor. 12:12)
Office: Prophet, apostle
Ministry: Teaching/discipleship, evangelism, inreach (care and concern)

Miracles: Performing visible and supernatural acts of divine power bringing astonishment to the viewers.

Scripture: 1 Cor. 12:10, 29 (also see 1 Cor. 12:12)
Office: Prophet, apostle
Ministry: Teaching/discipleship, evangelism

Discerning of Spirits: The extraordinary ability to decide whether the source of a teaching is from God or from another source.

Scripture: 1 Cor. 12:10
Office: Prophet, apostle, pastor, teacher
Ministry: Teaching/discipleship

Tongues:	Difficult to say. 1) The ability to speak in a foreign language that was unknown to the speaker for the purpose of bringing people to Christ? 2) The ability to speak in an unknown “divine prayer language” which only God understands. 3) The ability to edify the Church through an “ecstatic utterance”. 4) Tongues were known languages in Acts and some type of ecstatic speech in Corinth.
Scripture:	1 Cor. 12–14
Office:	Prophet, apostle, pastor, teacher, evangelist
Ministry:	Teaching/discipleship, evangelism

What are Tongues?		
Organ	Known Language	?
16 times	13 times	21 times Acts 10:46 Acts 19:6 (2) 1 Cor 12–14 (19)

Interpretation of Tongues:	Difficult to say. Depends on which view you take. 1) Interpreting tongues to the audience to whom the language is foreign. 2) Interpreting the “prayer language” or ecstatic speech.
Scripture:	1 Cor. 12–14
Office:	No specific office
Ministry:	Teaching/discipleship, evangelism

Rom. 12:6–8

“And we have different gifts according to the grace given to us. If the gift is prophecy, that individual must use it in proportion to his faith. If it is service, he must serve; if it is teaching, he must teach; if it is exhortation, he must exhort; if it is contributing, he must do so with sincerity; if it is leadership, he must do so with diligence; if it is showing mercy, he must do so with cheerfulness.”

Service: The ability and desire to serve in “behind-the-scenes” type ministries, assisting others in the work of the Church.

Scripture: Rom. 12:7

Office: Deacon

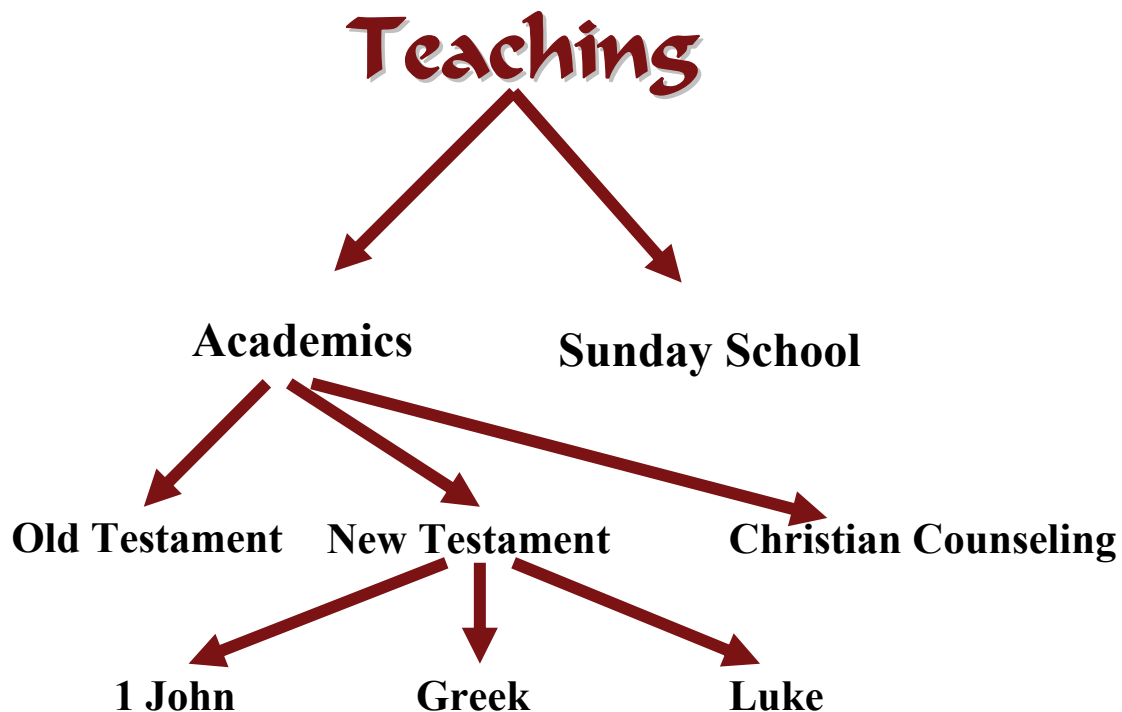
Ministry: All ministries

Teaching: The ability to transmit the truth of Scripture clearly and effectively with the result that people grow in spiritual understanding.

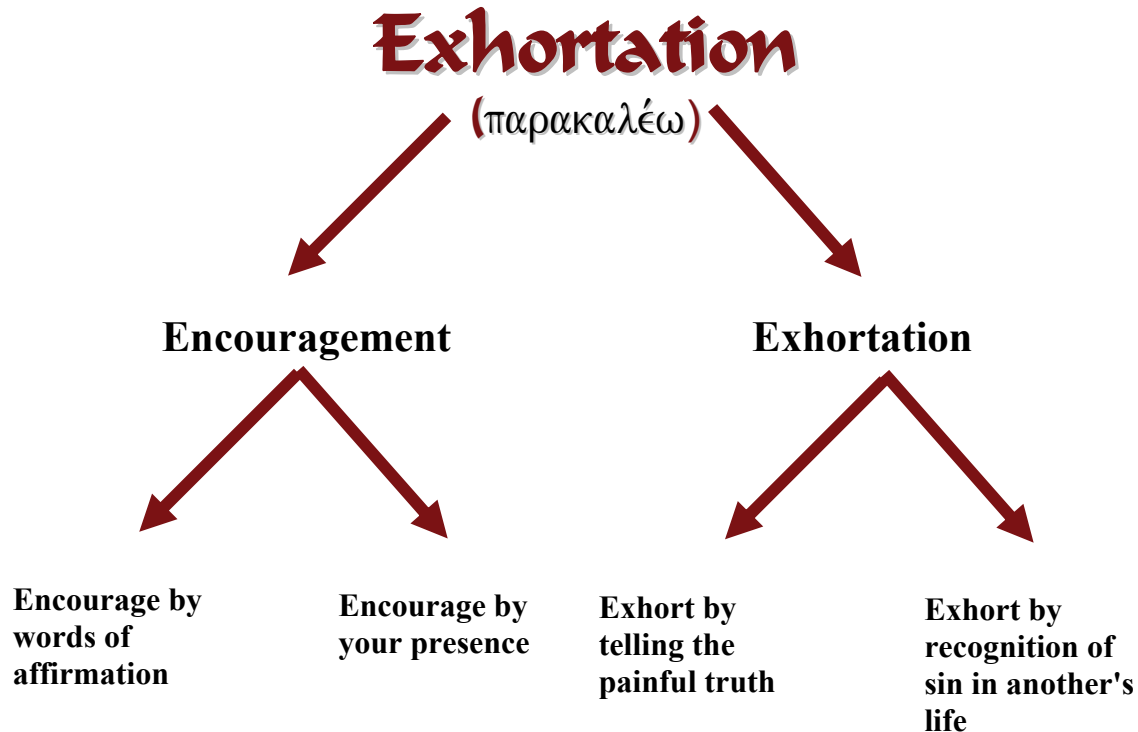
Scripture: Rom. 12:7; Eph. 4:11

Office: Pastor, elder, deacon, teacher

Ministry: Teaching/discipleship, worship



Exhortation:	Encouraging other believers by having the special ability to notice strengths and weaknesses and exhorting the listener in his or her pursuits.
Scripture:	Rom. 12:8
Office:	Pastor, elder, deacon, teacher
Ministry:	Teaching/discipleship, Inreach (care and concern), fellowship, worship



Giving:	The ability and desire to share resources wisely for the good of the others.
Scripture:	Rom. 12:8
Office:	No specific office
Ministry:	Inreach (care and concern), Outreach

Leadership:	The ability to administrate wisely the necessary details in one or more areas within the local Church or the larger body of Christ.
Scripture:	Rom. 12:8; 1 Cor. 12:28
Office:	Pastor
Ministry:	All ministries

Mercy:	Having an extraordinary ability to show compassion, sensitivity, and understanding joyfully toward those who suffer physically and spiritually with the result that others are comforted.
Scripture:	Rom. 12:8
Office:	No specific office
Ministry:	Inreach (care and concern)

Dangers of spiritual gifts:

- Refusing to involve yourselves in other ministries because they do not involve your gift(s).
- Thinking certain gifts are more necessary than others (1Cor. 12:20–25).
- Arrogance about your gift(s).

General principles:

- Recognize that everyone has a gift.
- Recognize that people may have more than one gift.
- Realize that the gifts are mutually dependant and sometimes overlap.
- Leaders are not to horde ministry. It is the responsibility of the church leadership to recognize and provide ministry avenues for the exercising of people's gifts.
- Take into account people's passions.
- Consider the person's natural abilities and passions, but do not limit God to these (Ex. 4:10–11).

How to discover your spiritual gift(s):

Give yourself to God

Involve yourself in various ministries

Focus on a specific gift

Talk to others about your gift

Seek God's guidance

GROUP DISCUSSION QUESTIONS:

1. How does defining spiritual gifts as “the primary way that God wants to use you in Church” help you to better understand the concept of spiritual gifts?
2. How can a lack of recognition of people’s gifts be destructive to the proper functioning of the Body of Christ?
3. Sometimes the ambiguity of Scripture produces opportunity for great misunderstanding and even heresy. How could the ambiguity about many of the spiritual gifts lead to misunderstanding and heresy?
4. It was obvious that in Paul’s day the spiritual gifts were already being abused. Why do you think that people have the tendency to abuse what God intended for the edification of the Body of Christ?

5. Review the “general principles” section at the end of this session. Which principle do you find most helpful? Explain.

6. How was your thinking challenged the *most* by the lesson? Explain.

THE MARKS OF A FALSE CHURCH AND THE GOVERNMENT OF THE CHURCH

What are the marks of a false church?

Marks of a false church:

1. Radical Exclusivism
2. Radical Inclusivism
3. Heterodoxism
4. Radical Imbalance

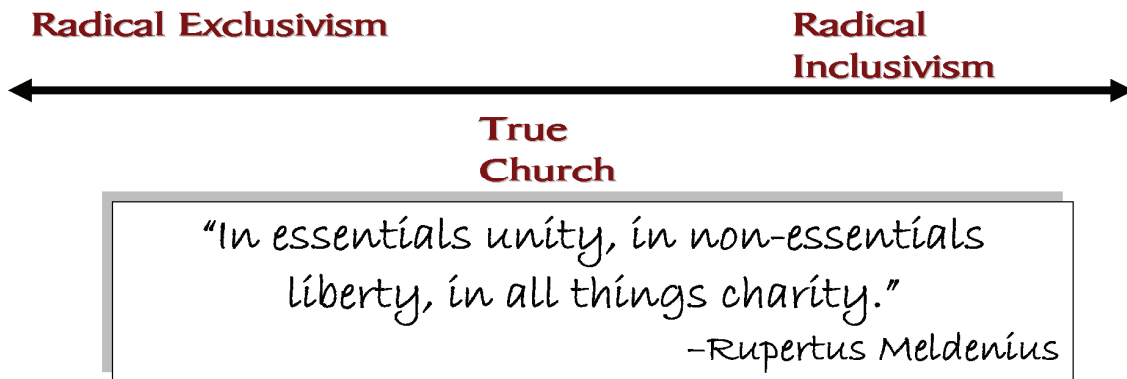
1. Radical Exclusivism:

Radical Exclusive churches believe that salvation and/or sanctification is found only when one adheres to the particular beliefs and practices of their church. Sometimes membership is required.

2. Radical Inclusivism:

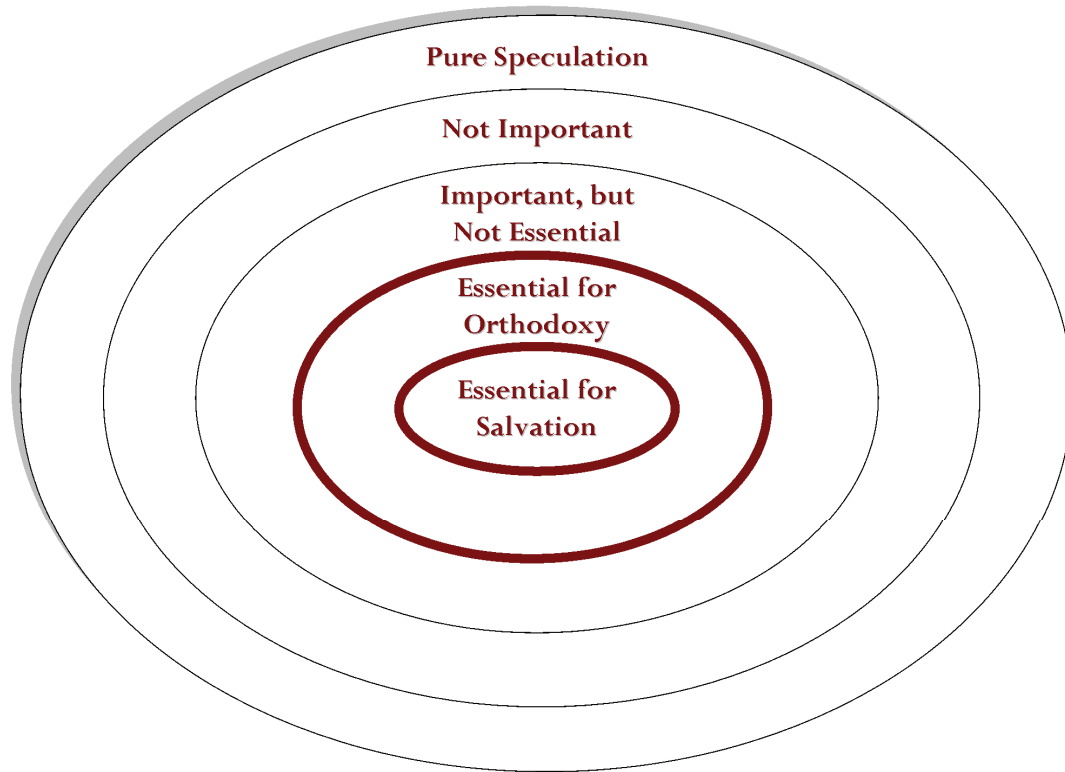
Radical Inclusive churches do not have any dogmatic beliefs about any essential doctrine at all, but are ultimately open to all beliefs, creeds, and lifestyles, even though the church itself may find its values through orthodox Christian beliefs.

