

Refining a Creation for Eternity

The Revealed Plan of God from Eternity Past to Eternity Future



Workbook

Part 2c

Grace



17. The Incarnation of Christ

a. Meaning of the Incarnation

- i. The word incarnation means “in flesh” and denotes the act whereby the eternal Son of God took to Himself an additional nature, humanity, through the virgin birth. The result is that Christ remains forever unblemished deity, which He has had from eternity past; but He also possesses true, sinless humanity in one Person forever (cf. John 1:14; Phil. 2:7–8; 1 Tim. 3:6). (Enns, 1997)

b. Explanation of the Incarnation

- i. Genealogies. There are two genealogies that describe the incarnation of Christ: Matthew 1:1–16 and Luke 3:23–38. There is considerable discussion and controversy concerning the relationship of these two genealogies. One thing is noteworthy: both genealogies trace Jesus to David (Matt. 1:1; Luke 3:31) and thereby emphasize His rightful claim as heir to the throne of David (cf. Luke 1:32–33). It appears that Matthew describes Joseph’s lineage (cf. v. 16), and because an heir made his claim through the father, Jesus’ right to the Davidic throne comes through Joseph, His adoptive father. Luke cites Jesus’ descent through Mary to Adam, “connecting Christ with the predicted seed of the woman.” (Enns, 1997)
- ii. Virgin birth. The virgin birth was the means whereby the incarnation took place and guaranteed the sinlessness of the Son of God. For this reason the virgin birth was essential. Isaiah 7:14 predicted the virgin birth and Matthew 1:23 provides the commentary, indicating its fulfillment in the birth of Christ. Matthew 1:23 identifies Mary as a “virgin” (Gk. parthenos, clearly denoting a virgin). The texts of Matthew and Luke are both clear on the teaching of the virgin birth. Matthew 1:18 emphasizes Mary was pregnant before she and Joseph lived together; moreover, the same verse indicates her pregnancy was due to the Holy Spirit. Matthew 1:22–23 stresses that the birth of Christ was in fulfillment of the prophecy of the virgin birth in Isaiah 7:14. Matthew 1:25 emphasizes that Mary remained a virgin until the birth of Christ. Luke 1:34 states that Mary had not had contact with a man, while in Luke 1:35 the angel explains to Mary that her pregnancy was due to the overshadowing of the Holy Spirit. (Enns, 1997)

c. Prophecies Concerning His Person (Fruchtenbaum, 1998)

- i. He would be human - Genesis 3:15
- ii. He would be a descendant of Abraham - Genesis 22:18
- iii. He would be from the Tribe of Judah - Genesis 49:10
- iv. He would be a son of David - Isaiah 11:1–2; Jeremiah 23:5–6; 1 Chronicles 17:10b–14
- v. He would be both God and man - Genesis 3:15

- vi. Messiah is Jehovah - Isaiah 7:14; 9:6–7; Jeremiah 23:5–6; Micah 5:2; Zechariah 12:10; 13:7; Psalm 80:17; 110:1–7
- vii. He will live eternally - 1 Chronicles 17:10b–14
- d. Prophecies Concerning His Nature (Fruchtenbaum, 1998)
 - i. He would be full of the Holy Spirit - Isaiah 11:1–2; 42:1–4; 61:1–2a
 - ii. He would be humble - Zechariah 9:9–10
 - iii. He would be gentle - Isaiah 42:1–4
 - iv. He would have a unique relationship with God - Psalm 16:1–11
 - v. He would be the son of God - Psalm 2:7–12; Proverbs 30:4
 - vi. Messiah would be the Good Shepherd - Zechariah 11:1–17
- e. Prophecies Concerning His Appearing (Fruchtenbaum, 1998)
 - i. His would be a virgin birth - Genesis 3:15; Isaiah 7:14
 - ii. He would be born in normal circumstances - Isaiah 52:13–53:12
 - iii. He would be born in poverty - Isaiah 11:1–2
 - iv. He would be preceded by a herald - Isaiah 40:3–5; Malachi 3:1
 - v. He would be born in Bethlehem, city of David - Micah 5:2
 - vi. He would be seen riding on a donkey - Zechariah 9:9–10
 - vii. He would be present 483 years after the decree to rebuild Jerusalem (after the Babylonian Captivity) - Daniel 9:24–27
 - viii. He would appear before 70 A.D. - Genesis 49:10; Isaiah 7:14; Isaiah 8:9–10; 9:6–7; Zechariah 11:1–17; 1 Chronicles 17:10b–14; Daniel 9:24–27
- f. Prophecies Concerning His Offices (Fruchtenbaum, 1998)
 - i. He would be a king - Genesis 49:10; Numbers 24:17a; Isaiah 7:14; 9:6–7; Jeremiah 23:5–6; 1 Chronicles 17:10b–14; Psalm 2:7–12; 110:1–7
 - ii. He would be a priest - Psalm 110:1–7
 - iii. He would be a prophet - Deuteronomy 18:15–19; Isaiah 61:1–2a
- g. Prophecies Concerning His Mission and Ministry (Fruchtenbaum, 1998)
 - i. He would be specially trained - Isaiah 50:4–9
 - ii. He would remove the curse due to Adam’s fall - Genesis 5:21–29
 - iii. He would bring salvation to the Gentile nations - Isaiah 42:1–4; 49:1–13
 - iv. He would be rejected at first - Isaiah 49:1–13; 52:13–53:12; Zechariah 11:1–17; 12:10; Psalm 22; 110:1–7
 - v. He would only be accepted by a small believing remnant of the people - Zechariah 11:1–17
 - vi. He would appear to fail but in fact be successful - Isaiah 42:1–4
- h. Prophecies Concerning His Mission and Ministry (Fruchtenbaum, 1998)
 - i. He would be sold for 30 pieces of silver - Zechariah 11:1–17