Radical Exclusivism	Radical Inclusivism
Cultic	Pluralistic
Legalistic	Antinomian
Create radical fear	Remove all fear
Total intolerance	Unbridled compromise
Objective	Subjective
Modernism	Postmodernism
Radically polemic	Radically irenic



3. Heterodoxism:

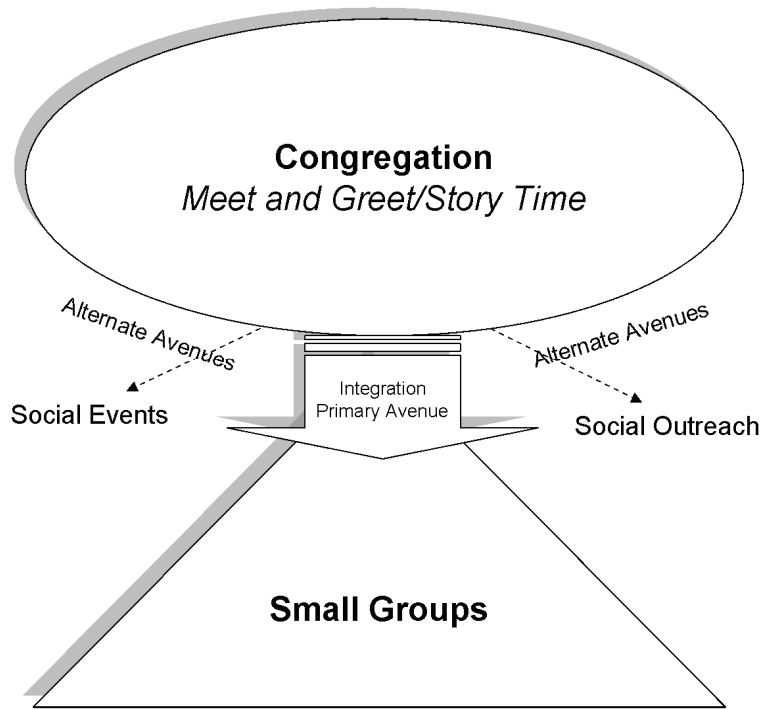
Heterodoxism is found in churches that deny essential Christian doctrine. Most common among these churches is the denial of the sinfulness of man, salvation by faith alone, the inspiration of Scripture, the doctrine of the Trinity, the deity of Christ, the exclusivity of Christ, and the need to live a holy life.



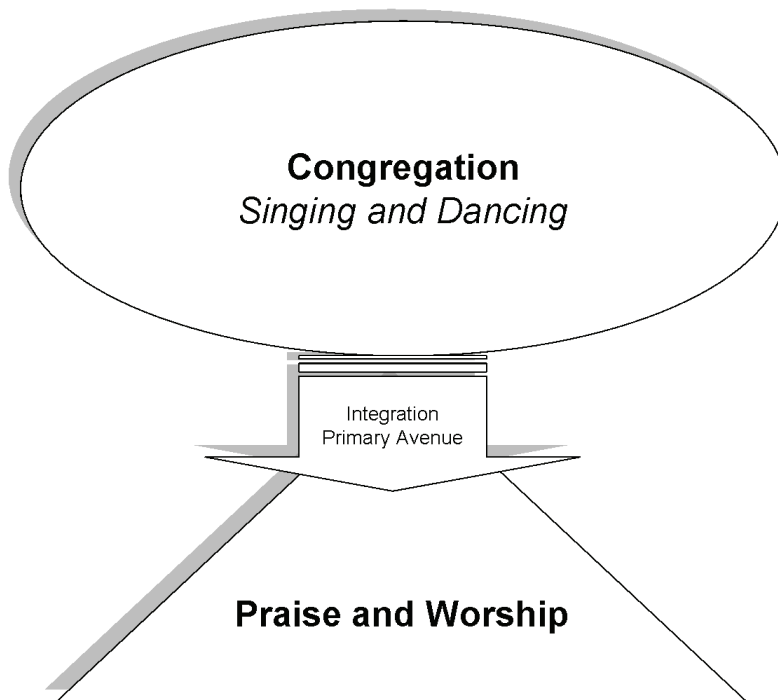
4. Radical Imbalance:

Radical Imbalance is found in churches that emphasize one ministry to the neglect of the others. When this is done, the local gathering is no longer a legitimate local church, but a misleading ministry. At best, these types of churches are parachurch ministries.

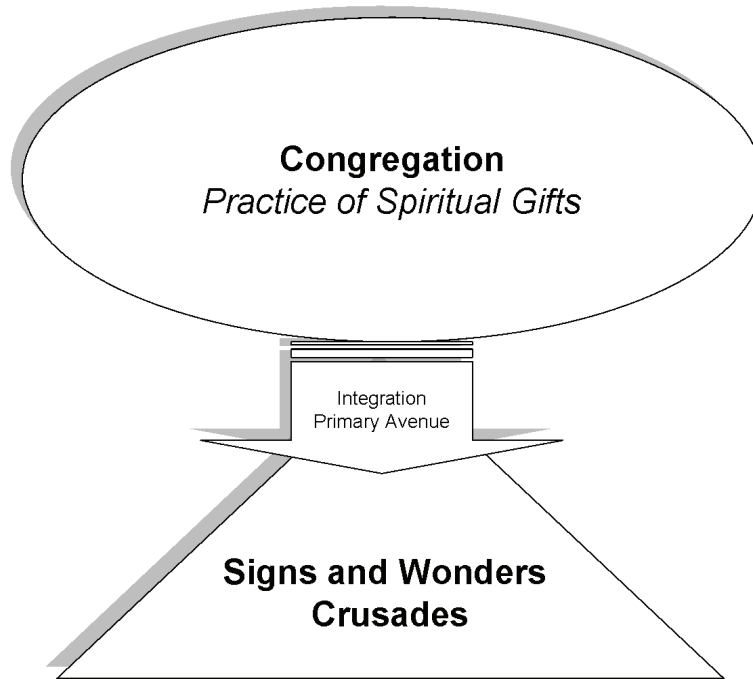
THE COUNTRY CLUB CHRISTIAN CHURCH



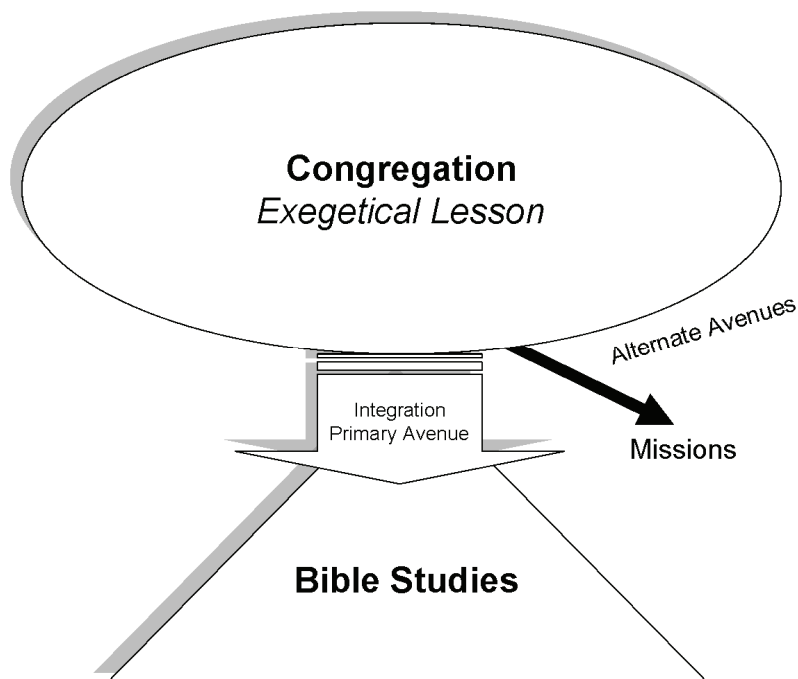
THE SOLELY PRAISE CHURCH OF GOD



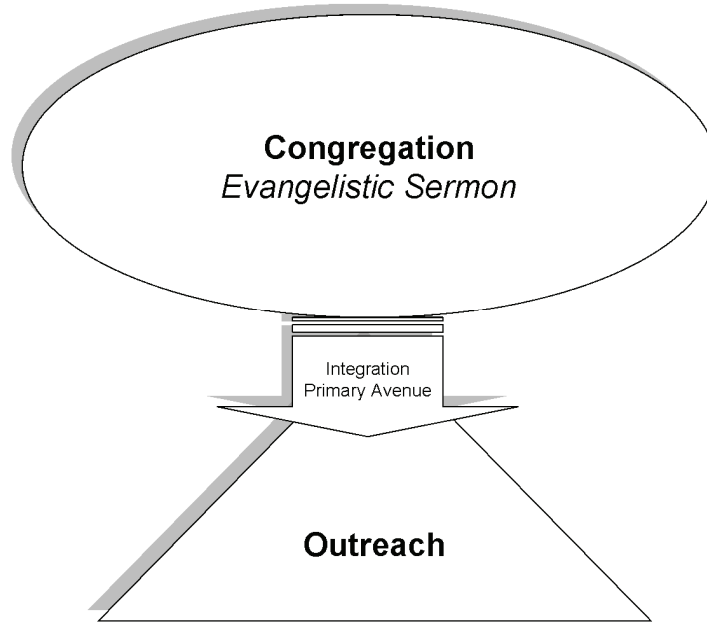
THE SIGNS AND WONDERS HOLY ASSEMBLY



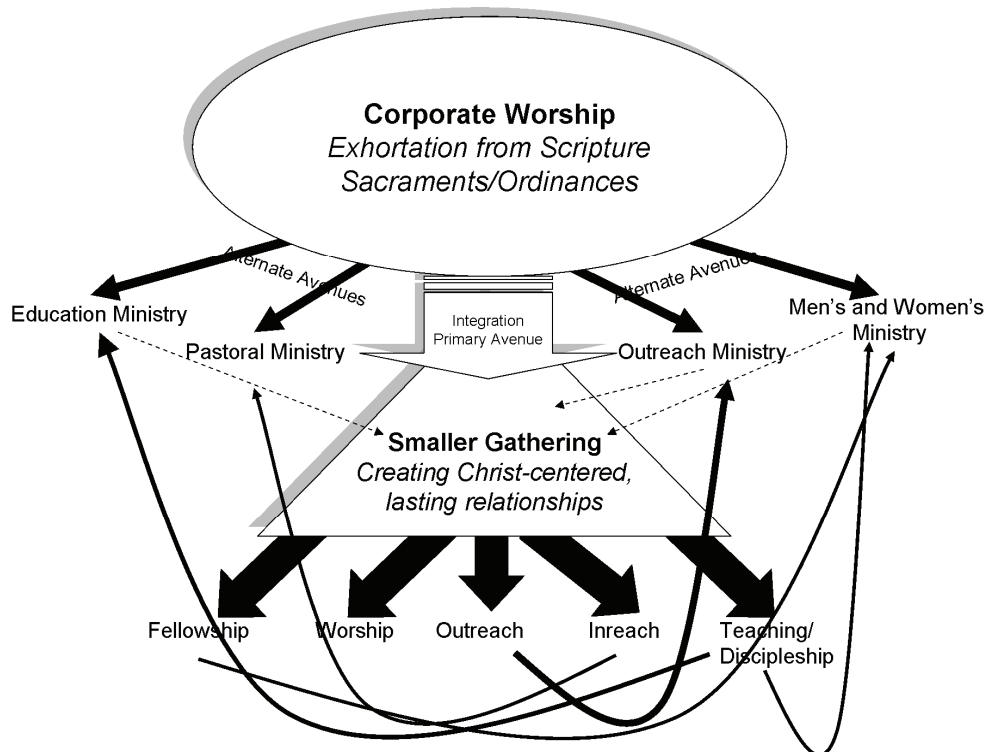
THE Κοινωνια Παπα Λογος BIBLE CHURCH



THE CHURCH OF THE PERPETUAL ALTER CALL



BALANCED CHURCH (EXAMPLE)



Key ingredients:

1. Preaching of the Scriptures (Apostolicity).
2. Outreach to the lost (Catholicity).
3. True community worship (Apostolicity).
4. Graceful acceptance (Catholicity).
5. Accountability (Holy).
6. Care and concern for all people (Catholicity).
7. Recognize and utilize people's gifts (Catholicity).
8. Balance in ministries.

How should the Church organize itself?

Three views:

1. **Episcopal**
2. **Congregational**
3. **Presbyterian**

Episcopal:

The belief that the ruling authority of the Church is administered through bishops who have universal, national, or region jurisdiction for their authority. Usually there are three offices in an Episcopalian government: 1) bishops, 2) priests, 3) deacons. Primary emphasis is placed on the office of bishop.

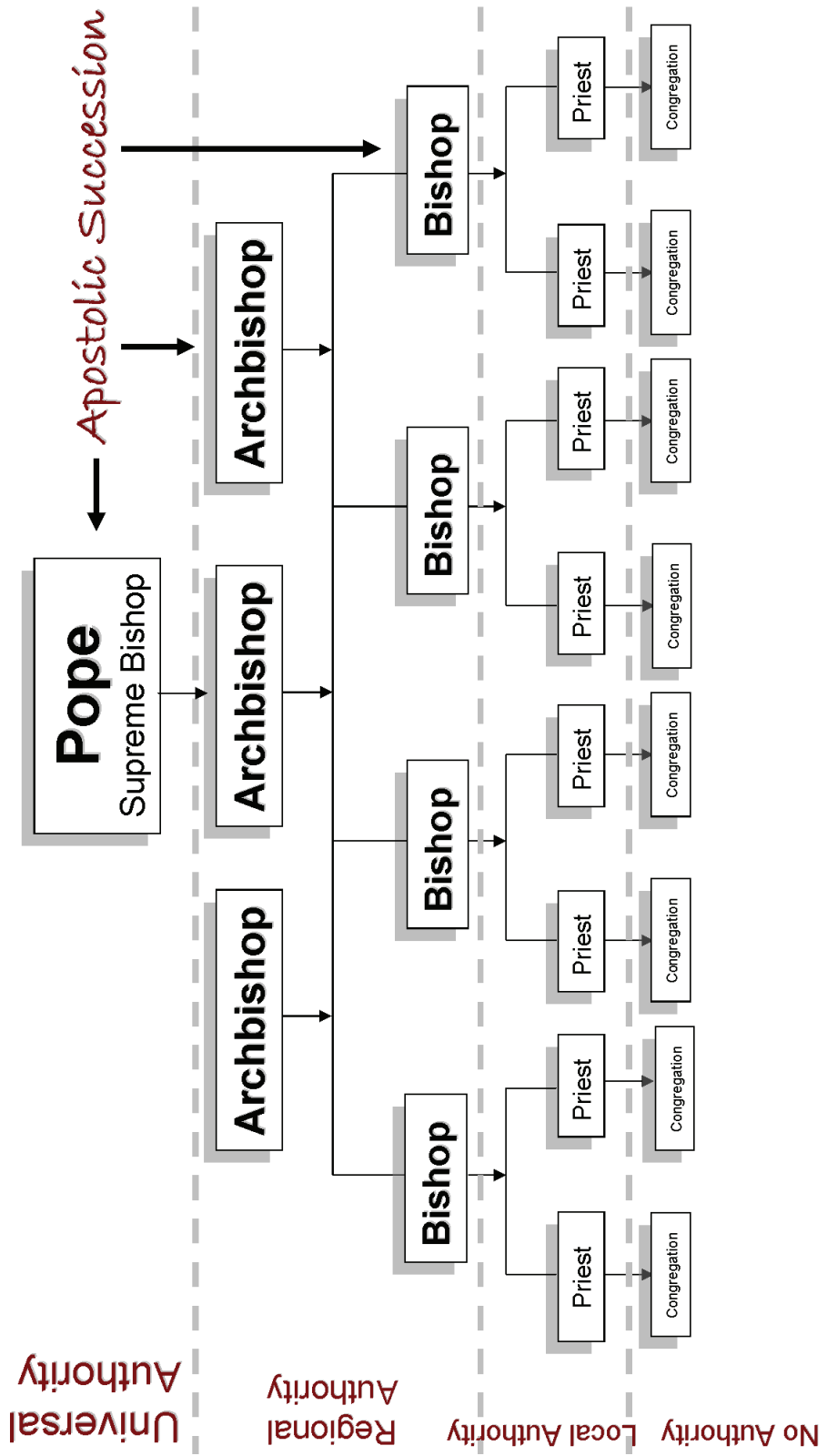
Adherents:

Roman Catholic, Eastern Orthodox, Episcopalian/Anglican, Lutheran, Methodists

Roman Catholicism

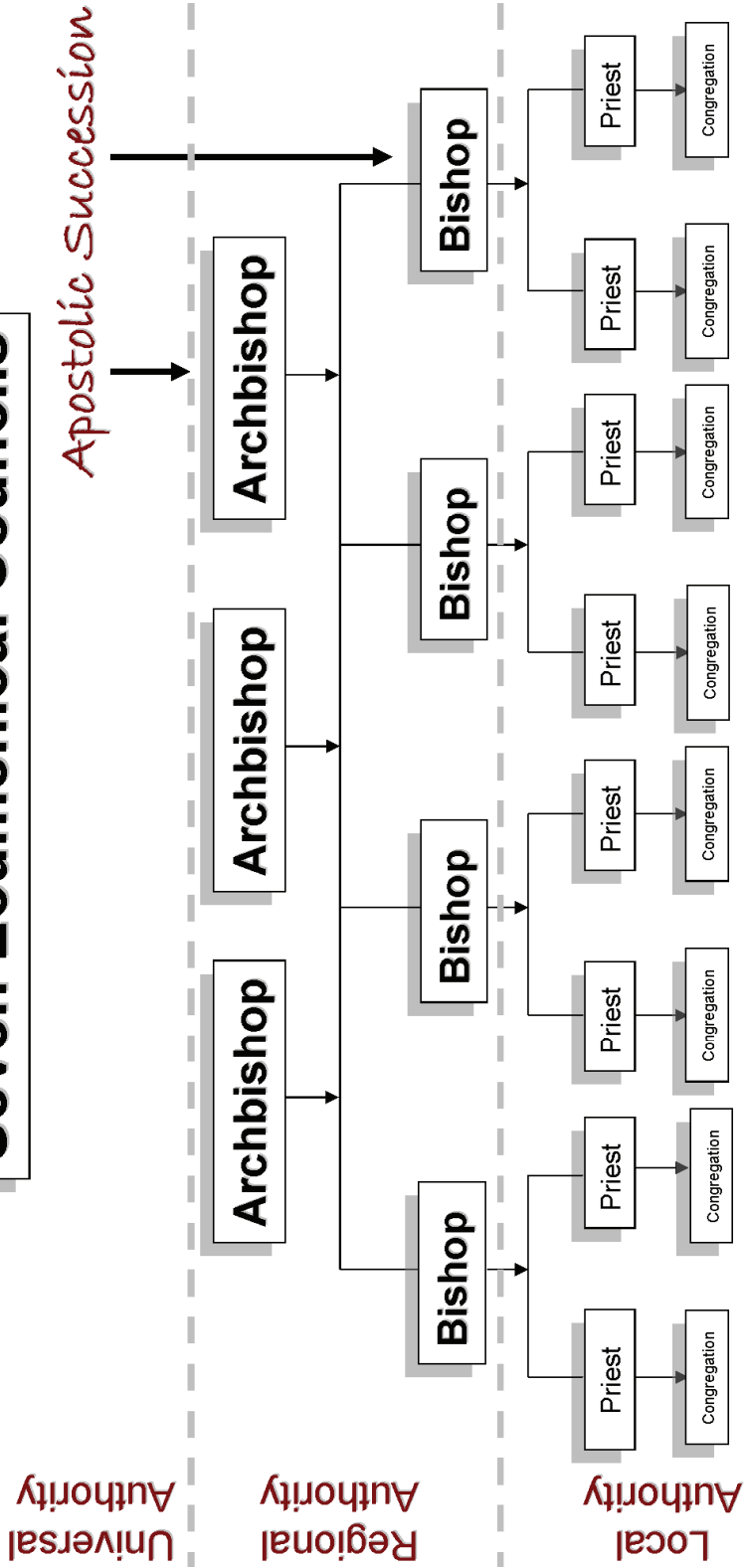
Three offices:

- Bishop = ἐπίσκοπος (*episcopos*)
- Priest = πρεσβύτερος (*presbuteros*)
- Deacon = διάκονος (*diakonos*)



Eastern Orthodoxy

Seven Ecumenical Councils

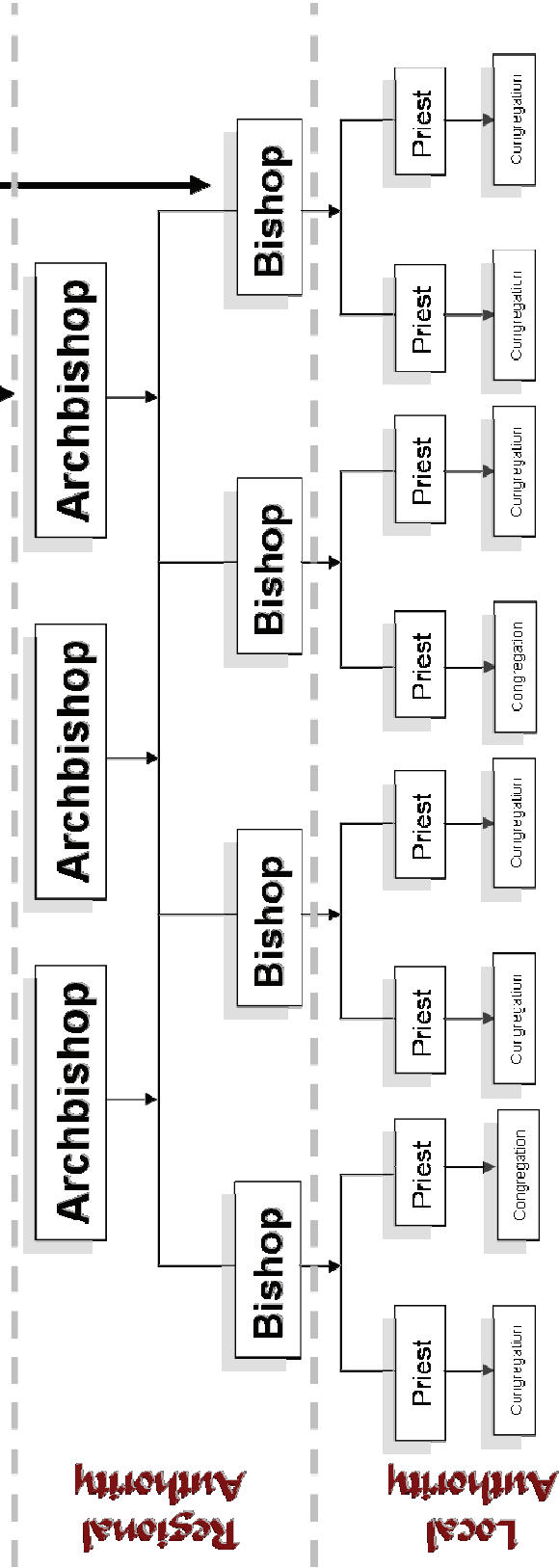


Anglican/Episcopalian

Three offices:

- Bishop ἐπίσκοπος (*episcopos*)
- Priest πρεσβύτερος (*presbuteros*)
- Deacon διάκονος (*diakonos*)

Apostolic Succession



Arguments for Episcopal government:

1. Historical: This is the way that that majority of the Church has operated from the first century.
2. Biblical (1): Christ immediately delegated His governing authority through the apostles, and the apostles exercised this authority over all the churches.

Matt. 28:18–20

“Then Jesus came up and said to them, ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to obey everything I have commanded you. And remember, I am with you always, to the end of the age.’”

3. Biblical (2): James held this position of authority in the church of Jerusalem, illustrating the importance of having a single bishop of a region (Acts 21:17–18; Gal. 1:19; 2:9).
4. Biblical (3): The apostles demonstrated their authority by appointed elders and deacons to carry on their ministry and authority (1 Tim. 14:14; Tit. 1:5; Acts 6:6; see also, 1 Tim. 5:22; Acts 8:17).
5. Practical: If you don’t have governing authorities . . .
 - Heresy will be commonplace.
 - The Church cannot be unified.
 - The practice of Church discipline will be irrelevant.
 - There is no basis for membership.

Augments against Episcopal government:

1. The Bible makes no distinction between a bishop and an elder. They are used synonymously in Scripture (compare Tit. 1:5, and 7).
2. The priesthood has been fulfilled in Christ (Heb. 7–9). It is unnecessary and misleading to call ministers priests.
3. The doctrine of apostolic succession has weak New Testament support at best.
4. While it seeks to protect doctrine through ecclesiastical authority, it has often enforced heresy.

Presbyterian:

Belief that the ruling authority is through elders (*presbuteros*) who are elected by the local congregations. The primary authority does not rest in an individual elder, but a group of elected elders who meet regularly in local and general assemblies.

Adherents:

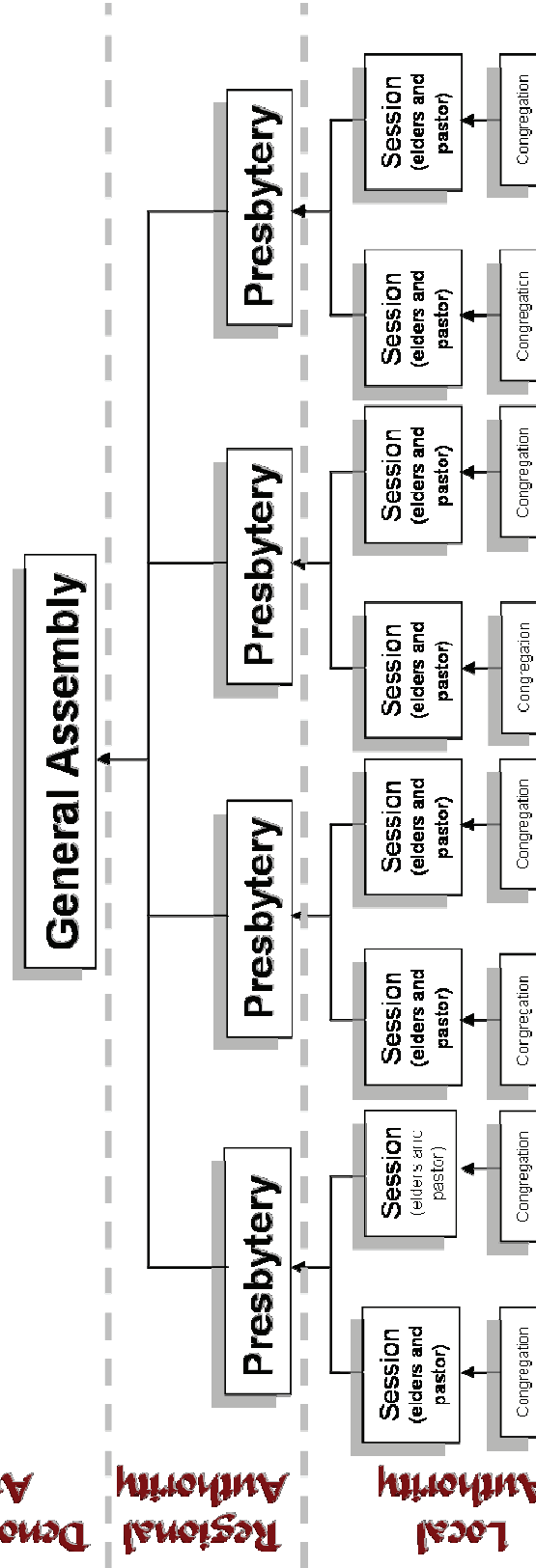
Presbyterian, Reformed

Presbyterian

Four offices:

- Pastor
- Elder ἐπίσκοπος (*episcopos*) πρεσβύτερος (*presbuteros*)
- Teacher
- Deacon

Regional Denominational Authority
 Regional Authority
 Local Authority



Arguments for Presbyterian Government:

1. a. Biblical: It is clear that in the New Testament Church there was a plurality of elders appointed in each city (Acts 11:29–30).

Acts 14:23

“When they had appointed elders for them in the various churches, with prayer and fasting they entrusted them to the protection of the Lord in whom they had believed.”

- b. Biblical: The term elder (*presbuteros*) usually occurs in the plural, suggesting a collective rather than individual authority.

- c. Biblical: In the New Testament, the people chose their leaders (elders included).

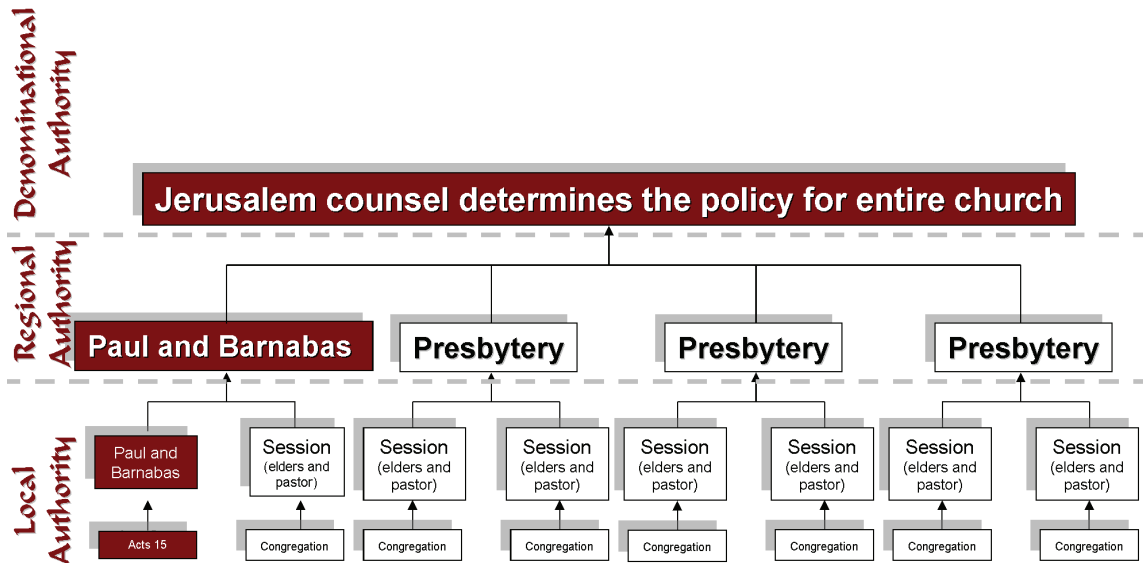
Acts 6:1–5

“Now in those days, when the disciples were growing in number, a complaint arose on the part of the Greek-speaking Jews against the native Hebraic Jews, because their widows were being overlooked in the daily distribution of food. So the twelve called the whole group of the disciples together and said, ‘It is not right for us to neglect the word of God to wait on tables. But carefully select from among you, brothers, seven men who are well-attested, full of the Spirit and of wisdom, whom we may put in charge of this necessary task. But we will devote ourselves to prayer and to the ministry of the word.’ The proposal pleased the entire group, so they chose Stephen, a man full of faith and of the Holy Spirit, with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a Gentile convert to Judaism from Antioch.”

Acts 15:2

“When Paul and Barnabas had a major argument and debate with them [false teacher], the church appointed Paul and Barnabas and some others from among them to go up to meet with the apostles and elders in Jerusalem about this point of disagreement.”