- ii. His rejection would result in an attack upon Israel and the scattering of the people - Zechariah 11:1–17; 13:7
- iii. His rejection would be followed by the acceptance of a false Messiah - Zechariah 11:1–17
- iv. He would eventually be accepted - Isaiah 49:1–13; Psalm 110:1–7
- v. He would be seated at the right hand of God - Psalm 80:17; Psalm 110:1–7
- i. Prophecies Concerning His Suffering and Death (Fruchtenbaum, 1998)
 - i. He would suffer - Isaiah 50:4–9; Isaiah 52:13–53:12; Psalm 22
 - ii. He would be legally tried and condemned to death - Isaiah 52:13–53:12
 - iii. He would die - Psalm 16:1–11; Psalm 22
 - iv. He would be executed - Isaiah 52:13–53:12; Daniel 9:24–27
 - v. He would die a violent death by means of piercing - Zechariah 12:10; 13:7; Psalm 22
 - vi. His death would be substitutionary - Isaiah 52:13–53:12
 - vii. His death would result in the destruction of Jerusalem and the Temple - Daniel 9:24–27
 - viii. He would be buried in a rich man’s tomb - Isaiah 52:13–53:12
 - ix. He would be resurrected - Isaiah 52:13–53:12; Psalm 16:1–11; Psalm 22
 - x. He would bring justification to those who believe in Him - Isaiah 52:13–53:12
- j. Prophecies Concerning His Future (Fruchtenbaum, 1998)
 - i. He will be ruler of the Gentile nations - Psalm 2:7–12
 - ii. He will rule over Israel in the Messianic Kingdom - Psalm 110:1–7

The Sixth Economy

1. Dispensation of Grace (Acts 2:1 to Revelation 19:21)
 - a. Man’s Responsibilities
 - i. Under Grace the responsibility on man is to accept the gift of righteousness that God freely offers to all (Rom. 5:15–18). There are two aspects of the grace of God in this economy: (1) the blessing is entirely of grace and (2) that grace is for all. (Ryrie, 1995)
 - b. Man’s Failures
 - i. The vast majority have rejected Him and as a result will be judged. The dispensation will end at the second coming of Christ since, as suggested, the tribulation period itself is not a separate dispensation but is the judgment on those living persons who are Christ rejecters at the end of this present dispensation. (Ryrie, 1995)
 - c. The Resulting Judgment

- i. The judgment to non-believers is death. The judgment to believers for not walking with Christ is a loss of rewards. The earth, which was to be controlled by Adam and handed over to Satan, will be ruled by the Lord Jesus Christ. (Ryrie, 1995)