Acts 15 Model



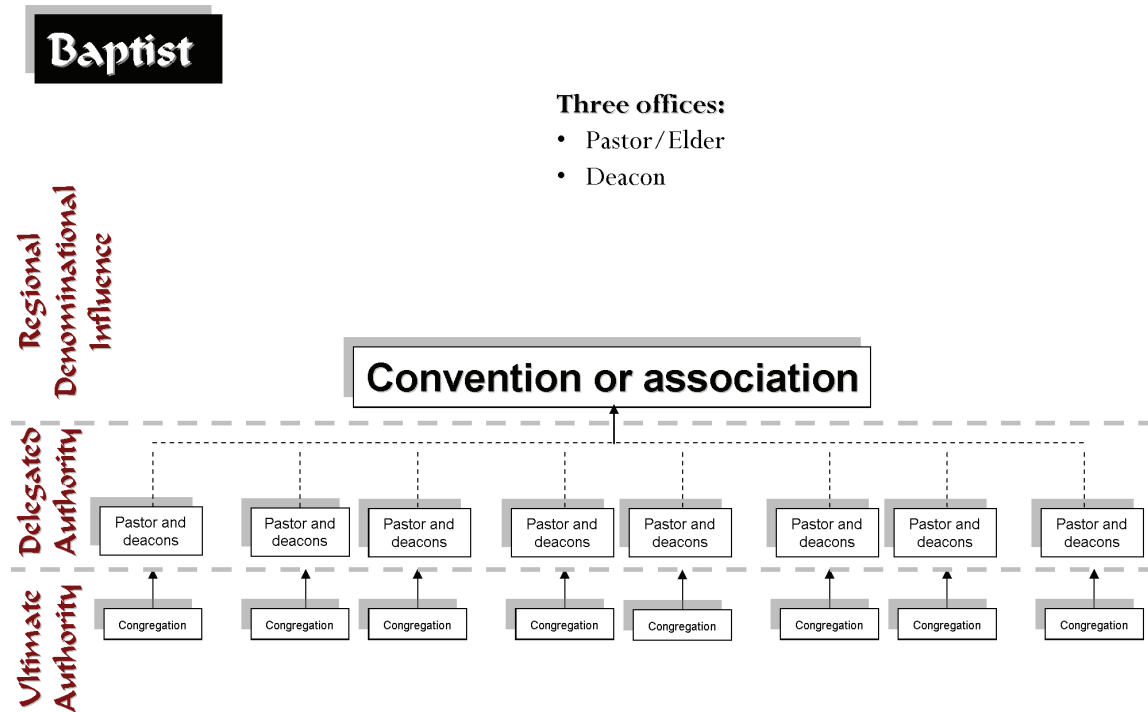
2. a. Practical: This system keeps the Church unified at the same time as providing checks and balances.
- b. Practical: This system better serves to keep the doctrine of the Church pure.

Arguments against Presbyterian government:

1. The New Testament does not ever demonstrate elders holding authority over other churches. In Acts 15, James *the apostle* is the authority.
2. Many Presbyterian churches have been corrupted by false doctrine and then forced their local congregations to submit.
3. Actual involvement in church matters is far removed from local congregations.

Congregational: The belief that the ultimate and ruling authority for the Church comes from the congregation. The pastor and deacons are elected to their office, but the congregation retains control of all major church matters.

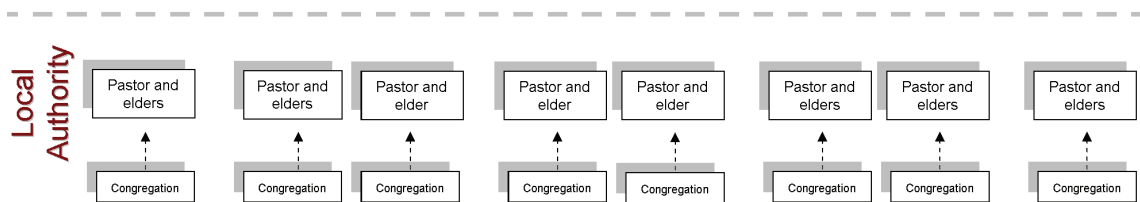
Adherents: Congregationalists, Baptists, Lutherans



Many Independent Nondenominational

Three offices:

- Pastor/Elder
- Elder
- Deacon



Arguments for Congregational government:

- a. Biblical: Christ is the only authority in the Church.

Col. 1:18

“He is the head of the body, the church, as well as the beginning, the firstborn from among the dead, so that he himself may become first in all things.”

- b. Biblical: All people are priests in Christ. Therefore, there is no authority above the individual Christians.

1 Pet. 2:9

“But you are a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may proclaim the virtues of the one who called you out of darkness into his marvelous light.”

- c. Biblical: The New Testament always gives ultimate authority to the local congregation.

Matt. 18:15–17

“If your brother sins, go and show him his fault when the two of you are alone. If he listens to you, you have regained your brother. But if he does not listen, take one or two others with you, so that at the testimony of two or three witnesses every matter may be established. If he refuses to listen to them, tell it to the church. If he refuses to listen to the church, treat him like a Gentile or a tax collector.”

Acts 6:1–3

“Now in those days, when the disciples were growing in number, a complaint arose on the part of the Greek-speaking Jews against the native Hebraic Jews, because their widows were being overlooked in the daily distribution of food. So the twelve called the whole group of the disciples together and said, ‘It is not right for us to neglect the word of God to wait on tables. But carefully select from among you, brothers, seven men who are well-attested, full of the Spirit and of wisdom, whom we may put in charge of this necessary task.’”

Acts 1:15–25

“In those days Peter stood up among the believers (a gathering of about one hundred and twenty people) and said, ‘Brothers, the scripture had to be fulfilled that the Holy Spirit foretold through David concerning Judas—who became the guide for those who arrested Jesus—for he was counted as one of us and received a share in this ministry. . . . Thus one of the men who have accompanied us during all the time the Lord Jesus associated with us, beginning from his baptism by John until the day he was taken up from us—one of these must become a witness of his resurrection together with us.’ So they proposed two candidates: Joseph called Barsabbas (also called Justus) and Matthias. Then they prayed, “Lord, you know the hearts of all. Show us which one of these two you have chosen.”

2. a. Practical: Corruption always sets in when individuals are given power. This provides the ideal system of checks and balances.

- b. Practical: Gives believers a greater sense of involvement in the body of Christ.

Arguments against congregational government:

1. Not all people are equally qualified to lead. This is why the New Testament recognizes a gift called “leadership.”
2. The New Testament does demonstrate authoritative structure in the Church (Heb. 13:17).
3. If you give all people the same authority, the results will be that of indecisiveness, division, and, in many cases, incompetence.
4. It is often too isolationistic, carrying the taint of modernistic individualism. In other words, there is no necessary recognition of the unity of the larger body of Christ.

GROUP DISCUSSION QUESTIONS:

1. Radical Exclusive churches believe that salvation and/or sanctification is found only when one adheres to the particular beliefs and practices of their church.

Have you ever been in contact with this type of church?

Why do you think that they would be labeled a false church?

2. Radical Inclusive churches do not have any dogmatic beliefs about any essential doctrine at all, but are ultimately open to all beliefs, creeds, and lifestyles, even though the church itself may find its values through orthodox Christian beliefs.

Have you ever been in contact with this type of church?

Why do you think that they would be labeled a false church?

3. Heterodoxism is found in churches that deny essential Christian doctrine. Most common among these churches is the denial of the sinfulness of man, salvation by faith alone, the inspiration of Scripture, the doctrine of the Trinity, the deity of Christ, the exclusivity of Christ, and the need to live a holy life.

Have you ever been in contact with this type of church?

Why do you think that they would be labeled a false church?

-
4. Radical Imbalance is found in churches that emphasis one ministry to the neglect of the others. When this is done, the local gathering is no longer a legitimate local church, but a misleading ministry. At best, these types of churches are parachurch ministries.

Review the charts of imbalance. Have you ever been in contact with this type of church?

Why do you think that they would be labeled a false church?

5. Explain the advantages and disadvantages of having an authoritative governmental head beyond the local authority in the local church.
6. What are the advantages and disadvantages of having the church governmental authority reside in local congregations?

ESCHATOLOGY: VIEWS OF THE MILLENNIUM

The Consummation of all Things

What is Eschatology?

Eschatology is the study of the last things:

- Death
- Intermediate state
- Resurrection
- Rewards
- Punishment of the damned
- Coming Kingdom (Millennium)
- New Heaven and New Earth

Verses in Scripture

31,124

Verses in Scripture that contain prophecy

8,352

Percentage of Scripture that contains prophecy

27%

Approaches to eschatology:

- Eschatomania
- Eschatophobia

Eschatomania: A radical preoccupation with studying the end times by making adherence to detailed theological schemes and chart maps the litmus test for orthodoxy. Eschatomaniacs are often sensationalistic and unbalanced.

Eschatophobia: A radical fear of the study of end times by people who believe that making any positive or detailed observations concerning the end times is radical, sensational, and unnecessarily divisive.

Balance



Eschatomania

- Teach eschatology every week
- Charts, *Left Behind*, *Late Great Planet Earth*
- Polemically divisive

Eschatophobia

- Skip book of Revelation
- Reduce eschatology to the basic adherence to the second coming

Models of eschatology:

Historicist View: Most of the eschatological events of Scripture (e.g., millennium, tribulation, and antichrist) have been fulfilled or are being fulfilled in history. The primary future hope that is yet to be fulfilled is the second coming of Christ.

Preterist View: Lit. “Past.”

- *Partial Preterism:* The events of the tribulation (Matt. 24; Rev. 1–20) all occurred in 70 A.D. when Christ came in judgment upon Jerusalem.
- *Full Preterism:* All of the eschatological events of Scripture, including the second coming, have been fulfilled in the past.

Futurist View: Most of the major eschatological events of Scripture (e.g., millennium, tribulation, and antichrist), while foreshadowed by events in the past, are yet to be fulfilled in the future.

Idealistic View: The major eschatological events of Scripture (e.g., millennium, tribulation, and antichrist) are symbolic principles of the timeless struggle that the world will go through until Christ returns. The primary future hope is that of the second coming of Christ. This will be fulfilled literally.

What are the different views of the Millennium?

"Perhaps no doctrine has more divided modern evangelical Protestantism than that of the millennium."

—Donald Bloesch

The Last Things (Downers Grove, IL: IVP, 2004), 87

Rev. 20:1–9

Three views of the millennium:

1. Premillennialism
2. Postmillennialism
3. Amillennialism

Premillennialism:

The belief that in the future Christ will come and set up His kingdom on earth and reign for one thousand years (also called Chiliasm, Gk. “thousand”).

Church and Israel:

Distinct

Tribulation:

Future apocalyptic judgment of God.

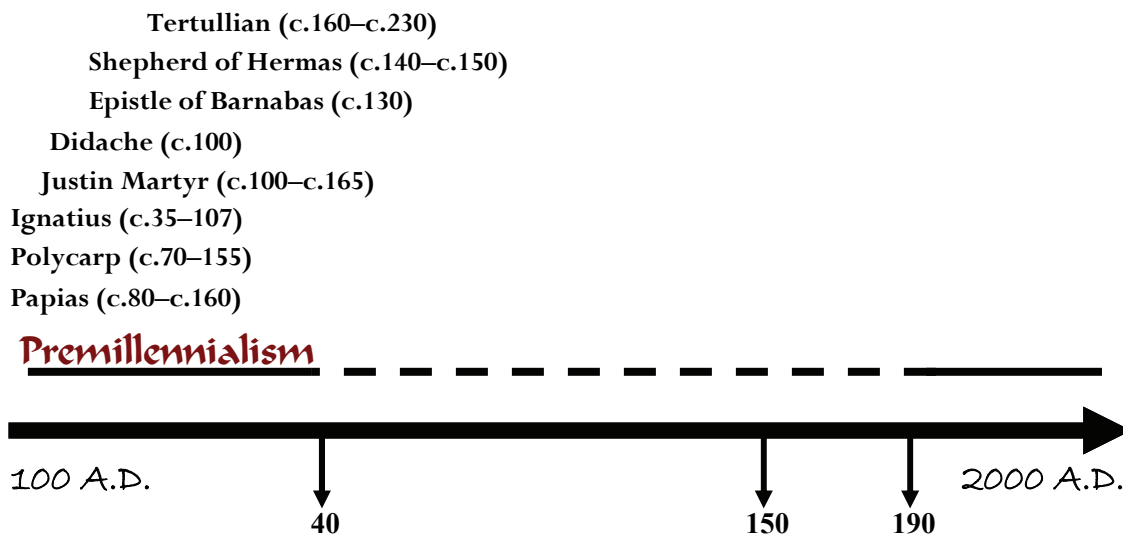
Next prophetic event:

Rapture (pre-tribulation. Dispensational Premillennialists); Great Tribulation (mid-tribulation. Dispensational Premillennialists); second coming of Christ to set up the millennial kingdom (post-tribulation. Historic Premillennialists).

Adherents:

Historic Premillennialists: Early Church fathers, Covenant Premillennialists, Millard Erickson, George Ladd

Dispensational Premillennialists: Nelson Darby, C.I. Scofield, Dallas Seminary, Gleason Archer

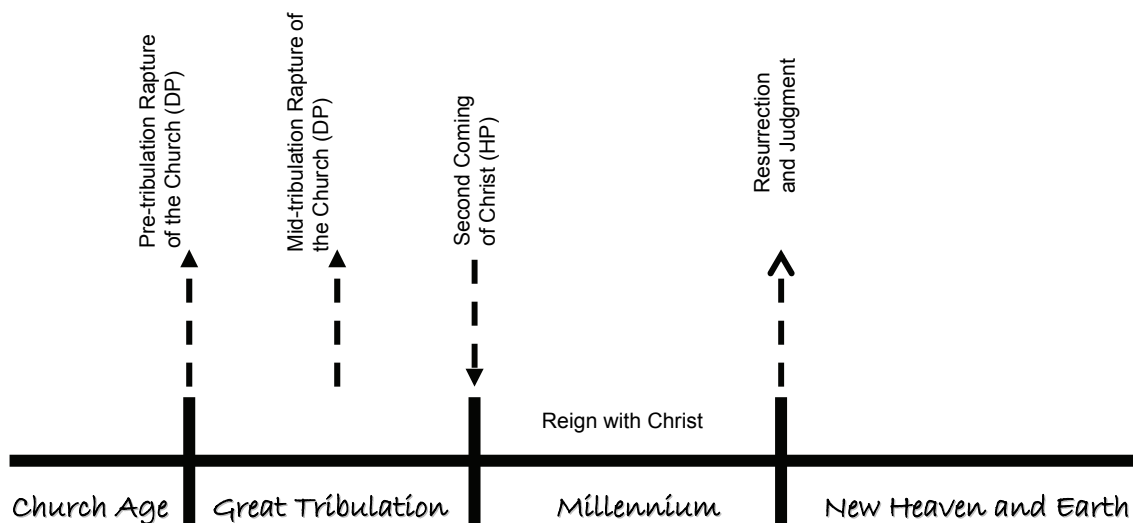


“There is a certain man named John, one of the apostles of Christ, who prophesied, by a revelation that was made to him, that those who believed in our Christ would dwell a thousand years in Jerusalem; and that thereafter the general, and in short, the eternal resurrection and judgment of all men would likewise take place.”

-Justin Martyr
Dialogue to Trypho, 81

“We confess that a kingdom has been promised to us on earth, but before heaven and in another state of existence. It will be after the resurrection for a thousand years in the divinely built city of Jerusalem, let down from heaven.”

-Tertullian
Against Marcion, 3.24.3



Amillennialism:

The belief that there is no literal millennium, but that the millennium is symbolic of a present reality realized through Christ’s reign in Heaven and within the hearts of believers.

Church and Israel:

Church has replaced Israel

Great Tribulation:

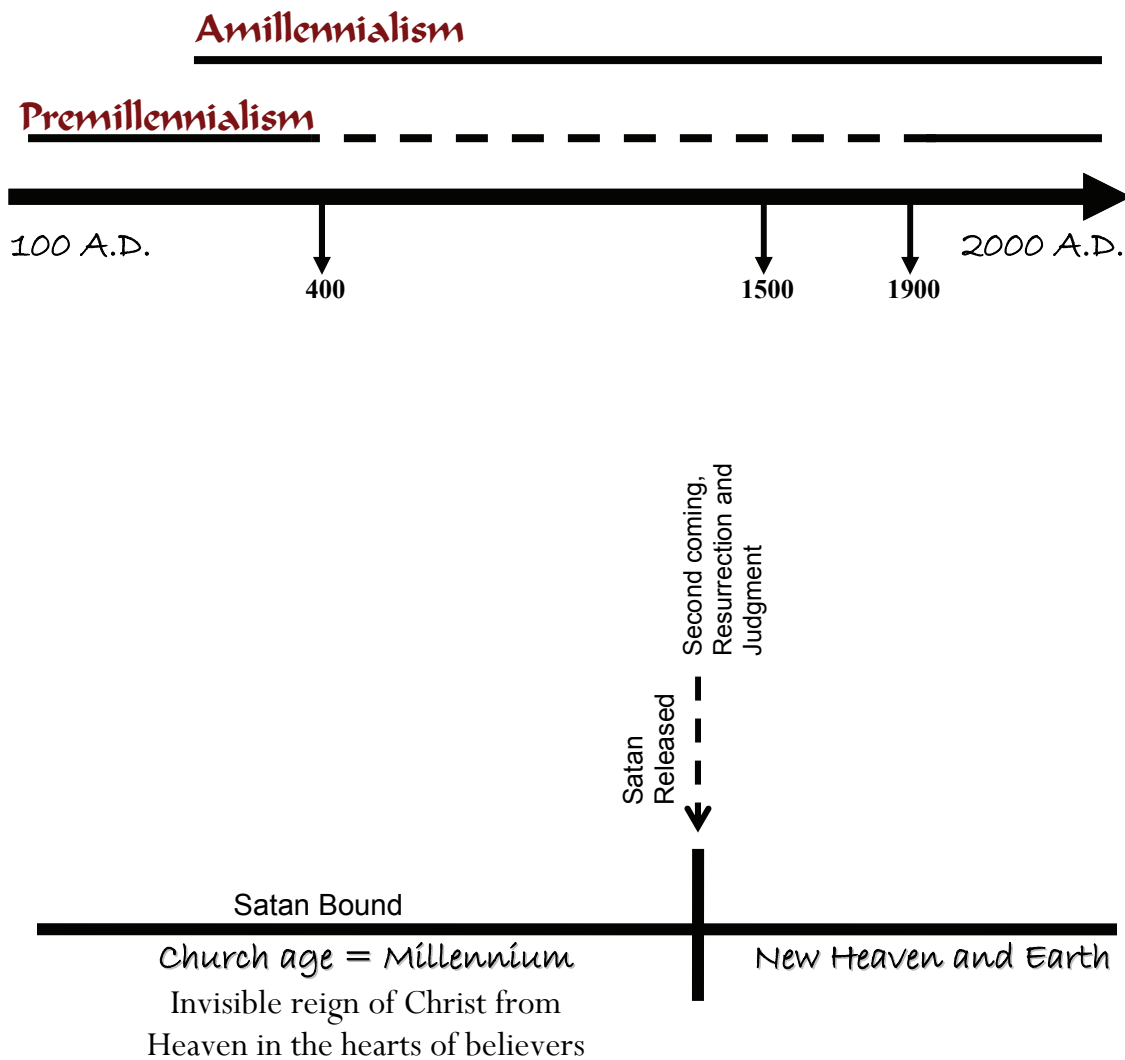
Past and present struggle with the forces of evil.

Next prophetic event:

Second coming of Christ and the New Heaven and New Earth.

Adherents:

Origen, Augustine, Roman Catholic Church, Reformers, L. Berkhof



“Premillennialists are waiting for the millennium, postmillennialists are working for it, but we are enjoying it.”
 -unknown

Postmillennialism:

The belief that the Church ushers in the millennium through the triumph of the Gospel.

Church and Israel:

Church has replaced Israel

Great Tribulation:

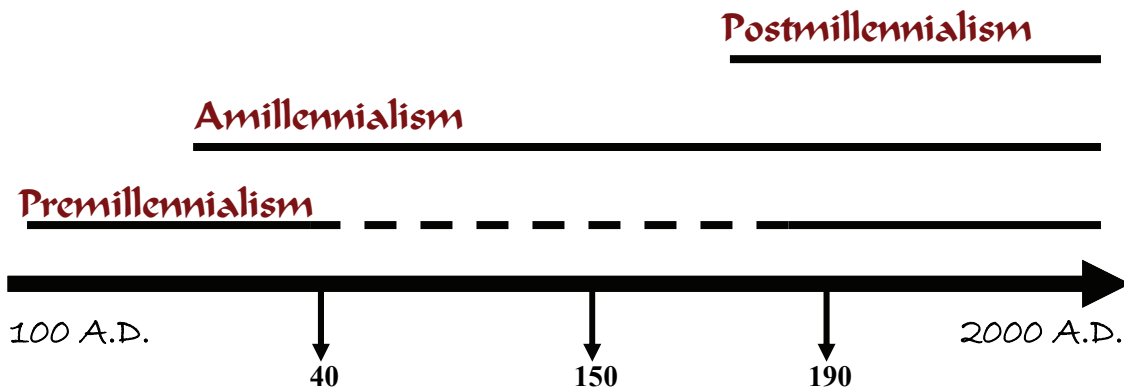
Past (Preterist) and/or present struggle with the forces of evil.

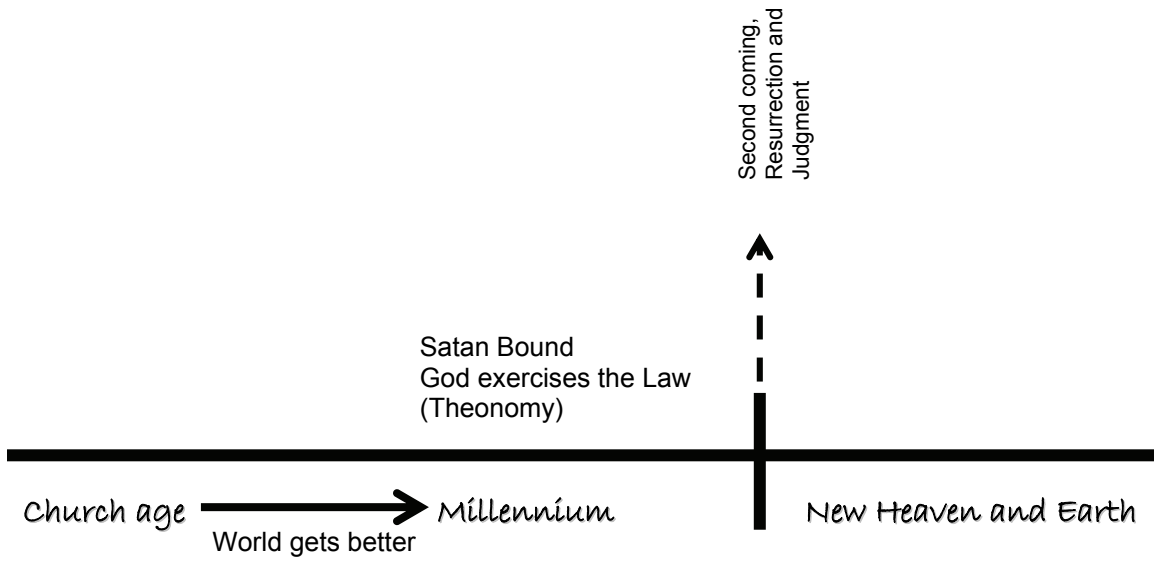
Next prophetic event:

Second coming of Christ and the New Heaven and New Earth.

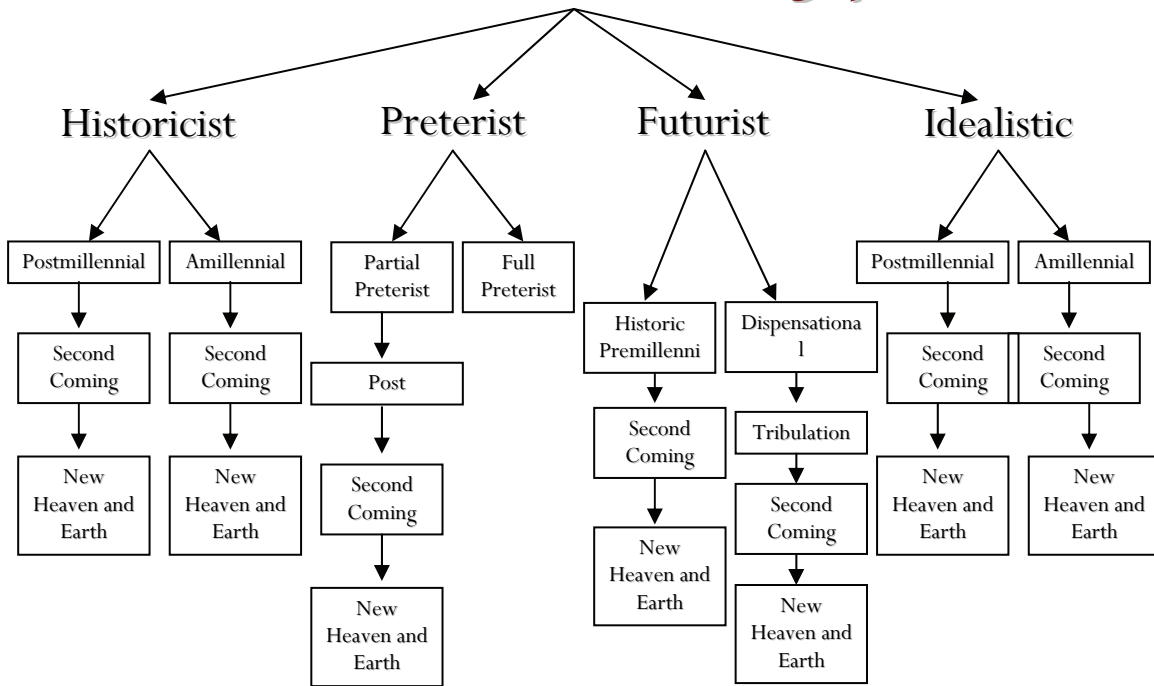
Adherents:

George Whitfield, Charles Hodge, Jonathan Edwards, B. B. Warfield





Models of Eschatology



Arguments for Postmillennialism:

1. The Great Commission demands fulfillment during the present age, since Christ is the one who is the power behind it (also see 1 Cor. 15:25).
2. Certain parables clearly state that the kingdom of heaven will continue to grow and eventually transform the entire world.

Matt. 13:31–33

“He gave them another parable: ‘The kingdom of heaven is like a mustard seed that a man took and sowed in his field. It is the smallest of all the seeds, but when it has grown it is the greatest garden plant and becomes a tree, so that the wild birds come and nest in its branches.’ He told them another parable: ‘The kingdom of heaven is like yeast that a woman took and mixed with three measures of flour until all the dough had risen.’”

3. The Church does in fact continue to grow and has more than 2 billion adherents.
4. All other eschatological views are too pessimistic. Only Postmillennialism provides for the true triumph of Christ through the Church.

Matt. 16:18

“And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overpower it.”

Weaknesses of Postmillennialism:

1. The New Testament does not suggest that things will get better before Christ comes, but much worse (Matt. 24; 1 Tim. 4:1–3; 2 Tim. 3:1–5; 2 Pet 3:3–4).
2. Postmillennialism arose during a time of great hope and enlightenment, but that hope has turned to despair in the twentieth century. Man is not

improving as we thought, and the Church is not triumphing over the world.

3. There is limited amount of scriptural support for this position.

Arguments for Amillennialism:

1. The New Testament convincingly suggests that the kingdom of God was introduced with the coming of Christ.

Matt. 12:28

“But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you.”

Mk. 1:14–15

“Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.’”

Mk. 9:1

“And Jesus was saying to them, ‘Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power.’”

Mk. 12:34

“When Jesus saw that he had answered intelligently, He said to him, ‘You are not far from the kingdom of God.’”

Lk. 17:20–21

“Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, ‘The kingdom of God is not coming with signs to be observed; nor will they say, ‘Look, here it is!’ or, ‘There it is!’ For behold, the kingdom of God is in your midst.’”

2. Christ said that all authority had been given to Him; therefore, He is now reigning from heaven and in the hearts of believers.

Matt. 28:18–20

“Then Jesus came up and said to them, ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to obey everything I have commanded you. And remember, I am with you always, to the end of the age.’”

3. The kingdom of God is *ultimately* found, not in a thousand-year millennium, but in the new heaven and new earth. Therefore, there is no need for a millennium, even if you believe that there are promises to ethnic Israel yet to be fulfilled. They can all be fulfilled on the new earth.
4. Other Scriptures make it clear that there is no interval between the coming of the Lord and Judgment.

2 Pet. 3:9–10

“The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.”

2 Thess. 1:5–10

“This is evidence of God’s righteous judgment, to make you worthy of the kingdom of God, for which in fact you are suffering. For it is right for God to repay with affliction those who afflict you, and to you who are being afflicted to give rest together with us when the Lord Jesus is revealed from heaven with his mighty angels. With flaming fire he will mete out punishment on those who do not know God and do not obey the gospel of our Lord Jesus. They will undergo the penalty of eternal destruction, away from the presence of the Lord and from the glory of his strength, when he comes to be glorified among his saints and admired on that day among all who have believed—and you did in fact believe our testimony.”

5. There is no mention of a millennium outside the book of the highly symbolic book of Revelation. The Greek word for “thousand” is symbolic of an extremely long period of time.

“Many Jewish texts include an intermediate period between the present and future ages; in some, it is an age of messianic peace, but in others it is the final tribulation, which came to be called the ‘messianic travail.’ . . . A few early Jewish traditions divided history into seven one-thousand-year periods, of which the final period would be an age of peace. (Plato’s figure of one thousand years between death and reincarnation as the intermediate state of the Greek afterlife might have influenced this Jewish figure . . . [T]he apocalyptic penchant for dividing history into ages, plus the natural appeal of a round number like one thousand [cf. one hundred in Is 65:20], and especially the Jewish application of Ps 90:4 to the seven days of Gen 1, are sufficient to explain the length of the period on purely Jewish terms.”

–Craig Keener

The IVP Bible background commentary : New Testament (Downers Grove, IL: InterVarsity Press, 1993), Logos Electronic Version Rev. 20:1-3

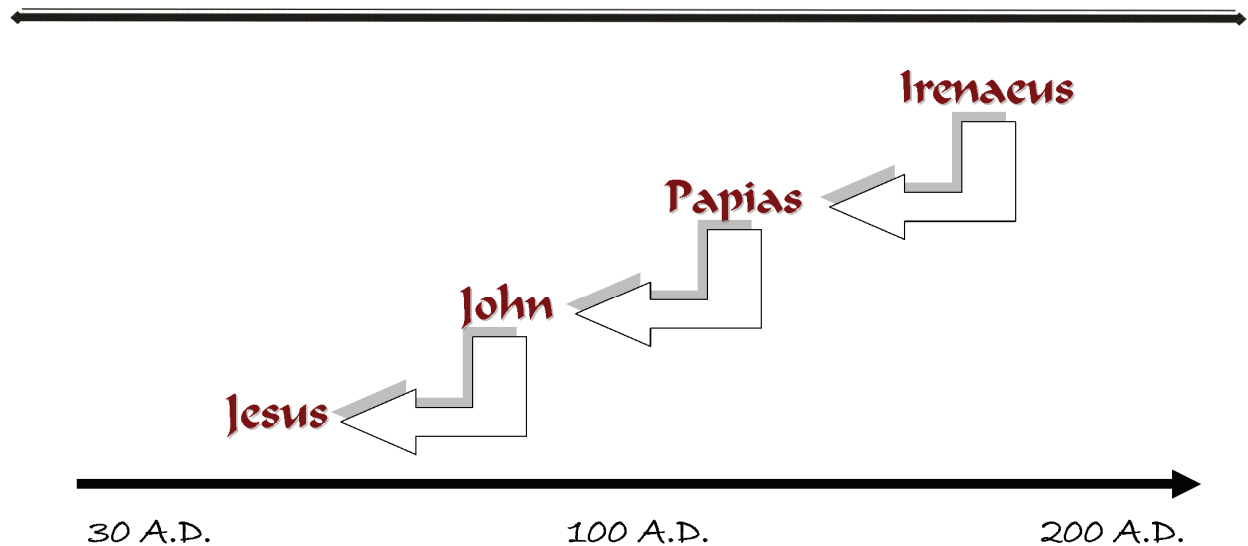
6. Binding of Satan in Rev. 20 refers to Christ’s binding of the “strong man” in Matt. 12:29. Otherwise, what warrant is there for separating the two bindings other than a preunderstanding of Premillennialism? (Also see Matt 12:28; Luke 10:18). The surge of the Gospel to all the nations during the Church age evidences a definite hindrance (binding) in the activity of Satan. He is no longer “deceiving the nations” in that the light of the Gospel is going out to all people.
7. Scripture does not teach two resurrections. The resurrection spoken of in Rev. 20:5 refers to the martyrs’ coming into the presence of the Lord in Heaven and reigning with Him there. John 5:28–29 speak of only one resurrection (see also Act 24:15).
8. Amillennialism has been the view of the Church for the majority of Church history.