2. The Church

a. The Origin of the Universal Church

- i. In Matt. 16:18, the Lord considered the Church to be a future institution: “I will build My church.” In John 17:11 and 21, Christ prayed that all believers would become one. According to 1 Cor. 12:12-13, the oneness in the body of Christ, the Church, comes about by Spirit baptism. Therefore, the origin of the Church must be traced back to the beginning of the Holy Spirit’s baptizing ministry. Throughout the gospels Spirit baptism is presented as a future work. At the ascension, the Lord said that Spirit baptism would occur “not many days from now” (Acts 1:5). Peter in Acts 11:15-16 teaches that Spirit baptism had already occurred and did so “at the beginning.” Therefore, the Church was formed not long after the events in Acts 1:5 but long before the times of Acts 11:15,16. Also, the foundation of the Church involved Peter and the other apostles. All lines of evidence point to Pentecost in Acts 2 as being the time of the first Spirit baptism and hence the time of the Church’s origin. (Waterhouse, 2003)

b. The Spirit’s Baptism

- i. In Spirit baptism the Holy Spirit baptizes (Gr. baptidzo, lit. submerges) the believer into the body of Christ. He makes us a part of it. Water baptism illustrates this. Every believer experiences Spirit baptism regardless of his or her race or social status. We are now on equal footing in the sense that we are all members of the body of Christ. The figure of drinking of one Spirit recalls John 7:37–39 where Jesus invited the thirsty to come and drink of Him to find refreshment. Baptism and drinking are both initiation experiences and take place at the same time. In the first figure the Spirit places the believer into Christ, and in the second the Spirit comes into the Christian. This is probably a case of Semitic parallelism in which both clauses make essentially the same point. (Constable, 2003)

c. The Church an Intercalation or Parenthesis

- i. Daniel 9:24–27 – The prophecy concerns the nation Israel, for the angel speaks of Daniel’s people (verse 24). The prophecy concerns seventy weeks of years which are divided into seven weeks (49 years), sixty-two weeks (434 years) and one week (7 years). The beginning of the reckoning is the twentieth year of Artaxerxes, 445 B.C. According to Sir Robert Anderson’s calculations, the Lord Jesus Christ entered Jerusalem exactly sixty-nine weeks of years later. Therefore

there remains but one week to be fulfilled, and since the first sixty-nine have been fulfilled literally, it may be expected that the seventieth will be fulfilled in the same manner. Clearly there is an interval of time between the sixty-ninth and seventieth weeks, and the interval is the church age. (Ryrie C. C., 2005)

- ii. Isaiah 61:2–3 – When the Lord Jesus Christ was reading in the synagogue at Nazareth (Luke 4:16–19) He read from this passage in Isaiah, but He significantly stopped the reading with the words “the acceptable year of the Lord” even though the Isaiah passage goes on to speak of “the day of vengeance of our God.” The Lord, however, was distinguishing between the events connected with His first coming and those of His Second Coming. He did not continue the reading because He knew that the events of Isaiah 61 were not continuous and that the day of vengeance of our God was not due to begin at that time. In other words, the Lord Jesus made room for the parenthesis of this church age which has already lasted more than nineteen hundred years. (Ryrie C. C., 2005)
- iii. Daniel 2 – In this chapter which sets forth the times of the Gentiles, the parenthesis occurs within the Roman empire. The last condition of the empire, symbolized by the feet with the ten toes, has never existed, for there have never arisen these ten kingdoms at the same time. This same parenthesis is seen between verses 23 and 24 of the seventh chapter, between 8:22 and 23, and between 11:35 and 36. These passages should be studied in detail, but the only point to be made here is that the Old Testament allows for the present age although it does not foresee it. (Ryrie C. C., 2005)
- iv. Hosea – In Hosea 3:4–5 the gap occurs again, for the “afterward” indicates the long period of time during which Israel is wandering among the nations. Again, in the last verse of chapter 5, there is reference to the ascension of the Lord and in the first verses of chapter 6 to Israel’s repentance. The ascension took place nearly two thousand years ago, but the events of chapter 6 have not yet taken place. (Ryrie C. C., 2005)
- v. Psalms – Ironside lists three Psalms which give examples of the intercalation period. In Psalm 22:1–21 the sufferings of the Lord on the cross are pictured. Verse 22 tells of His Resurrection and appearance among His own, but verse 23 sets forth the coming of the kingdom and deliverance of Israel. Surely this is yet future for it is not true that “all the ends of the world ... remember and turn unto the Lord” (verse 27). Psalm 110:1 speaks of the present work of Christ—“sit thou at my right hand”—and the second verse of His return in power. Again it is evident that this is unfulfilled for surely today He does not “rule ... in the midst of thine enemies.” Psalm 34:12–16 affords another illustration of this parenthesis

principle because it is partially quoted by Peter (1 Pet. 3:10–12). (Ryrie C. C., 2005)

- vi. Israel's ecclesiastical year – Leviticus 23 also gives a further picture of the parenthesis. In the spring of the year occurred the feasts of Passover, firstfruits, and Pentecost, all of which have already had a fulfillment in the death of Christ, in the Resurrection of Christ, and in the descent of the Holy Spirit. In the fall of the year, beginning with the seventh month, occurred three more feasts, trumpets, atonement, and tabernacles. Trumpets have to do with the calling back of Israel to her land (Isa. 18:3–7; 27:12–13); atonement, with Israel's cleansing (Zech. 12:10–14; 13:1); and tabernacles, with Israel's millennial blessings. The break between the two sets of feasts is clear and definite, and illustrative of this principle. (Ryrie C. C., 2005)
- vii. Romans 11 – Paul asks in this chapter if God has cast away His people, that is, natural Israel. The answer is an emphatic no, for Paul himself and the remnant prove that God has not cast away His people whom He foreknew (verse 2). In verses 7 to 10, the rest of the nation, that is, the unbelieving part, is contrasted with this remnant, but that distinction cannot vitiate the irrevocable promises made to Abraham. It is true that this unbelieving part has been judicially hardened, but the hardening is not permanent. In the meantime their fall has brought riches to the Gentiles, for the gospel has come unto them. But, this being true, “how much more their [Israel's] fulness?” (verse 12). In other words, the fullness of blessing for Israel will be “much more,” but since this is future it conclusively proves that Israel will have a future. In verses 17 to 24, Paul introduces the figure of the olive tree. The apostle does not say that Israel is the olive tree; rather, the olive tree is the place of privilege. Israel was the first definite group to be called to this place, but because of unbelief she was set aside or broken off. Now the place of privilege is occupied by the Gentiles, but it is perfectly clear that Israel will again be grafted into the olive tree (verses 23, 24). What would be the point of all this argument if there were no contrast in the mind of Paul between Israel and the Church? (Ryrie C. C., 2005)
- viii. Acts 15 – The last passage to be cited as proof that the real form of the kingdom has not been abrogated is the Amos quotation in Acts 15:14–17. While it has been shown that on the basis of literal interpretation of Luke 1:31–33 it is God's purpose to fulfill the Davidic covenant, that there is not one reference connecting the present session of Christ with the Davidic throne, that the kingdom is in mystery form today, that the real form is still expected in the future, a proper understanding of this passage will clinch the argument that the present work of Christ is not identical with the future kingdom reign. The entire

ninth chapter of Amos from which the quotation is taken bears on the interpretation of these verses in Acts, for Amos confirms the fact that the “tabernacle of David” is the nation of Israel in contrast to the Gentile nations. No exegesis could make it equivalent to the New Testament Church. Gaebelein gives a good analysis of James’ words citing four points in the progression of thought. First, God visits the Gentiles, taking from them a people for His name. In other words, God has promised to bless the Gentiles as well as Israel, but each in his own order. The Gentile blessing is first. Secondly, Christ will return. This is after the outcalling of the people for His name. Thirdly, as a result of the Coming of the Lord, the tabernacle of David will be built again; that is, the kingdom will be established as promised in the Davidic covenant. Amos clearly declares that this rebuilding will be done “as in the days of old” (9:11); that is, the blessings will be earthly and national and will have nothing to do with the Church. Fourthly, the residue of men will seek the Lord, that is, all the Gentiles will be brought to a knowledge of the Lord after the kingdom is established. (Ryrie C. C., 2005)

d. The Purpose for the Local Church

- i. The overall purpose for the local church is the same as the universal Church. The church exists to glorify (i.e., honor, praise, worship, reverence, give homage to) God. This general purpose of honoring God occurs through several important church functions. While the format may change from culture to culture and generation to generation, fundamental doctrine and these essential church functions may not change. They are not listed in any order of importance. All are important, and they need to be implemented with balance to fulfill God’s intention for a local church. (Waterhouse, 2003)
- ii. Teaching/Doctrine – Sometimes Christians forget that teaching is a major component of the great commission. “Teaching them to observe all that I commanded you” (Matt. 28:20). Many texts support the statement that a non-teaching church is not in compliance with the Bible. Teaching should be construed to involve not just theology but also ethics and Christian service. The church as a pillar of truth (1 Tim. 3:15) must teach the Word of God. (See also Eph. 4:11-12.) Acts 2:42; 1 Cor. 14:12; 1 Cor. 14:26; Col. 2:7; 1 Tim. 4:13; 2 Tim. 2:2; 2 Tim. 3:16-17; 2 Tim. 4:2 (Waterhouse, 2003)
- iii. Observance of the Ordinances – A local church is supposed to carry out the great commission by baptizing new believers and is supposed to create a reminder of Christ’s sacrificial love by observing the Lord’s Supper. Matt. 28:19; Acts 2:42; 1 Cor. 11:23-26 (Waterhouse, 2003)
- iv. Prayer – Prayer is one of the primary functions of a local church. It may not be relegated beneath teaching, evangelism, worship or any other facet of church