Weaknesses of Amillennialism:

1. Although it may be feasible to spiritualize the one-thousand-year reign of Christ in Rev. 20, this is much more difficult to do with the two resurrections of the same passage, one occurring before the millennium and one occurring after (Rev. 20: 4–6).
2. It is problematic to say that Satan has been bound and locked and sealed in the abyss for the last two thousand years, not deceiving the nations. Peter says that Satan “prowls about like a roaring lion, seeking someone to devour” (1 Pet. 5:8). This does not fit with any system except that which sees the millennium as yet future.
3. The argument about the two resurrections of Rev. 20 is weak at best.
4. Usually does not have a future for ethnic Israel, but replaces Israel with the Church. This is problematic since Rom. 11 seems to say that ethnic Israel *does* have future.

Arguments for Premillennialism:

1. The most natural reading of Rev. 20 demands that there be a one-thousand-year reign of Christ on the earth. No other scenario can do justice to this passage.
2. It was the view of virtually all the early Church Fathers (pre-250). Irenaeus believed in a future millennium, and he received his views from the writings of Papias, who was an acquaintance of John the apostle.



3. History tells us that the Church's subsequent rejection of Premillennialism was both reactionary and motivated by unchristian worldviews.
- **Montanists:** A heretical group, who believed in the continuation of the God's direct revelation, claiming that Montanus himself was the promised Paraclete, was militantly premillennial, preaching radical withdrawal from the world in preparation for the coming of the New Jerusalem. The early Church rejected the Montanists as heretical. As a consequence, most believers reacted negatively to this movement and wanted to distance themselves from all their teachings.
 - **Origen:** Was a student of platonic philosophy, believing that the physical world was representation of the perfection in Heaven. Christ's reign became a spiritual reign rather than a physical reign.
 - **Conversion of Constantine:** With the Christianization of the Roman Empire, the belief in an apocalyptic end to the world became less plausible, seeing as how the Church was ruling on earth at the present time.
 - **Augustine:** Converted from Premillennialism to Amillennialism when he became disgusted with the Premillennial emphasis on earthly and material indulgence.

"I myself at one time accepted such an opinion. But when these interpreters say that the rising saints are to spend their time in limitless gormandizing with such heaps of food and drink as not only goes beyond all sense of decent restraint but go utterly beyond belief, then such an interpretation becomes wholly unacceptable save to the carnal-minded."

*-Augustine
City of God, 20.7*

4. The millennium is necessary for God to fulfill His promises to Israel (Dispensational Premillennialism).
5. Although while Christ was on the earth, the kingdom of God was present through the advent of the King, Christ makes it clear that He did not set up His Kingdom during this time, but that it was still yet future.

Acts 1:6–7

“So when they had gathered together, they began to ask him, ‘Lord, is this the time when you are restoring the kingdom to Israel?’ He told them, ‘You are not permitted to know the times or periods that the Father has set by his own authority.’”

Matt. 6:9–10

“So pray this way: Our Father in heaven, may your name be honored, may your kingdom come, may your will be done on earth as it is in heaven.”

Weaknesses of Premillennialism:

1. It is problematic to base such an important doctrine on one passage. The one-thousand-year reign of Christ is only mentioned in Rev. 20. If this passage were not in Scripture, we would not know about it.
2. Other Scriptures suggest that there is no interval between the second coming of Christ and the judgment.

Appendix: Premillennialism in the Patristic Period¹

Church Fathers	Dispensational Features		
	Sex-/Septamillennial Tradition Dispensational Distinctions	Premillennialism	Immanency
Clement of Rome (fl. ca. 90–100)		x? ¹	x ²
Ignatius of Antioch (d. ca. 98/117)		x? ^{3†}	x ⁴
Polycarp (70–155/60)		x? ⁵	
Papias (ca. 60–130/155)		x ⁶	
<i>The Didache</i> (before end of 1st cent.)		x? ^{7†}	x ⁸
<i>The Epistle of Barnabas</i> (ca. 70–100 or 117–138)	x ⁹	x ¹⁰	
<i>The Shepherd of Hermas</i> (ca. 96 or ca. 140–150)		x? ¹¹	x ^{12‡}
Justin Martyr (ca. 100–165)	x ¹³	x ¹⁴	
Melito of Sardis (2d. cent.)		x ^{15†} x? ¹⁶	
Theophilus of Antioch (115–181)	x ¹⁷		
Apollinaris of Hierapolis (ca. 175)		x? ¹⁸	
Irenaeus (ca. 120–202)	x ¹⁹	x ²⁰	x ^{22‡}
Hippolytus (d. ca. 236)	x ²³		x ²⁵
Clement of Alexandria (ca. 150–220)	x? ²⁶	x? ²⁷	
Tertullian (150–225)	x? ²⁸	x ²⁹	x ³¹
Julius Africanus (d. ca. 240)	x ³²		
Cyprian (ca. 200–258)	x ³³		x ³⁴ x ³⁵
Nepos (fl. ca. 230–250)			x ³⁶
Coracion (ca. 230–280)			x ^{37*}
Commodian (ca. 200-ca. 275)	x ³⁸		x ^{39†}
Victorinus of Pettau (d. ca. 304)	x ⁴⁰	x ⁴¹	x ⁴²
Methodius (d. 311)	x ⁴³	x ⁴⁴	x ⁴⁵
Lactantius (ca. 240–320)	x ⁴⁶		x ^{47‡}
Hilary (ca. 300–367)	x? ⁴⁸		
Apollinaris of Laodicea (ca. 310-ca. 390)			x ⁴⁹
Jerome (ca. 340–420)	x? ⁵⁰		anti-mill. ⁵¹
Augustine (354–430)	x ⁵²	x ⁵³	x ^{54*}
Ambrosiaster (fl. 366–384)			x ⁵⁵
Theodoret (ca. 390–457)		x? ⁵⁶	anti-mill. ⁵⁷
Cassiodorus (ca. 477-ca. 570)	x? ⁵⁸		
Gregory the Great (ca. 546–604)	x? ⁵⁹		
Isidore of Seville (d. 636)	x? ⁶⁰		
Andrew of Crete (ca. 660–740)	x? ⁶¹		
John of Damascus (700–754)	x ⁶²		

x = View held ? = Position questioned, not based on primary sources * = View later retracted
 † = Belief in double resurrection ‡ = Possible pretribulational reference

¹ *The First Epistle of Clement* chaps. 22–37. According to Jesse Forrest Silver, Clement’s premillennialism is evident in these chapters by his “repeated exhortations ‘in view of the second coming of Christ’” (*The Lord’s Return* [New York: Fleming H. Revell, Co., 1914], p. 51). Clement’s supposed premillennialism is usually based on his

¹ Adapted from Larry Crutchfield, “Israel and the Church in the Ante-Nicene Fathers,” Part 1. *Bibliotheca Sacra Volume 144* (Vol. 144, Page 272). Dallas Theological Seminary.

association with the apostles, especially Paul (Phil 4:3), and their eschatological teachings. See George N. H. Peters, *The Theocratic Kingdom of Our Lord Jesus, the Christ*, 3 vols. (Grand Rapids: Kregel Publications, 1957), 1:494–95; Daniel T. Taylor, *The Reign of Christ on Earth* (Boston: Scriptural Tract Repository, 1882), p. 51; and J. A. Seiss, *The Last Times* (Baltimore: T. Newton Kurtz, 1859), pp. 238–39.

² *The First Epistle of Clement* chap. 23.

³ Premillennialism: *Epistle to the Ephesians* chap. 11 (refs. to “last times”). This evidence is set forth by Peters, *The Theocratic Kingdom*, 1:495, and Taylor, *The Reign of Christ on Earth*, p. 54, and quoted with approval by Charles C. Ryrie, *The Basis of the Premillennial Faith* (Neptune, NJ: Loizeaux Brothers, 1953), p. 21. First resurrection (not explicitly so-called): *Epistle to the Romans* chap. 4; quoted by Taylor, p. 54, and Richard Cunningham Shimeall, *Christ’s Second Coming* (New York: John F. Trow and Richard Brinkerhoff, 1865), pp. 63–64. The evidence cited for Ignatius on both premillennialism and the first resurrection is not altogether compelling.

⁴ *Epistle to Polycarp* chaps. 1, 3.

⁵ *Epistle to the Philippians* chap. 5. Position based on Polycarp’s association with the Apostle John and with premillennialists like Papias (see Irenaeus *Against Heresies* 5.33.4; Peters, *The Theocratic Kingdom*, 1:495; Taylor, *The Reign of Christ on Earth*, pp. 54–55; Shimeall, *Christ’s Second Coming*, p. 64; Silver, *The Lord’s Return*, p. 60; and John F. Walvoord, *The Millennial Kingdom* [Grand Rapids: Zondervan Pub. House, 1959], p. 39).

⁶ Fragments 4 and 6.

⁷ *The Didache* chap. 16, secs. 6–7. The position here is based primarily on the belief in a double resurrection (see Ryrie, *The Basis of the Premillennial Faith*, pp. 19–20).

⁸ *Ibid.*, secs. 1–3.

⁹ *Epistle of Barnabas* chap. 15.

¹⁰ *Ibid.*, chap. 21.

¹¹ *The Shepherd of Hermas* Similitudes 3 and 4. Almost everyone, it is said, concedes that Hermas was premillennial (cf. Peters, *The Theocratic Kingdom*, 1:495; Walvoord, *The Millennial Kingdom*, p. 119; and Ryrie, *The Basis of the Premillennial Faith*, p. 20). The evidence, however, falls short of being conclusive.

¹² *The Shepherd of Hermas* Visions 4 and 11. Is this a reference to the pretribulation rapture? See also Similitude 9, 7, where the Master is expected to “come suddenly” to examine the tower. This seems to be a reference to rapture out of the midst of on-going tribulation (i.e., Roman persecution), or a type of imminent intratribulationism rather than pretribulationism.

¹³ *Dialogue with Trypho* chap. 81; frag. 15. (Cf. Taylor, *The Reign of Christ on Earth*, p. 59, quote credited to Justin.)

¹⁴ *Ibid.*, chaps. 27–29, 43, 45–47, 80–81 et al.

¹⁵ Premillennialism: *Dialogue with Trypho* chaps. 80–81 (esp. 81). Double resurrection: *Dialogue with Trypho* chaps. 80–81, 113 (“the holy resurrection”).

¹⁶ See Taylor, p. 66; Peters, *The Theocratic Kingdom*, 1:495; Silver, *The Lord’s Return*, p. 66 (based on Jerome, *Comm. on Ezek 36*; Gennadius, *De Dogm. Eccl.*, chap. 52).

¹⁷ *Theophilus to Autolycus* 3.28. (See Silver, *The Lord’s Return*, p. 62.)

¹⁸ Jerome *Lives of Illustrious Men* chap. 18. (Cf. Peters, *The Theocratic Kingdom*, 1:496.)

¹⁹ *Against Heresies* 5.23.2; 5.28.2–3; 5.29.2.

²⁰ *Ibid.*, 3.10.2; 3.11.8; 3.16.8.

²¹ Premillennialism: *Against Heresies* 5.33–36; *Proof of Apostolic Preaching* 57 and 61. Double resurrection: *Against Heresies* 5.35.1–2 (“resurrection of the just” versus “the general resurrection”).

²² *Against Heresies* 5.29.1. While this citation seems to teach pretribulationism, elsewhere (5.35.1) Irenaeus placed the resurrection of the just after the coming of Antichrist.

²³ Fragments from *Commentaries On Daniel* 2.4–6.

²⁴ Fragments from *Commentaries On Daniel* 2.4, 40.

²⁵ *Treatise on Christ and Antichrist* 5 (“the sudden appearing of the Lord”).

²⁶ See Peters, *The Theocratic Kingdom*, 1:498, and Seiss, *The Last Times*, p. 242; *The Stromata* 4.24.

²⁷ Alexander Roberts and James Donaldson, eds., *The Ante-Nicene Fathers*, 10 vols. (Grand Rapids: Wm. B. Eerdmans Publishing Co., n.d.), 2:476, Elucidation 3.

²⁸ *A Treatise on the Soul* chap. 37 (possible weak reference to year-day theory).

²⁹ *An Answer to the Jews* chaps. 2–6 (esp. chap. 2).

³⁰ Premillennialism: *Against Marcion* 3.25. Double resurrection: *A Treatise on the Soul* chap. 55; *Against Marcion* 3.25.

- ³¹ *Apology* chap. 21 (the Second Advent “impends over the world, now near its close”); *The Shows* chap. 30 (“that fast approaching advent of our Lord”).
- ³² *Fragments of Chronography of Julius Africanus* 1.18.4. See Johannes Quasten, *Patrology*, 3 vols. (Westminster, MD: Christian Classics, 1983), 2:138.
- ³³ Treatise XI, “On the Exhortation to Martyrdom,” 11.
- ³⁴ Treatise IV, “On the Lord’s Supper,” 13; Treatise VII, “On the Mortality,” 18.
- ³⁵ Treatise I, “On the Unity of the Church,” 27.
- ³⁶ Eusebius *Church History* 7.24; Jerome *Lives of Illustrious Men* chap. 69.
- ³⁷ Eusebius *Church History* 7.24.
- ³⁸ *The Instructions of Commodianus* 80.
- ³⁹ Premillennialism: *Instructions* 43-44, 80. Double resurrection: *Instructions* 33, 41, 80.
- ⁴⁰ *On the Creation of the World* (short, no divisions).
- ⁴¹ *Ibid*, (“four generations of people”).
- ⁴² *Ibid*, (Christ to reign with the elect in the seventh millennium); *Commentary on the Apocalypse of the Blessed John* chap. 5.8–9; Jerome *Lives of Illustrious Men* chap. 18.
- ⁴³ *The Banquet of the Ten Virgins* discourse 9, chaps. 1, 5; *Fragments* 9.
- ⁴⁴ *Ibid*, discourse 7, chaps. 5–7; discourse 10, chaps. 2–4.
- ⁴⁵ *Ibid*, discourse 9, chaps. 1, 5.
- ⁴⁶ *The Divine Institutes* 7.14, 25–26; *The Epitome of the Divine Institutes* chap. 70.
- ⁴⁷ Premillennialism: *The Divine Institutes* 7.14, 24–26; *The Epitome of the Divine Institutes* chap. 72. Double resurrection: *The Divine Institutes* 7.22–23, 26; *The Epitome of the Divine Institutes* chap. 72.
- ⁴⁸ Taylor, *The Reign of Christ on Earth*, p. 94.
- ⁴⁹ Epiphanius *Medicine Box against Heresies* 77.36–38; Basil *Letter* 263.4.
- ⁵⁰ Taylor, p. 96.
- ⁵¹ *In Isaiam* proph. lib. 18; *in Hieremiam* proph. lib. 4; *ad Jer* 19:10f.

GROUP DISCUSSION QUESTIONS:

1. Eschatomania is a radical preoccupation with studying the end times by making adherence to detailed theological schemes and chart maps the litmus test for orthodoxy. Eschatomaniacs are often sensationalistic and unbalanced. Eschatophobia is a radical fear of the study of end times by people who believe that making any positive or detailed observations concerning the end times is radical, sensational, and unnecessarily divisive.

Do you believe that your local church evidences either of these imbalances? Explain.

Which tendencies to you lean towards?

2. Eschatomania goes hand in hand with eschatophobia. In other words, you will not have a rise in eschatomania without a rise in eschatophobia. Why do you believe this is the case?

3. Review the arguments for Postmillennialism.

Which arguments do you think were the strongest? Why? (note: “none of them” is not a valid answer for our purposes).

Which weakness do you think is the most problematic to the position? Why?

4. Review the arguments for Amillennialism.

Which arguments do you think were the strongest? Why? (note: “none of them” is not a valid answer for our purposes).

Which weakness do you think is the most problematic to the position? Why?

5. Review the arguments for Premillennialism.

Which arguments do you think were the strongest? Why? (note: “none of them” is not a valid answer for our purposes).

Which weakness do you think is the most problematic to the position? Why?

6. How was your thinking challenged the *most* by the lesson? Explain.

Session 10:

ESCHATOLOGY: THE RAPTURE AND THE AFTERLIFE

What are the different views of the Rapture?

1 Thess. 4:15–18

“For we tell you this by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will surely not go ahead of those who have fallen asleep. For the Lord himself will come down from heaven with a shout of command, with the voice of the archangel, and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive, who are left, will be suddenly caught up together with them in the clouds to meet the Lord in the air. And so we will always be with the Lord. Therefore encourage one another with these words.”

Dan. 9:24–27

“Seventy weeks have been determined concerning your people and your holy city to put an end to rebellion, to bring sin to completion, to atone for iniquity, to bring in perpetual righteousness, to seal up the prophetic vision, and to anoint a most holy place. So know and understand: From the going forth of the message to restore and rebuild Jerusalem until an anointed one, a prince arrives, there will be a period of seven weeks and sixty-two weeks. It will again be built, with plaza and moat, but in distressful times. Now after the sixty-two weeks, an anointed one will be cut off and have nothing. As for the city and the sanctuary, the people of the coming prince will destroy them. But his end will come speedily like a flood. Until the end of the war that has been decreed there will be destruction. He will confirm a covenant with many for one week. But in the middle of that week he will bring sacrifices and offerings to a halt. On the wing of abominations will come one who destroys, until the decreed end is poured out on the one who destroys.”

Mk. 13:24–27

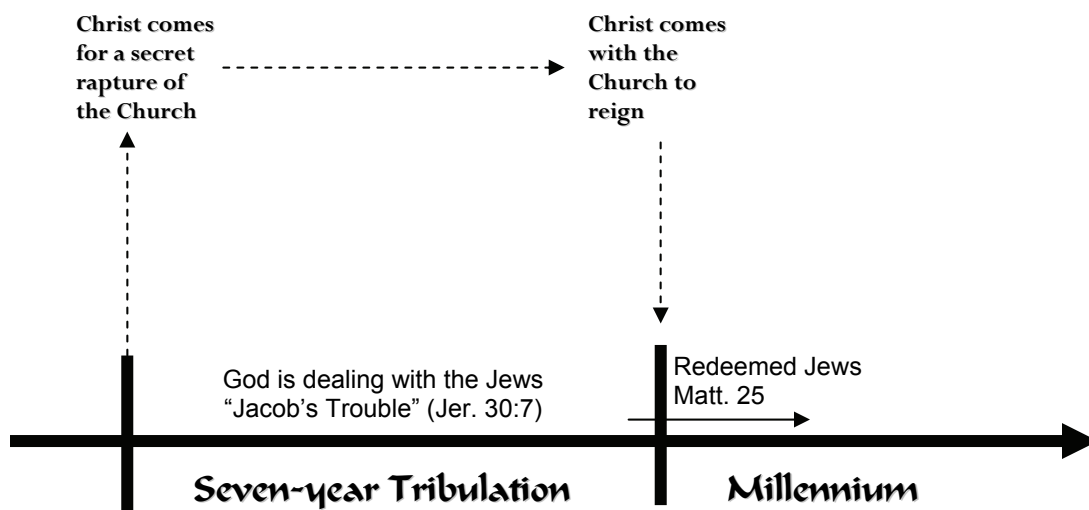
“But in those days, after the suffering [tribulation], the sun will be darkened and the moon will not give its light; the stars will be falling from heaven, and the powers in the heavens will be shaken. Then everyone will see the Son of Man arriving in the clouds with great power and glory. Then he will send angels and they will gather his elect from the four winds, from the ends of the earth to the ends of heaven.”

View	Tribulation
Postmillennialism	(1) Occurred in A.D. 70 (Preterist) (2) Symbolic of tribulations that occur throughout time (historicist)
Amillennialism	(1) Symbolic of tribulations that occur throughout time (historicist) (2) Future judgment that comes immediately before the second coming
Dispensational Premillennialism	Future judgment that comes immediately before the millennium
Historic Premillennialism	Future judgment that comes immediately before the millennium

Three Views:

1. Pretribulational view
2. Midtribulational view
3. Post-tribulational view

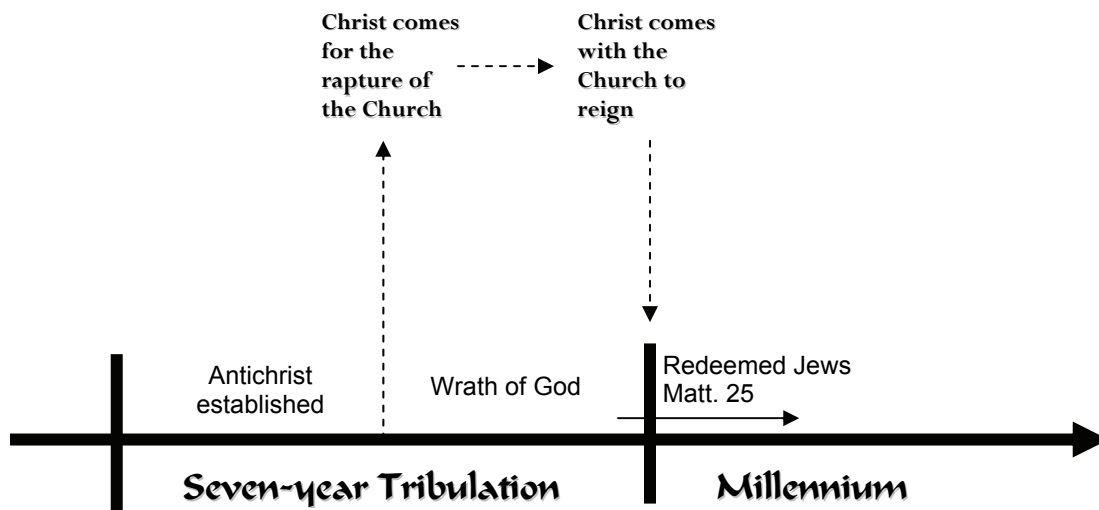
PRETRIBULATION RAPTURE



Argument for Pretribulational Rapture:

1. It is characteristic of God to rescue His followers before judgment (e.g., Noah, Lot).
2. The Bible says that believers will not experience the wrath of God (1 Thes. 2:10).
3. There is no mention of the Church during the time of Tribulation in the book of Revelation.
4. Revelation 3:10 says that the church will be rescued from the Tribulation.
5. The restrainer mentioned in 2 Thes 2:1–12 is the Holy Spirit, who must be removed before the Tribulation. If this is so, then the Church (the temple of the Holy Spirit) must be removed.
6. Christ's return is said to be immanent (i.e., could come at any moment). 1 Thes. 5:2 and 2 Pet. 3:10 both say that the day of the Lord will come like a "thief in the night." If the Rapture were not pretribulation, Christ could not come at any moment. He would have to wait for certain events to occur. (see also Matt. 24:42–44, 50; 25:13; Mk. 13:32–37; Lk. 12:40).
7. The millennium is to be repopulated with people who are not glorified, since there will be a rebellion at the end Rev. 20:7-8). If there is not a rapture beforehand, who is going to repopulate the earth and rebel?

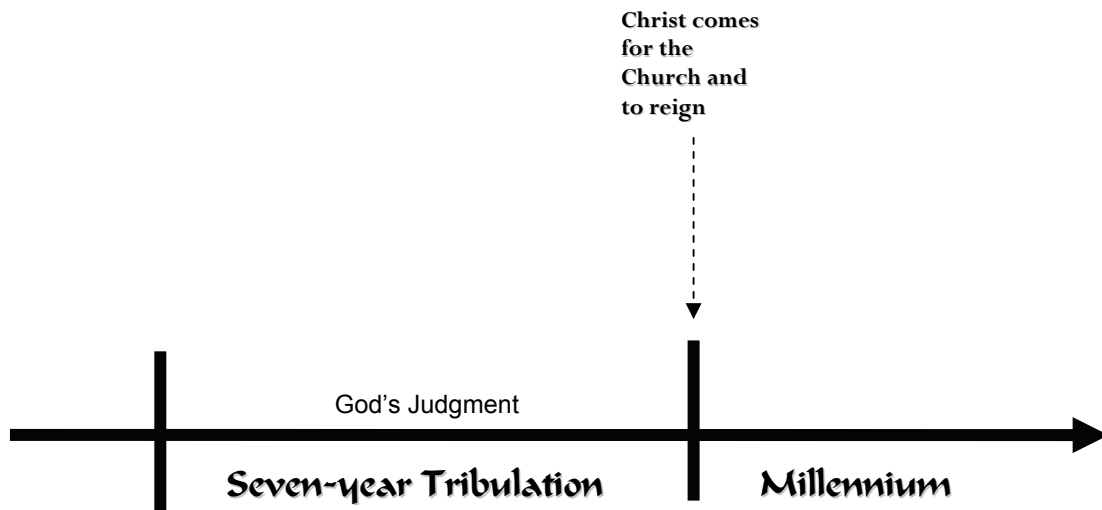
MID-TRIBULATION RAPTURE



Argument for a Midtribulation Rapture:

1. There is great emphasis on the three and a half years (Dan. 9:27; Rev. 11:2–3; 12:6, 14; 13:5).
2. Paul clearly specifies a sign preceding the Rapture in 2 Thess. 2:1–4.
3. John mentions midway through the tribulation, the seventh trumpet (Rev. 10:6–7; 11:15–19). This is identical to the trumpet Paul mentions in 1 Thess. 4:16.
4. The Church is delivered from the wrath of God which begins midway through the Tribulation (Rev. 15:1).
5. The millennium is to be repopulated with people who are not glorified, since there will be a rebellion at the end (Rev. 20:7–8). If there is not a rapture beforehand, who is going to repopulate the earth and rebel?

POST-TRIBULATIONAL



Argument for Post-tribulation Rapture:

1. This was the view of the early Church.
2. Scripturally there is only one second coming. There is no reason to see the Rapture of 1 Thess. 4:16–17 as a “secret” rapture that precedes the second coming. One would have to have a preconceived pre-tribulational theology that forces this interpretation into this text and any other that speaks of the second coming.
3. Rev. 3:10 says that God will protect those who go through the Tribulation. This is characteristic of the way God works. He did the same with the Israelites when He judged Egypt through the plagues. (See also John 17:5 where Christ prays, “My prayer is not that you take them out of the world, but that you protect them from the Evil One.”)

4. Matt. 24 seems to suggest that believers will go through the Tribulation. There is no hint of a rapture that “rescues” believers.

5. The parable of the Wheat and the Tares (Matt. 13:24) suggests that believers and unbelievers will commingle until the end of the age.

What is the nature and duration of Hell?

Description of hell	<p>Darkness (Matt. 8:12)</p> <p>Weeping and gnashing of teeth (Matt. 8:12; 13:50; 22:13; 24:51)</p> <p>Furnace of fire (Matt. 13:50)</p> <p>Unquenchable fire (Luke 3:17)</p> <p>Bottomless pit (Rev. 9:1–11)</p> <p>Everlasting torment (Rev. 14:10–11)</p> <p>Separation from God (2 Thess. 1:9)</p> <p>Different degrees of punishment (Matt. 11:21–24; Lk. 12:47–48)</p> <p>Eternal destruction (2 Thess. 1:9)</p> <p>Lake of fire (Rev. 19:20; 21:8)</p>
Participants in hell	<p>Satan (Rev. 20:10)</p> <p>Demons (2 Pet. 2:4)</p> <p>Resurrected humans (Matt. 5:30; Rev. 20:15)</p>

Views of Hell:

Universalism: Belief that all people will make it to heaven. (Liberal)

Annihilationism: (Also called conditional immortality): Belief that the punishment of the wicked is everlasting in consequence, not in duration. People in hell will eventually be annihilated. (Few evangelicals)

-
- Second-chance view:** Belief that many who are punished in hell will eventually be redeemed. (Few evangelicals)
- Purgatorial view:** Belief that there is a place of retribution where people who died without mortal sin go. (Roman Catholic, Eastern Orthodox)
- Metaphorical view:** Belief that biblical description of hell such as fire and darkness should not be taken literally. Hell is a place of conscious suffering beyond our imagination. (Evangelicals)
- Literal view:** Belief that hell is a literal place of eternal fire that neither consumes the resurrected body nor the soul. (Fundamentalists)

Matt. 25:46

“These will go away into eternal punishment, but the righteous into eternal life.”

What will heaven be like?

Questions about heaven:

- What is heaven?



Restoration



Tree of Life
Gen. 2:9; 3:24



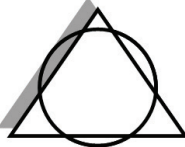
*"This one heaven must receive until the time
all things are restored, which God declared
from times long ago through his holy
prophets."
Acts 3:21*



Tree of Life
Rev. 22: 6, 14, 19

HEAVEN

Timeless Eternity



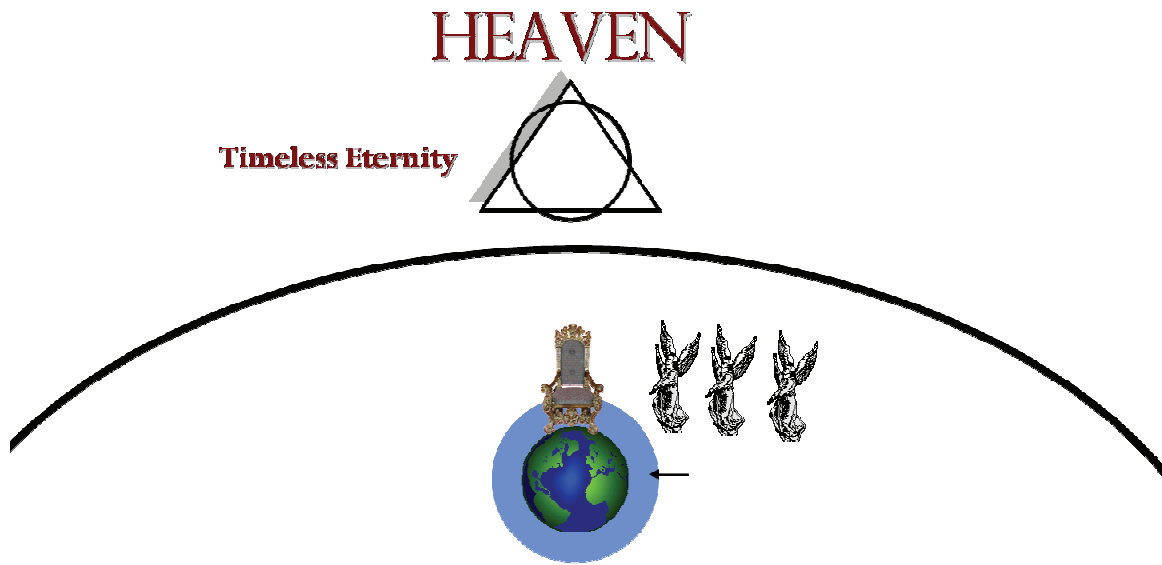
Third heaven:
Time-bound
residence of God



Second heaven:
Time-bound universe



First heaven:
Time-bound
atmosphere



"And I heard a loud voice from the throne saying: 'Look! The residence of God is among human beings. He will live among them, and they will be his people, and God himself will be with them.'"

Revelation 21:3

What is Heaven: Technically, heaven is the place where God resides. Eschatologically, heaven is a restoration and reconciliation of *all things* that God created realized on the new earth, and much more.

- What will our bodies be like in heaven? (Phil. 3:20–21; 1 Jn. 3:2; 1 Cor. 15:35, 42–49; Luk. 24:39; Jn. 21:9–15)

- What will we be doing in heaven?

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1. Will there be animals in heaven?
 2. Will we be able to remember our past life since it is riddled with sin?
 3. How old will we be in heaven?
 4. Will we be conscious of those who are in hell?

GROUP DISCUSSION QUESTIONS:

1. Review the arguments for the Pretribulationist view of the Rapture.

Which arguments do you think were the strongest? Why? (note: “none of them” is not a valid answer for our purposes).

Which weakness do you think is the most problematic to the position? Why?

2. Review the arguments for Midtribulationist view of the Rapture.

Which arguments do you think were the strongest? Why? (note: “none of them” is not a valid answer for our purposes).

Which weakness do you think is the most problematic to the position? Why?

3. Review the arguments for Post-tribulationist view of the Rapture.

Which arguments do you think were the strongest? Why? (note: “none of them” is not a valid answer for our purposes).

Which weakness do you think is the most problematic to the position? Why?

4. Which position do you find the most persuasive? Why?

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5. You can often find those who make one's view of the Rapture a hallmark for orthodoxy. Some believe that the Rapture is biblical; some believe that it is heretical. Do you think that one's view of the Rapture is worth dividing over? Why or why not?

 6. Review the different views of hell. Which do you believe to be the most biblical? Why?

 7. Heaven was described as "the place where God resides. Eschatologically, heaven is a restoration and reconciliation of *all things* that God created realized on the new earth, and much more." How does this differ from the typical view of heaven? How does this help your understanding?

 8. How was your thinking challenged the *most* by the lesson? Explain.

KEY TERMS FOR ECCLESIOLOGY AND ESCHATOLOGY (1)

1. **Liberation Theology:** Theology that believes that the primary purpose of the Church is to liberate the oppressed from social injustice.
2. **Replacement Theology:** Theology that believes that the Church has replaced Israel in the redemptive purposes of God. There is no future for ethnic Israel.
3. ***extra ecclesiam nulla salus*:** Lit. “outside the Church there is no salvation.” Roman Catholic belief (pre-Vatican II) that there is no salvation without submission to the institution of the Church, specifically the Roman Catholic Church who administers the grace of God through the sacraments.
4. **Church:** The unified, continued presence of Christ composed of all people who have trusted in the Gospel of Christ.
5. **Progressive Covenantalism:** Belief that the Church is a further fulfillment of the covenants of God which began in Eden and that there is a future for ethnic Israel within and through the Church.
6. **Classic dispensationalism view of the Church and Israel:** Belief in a sharp, eternal distinction between Israel and the Church.
7. **Abrahamic Covenant:** The covenant that God made with Abraham promising an eternal inheritance of land, a posterity as numerous as the sands of the sea, and that Abraham would be a blessing to all people (Gen. 12:1-3; 15:1-21 17:1-8).
8. **Mosaic Covenant:** The conditional covenant that God made with Israel at Mount Sinai that promised blessings for obedience to the Law and curses for disobedience (Ex. 19:3-8; Deut. 28-30).
9. **Davidic Covenant:** The unconditional covenant that God made with David, promising that David would always have an heir on his throne (2 Sam. 7:1-16).
10. **New Covenant:** The unconditional covenant that God made to give His people a new way of relating to Him through the forgiveness of sin and by changing them from within (Jer. 31:31-34; Ez. 37:26-28).
11. **Visible Church:** The understanding of the Church as an organization of all those who confess Christ and are members of local congregations (sometimes “Church Local”).
12. **Invisible Church:** The understanding of the Church as the sum total of all true believers, both living and dead, who are united by the Holy Spirit into the body of Christ.
13. **Doxological Purpose of the Church:** Belief that the Church is here to worship and glorify God.
14. **Hedonistic Purpose of the Church:** Belief that the Church is here to enjoy God and His creation.
15. **Evangelistic Purpose of the Church:** The belief that the Church is here to spread the Gospel of Christ.

KEY TERMS FOR ECCLESIOLOGY AND ESCHATOLOGY (2)

1. **Heaven:** Technically, heaven is the place where God resides. Eschatologically heaven is a restoration and reconciliation of *all things* that God created realized on the new earth, and much more.
2. **Annihilationism:** (Also called conditional immortality): Belief that the punishment of the wicked is everlasting in consequence, not in duration. People in hell will eventually be annihilated. (Few evangelicals)
3. **Purgatorial view of hell:** Belief that there is a place of retribution where people go who died without mortal sin. (Roman Catholic, Eastern Orthodox)
4. **Metaphorical view of hell:** Belief that biblical description of hell such as fire and darkness should not be taken literally. Hell is a place of conscious suffering beyond our imagination. (Evangelicals)
5. **Literal view of hell:** Belief that hell is a literal place of eternal fire that neither consumes the resurrected body nor the soul.
6. **Premillennialism:** The belief that in the future Christ will come and set up his kingdom on earth and reign for one-thousand years (also called Chiliasm, Gk. “thousand”).
7. **Postmillennialism:** The belief that the church ushers in the millennium through the triumph of the Gospel.
8. **Amillennialism:** The belief that there is no literal millennium, but that the millennium is symbolic of a present reality realized through Christ’s reign in Heaven and within the hearts of believers.
9. **Historicist View of prophecy:** Most of the eschatological events of Scripture (e.g. millennium, tribulation, and antichrist) have been fulfilled or are being fulfilled in history. The primary future hope that is yet to be fulfilled is the Second coming of Christ.
10. **Partial Preterism view of prophecy:** The events of the tribulation (Matt. 24; Rev. 1-20) all occurred in 70 A.D. when Christ came in judgment upon Jerusalem.
11. **Futurist View of prophecy:** Most of the major eschatological events of Scripture (e.g. millennium, tribulation, and antichrist), while foreshadowed by events in the past, are yet to be fulfilled in the future.
12. **Idealistic View of prophecy:** The major eschatological events of Scripture (e.g. millennium, tribulation, and antichrist) are symbolic principles of the timeless struggle that the world will go through until Christ returns. The primary future hope is that of the Second coming of Christ. This will be fulfilled literally.
13. **Ordinance:** Lit. “A command.” A Protestant term used to refer to the two Christian rites *commanded by the Lord:* Baptism and the Lord’s supper (Eucharist).
14. **Sacrament:** Gk. *mysterion*, Lat. *sacramentum*. The early designation of those Christian rites that were a “mystery” or “set apart as sacred.” Saint Augustine defined a sacrament as an outward sign of inward grace” (*The Book of Common Prayer*).
15. **Spiritual gifts:** The primary way that God wants to use Christians in the Church.

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16. **Episcopal government:** The belief that the ruling authority of the Church is administered through bishops who have universal, national, or region jurisdiction for their authority. Usually there are three offices in an Episcopalian government: 1) bishops, 2) priests, 3) deacons. Primary emphasis is placed on the office of bishop.
 17. **Congregational government:** The belief that the ultimate and ruling authority for the church comes from the congregation. The pastor and deacons are elected to their office, but the congregation retains control of all major church matters.
 18. **Presbyterian government:** Belief that the ruling authority is through elders (*presbuteros*) who are elected by the local congregations. The primary authority does not rest in an individual elder, but a group of elected elders who meet regularly in local and general assemblies.

INTRODUCTION TO THE THEOLOGY PROGRAM

Defining the “Rules of Engagement”

Who are you and why are you here?

Who you are and why you are taking this course?

1. **Practical Pricilla:** You are a person who has never seen the practicality in deep theological study. You are here to see if we can change your mind.
2. **Scared Susan:** Big words scare you. You don't really think that you are smart enough to be here. You are here this time, but you may not be here the next.
3. **Know-it-all Nick:** You already know everything. You are just here to see if we do—and to pick up where we leave off.
4. **Fundamental Fred:** You are the God-ordained guardian of orthodoxy. You are here to sit, with arms crossed, and protect.
5. **Want-an-answer Will:** You have a lot of questions. You are here not to do theology in community, but to write theology down with a pen and paper.
6. **Traditionalist Teri:** You want to learn, but your traditions and preconceived notions bind you. You are here to have your traditions confirmed to be true.
7. **Confrontational Carl:** You are not a believer in Christ or the Bible and have no intention of becoming one. You are here to argue.
8. **Struggling Sam:** You are a believer in Christ, but you have a lot of doubts and struggles. You have never had a safe place to express those doubts. You are here to see if this is the place.
9. **Curious Carla:** You are not really sure why you are here, but you're excited to find out.

We are all *real* people created by a *real* God, and we all have *real* struggles, *real* questions, and *real* convictions.

We are glad that you are here!

What is The Theology Program?

The Theology Program is an intense theological studies program, designed for busy people who may never go to seminary but who want deep theological training. While there are many great subjects, biblical and spiritual, that Christians can and need to study, our focus is on seven specific courses of systematic theology. Our desire is to teach people how to think by opening their minds to diverse views, learning from history, wrestling with difficult issues, and graciously engaging an increasingly relativistic and postmodern world.

Mission: Renewing minds and changing lives by *purposefully* guiding people through a study of historic and biblical Christian theology.

Goal: “Our goal is not so much to teach good theology, as important as this is, but to teach people to think.”

What makes The Theology Program different?

1. Intensity in studies
2. Irenic theology
3. Intentional program design
4. Comprehensive coverage
5. Doing theology in community

INTENSITY IN STUDIES

The Church must have an avenue of intense, interactive Christian education through a program which gives people an opportunity to learn at a level that other venues cannot provide. TTP endeavors to be this avenue.

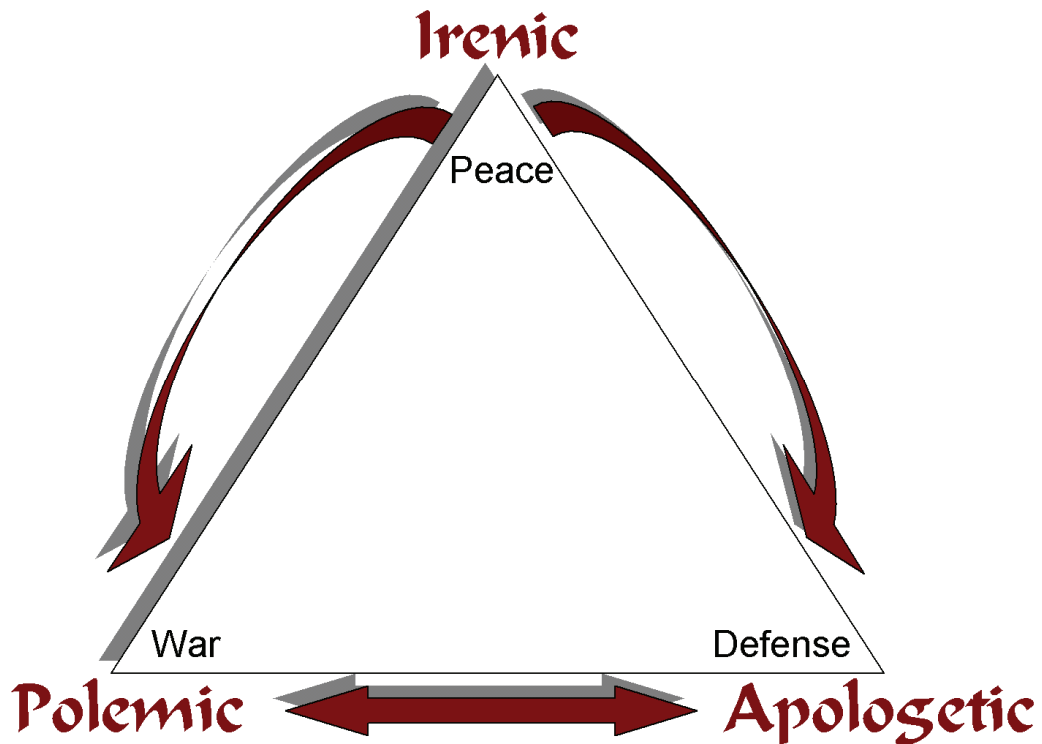


The education program of the Church needs to include *all* of these *in balance*.

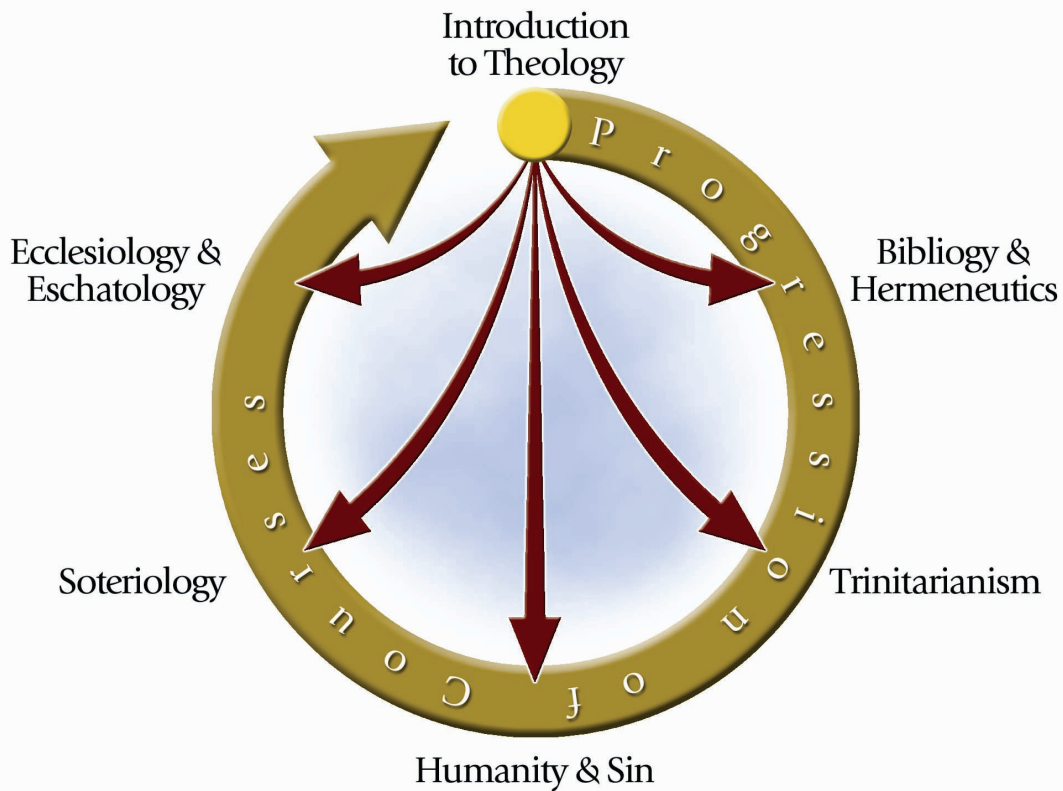
IRENIC THEOLOGY

Key Terms

- Irenic Theology:** Theology that is done peaceably, accurately representing all views, even when you oppose them.
- Polemic Theology:** Theology that is done in a warlike manner *inside the Church*, prophetically speaking against those with whom there is disagreement.
- Apologetic Theology:** Theology that is done to defend the faith against those who oppose *outside the church*.



INTENTIONAL PROGRAM DESIGN



COMPREHENSIVE COVERAGE

In the courses, we will address all the relevant major issues, current and historic, of which we think people need to be aware.

DOING THEOLOGY IN A COMMUNITY

WE BELIEVE THAT TRUTH IS NOT FOUND IN SPIRIT-ILLUMINATED INDIVIDUALS, BUT IN A COMMUNITY OF SPIRIT-ILLUMINATED INDIVIDUALS. THEREFORE, WE BELIEVE THAT THE BODY OF CHRIST, BOTH ALIVE AND DEAD, MUST COME TOGETHER TO UNDERSTAND THEOLOGY, SHAPING IT FROM MANY PERSPECTIVES AND DIFFERING EXPERIENCES. THIS IS DOING THEOLOGY IN A COMMUNITY.

The Theology Program Logo