life. Although the doctrine of prayer is relevant to individuals, it is also a practice that ought to be observed corporately. Prayer helps forge unity among believers. It is foundational for evangelism. Most important is the truth that prayer pleases God and tends to bring about His favor and blessings. No church dare minimize the role of prayer as a necessary ingredient to a healthy church. Notice that the apostles viewed prayer and the ministry of the Word as priorities (Acts 6:4). Luke 18:1; Acts 2:42; Acts 12:5; Eph. 6:18; 1 Thess. 5:17; 1 Tim. 2:1-2; James 5:14-15 (Waterhouse, 2003)

- v. Evangelism (Includes Missionary Out-reach) – While it is true that the Great Commission was addressed to the apostles, the Lord clearly envisioned that it would be a work carried on through those who believed the apostolic message “even unto the end of the age.” Thus, it is still God’s will for the church to be involved in proclaiming the gospel of salvation by faith in Christ. Individuals witness, but, in another sense, the whole church can be a witness to God’s saving grace. In addition to proclaiming God’s glory in its own locality, a church should be separating and sending missionaries to other regions. Matt. 28:19-20; Luke 24:46-47; Acts 9:31; Acts 13:2-3; Acts 16:5; Rom. 10:14-15; 1 Thess. 1:8; 1 Pet. 2:9 (Waterhouse, 2003)
- vi. Worship – The commandment to “remember the Sabbath” (Ex. 20:8) is the only one of the Ten Commandments not repeated for the Church. There is a command to assemble (e.g., Heb. 10:25), but there is no prescribed day of worship for the church (Rom. 14:5-6; Col. 2:16). However, by tradition the early churches assembled on the first day of the week, Sunday, in order to commemorate the Lord’s resurrection on the first day of the week (John 20:1). His two appearances to the disciples in the upper room on the first day of the week (John 20:19, 26), and Pentecost, the birthday of the Church, also occurred on a Sunday. By tradition the church has assembled to worship on Sunday from the New Testament times (see Acts 20:7; 1 Cor. 16:2) until the present time. Modern believers from Bible-teaching churches would have felt comfortable in early church gatherings. There was Bible teaching (Acts 2:42; 1 Cor. 14:19, 26; 1 Tim. 4:13; 2 Tim. 4:2), singing (1 Cor. 14:26; Eph. 5:19; Col. 3:16), collections (Rom. 15:26; 1 Cor. 16:2; 2 Corinthians 8 and 9), prayer (Acts 2:42), fellowship including love-feasts (Heb. 10:24-25; Jude 12), and communion (Acts 20:7). Services were conducted in homes (1 Cor. 16:19; Col. 4:15, etc.) and were conducted in orderliness without confusion (1 Cor. 14:32, 40). 1 Cor. 14:26 comes the closest to giving an order of service. What is the outcome then brethren? When you assemble, each one has a psalm, has a teaching, has a

revelation, has a tongue (languages), has an interpretation. Let all things be done for edification [1 Cor. 14:26]. (Waterhouse, 2003)

1. “And on the day called Sunday, all who live in cities or in the country, gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers according to his ability, and the people assent saying Amen....And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning, among us, and in a word takes care of all who are in need.” (Justin Martyr lived A.D. 100-167, in Israel.) (Waterhouse, 2003)
- vii. Benevolence – A church has an obligation to provide for those honestly poor. Assistance is not exclusively for believers but is especially for them: (Gal. 6:10) The New Testament presents many examples of Christians helping the brethren. It also gives commands for Christians to help other Christians in need (Acts 2:44-45; 4:32-38; 11:28-30; Gal. 2:10; 1 John 3:17-18; James 1:27; 2:15-16). The early church was particularly involved in a formal ministry to widows (Acts 6:1-6; 1 Tim. 5:3-16). This seems to have been a system of permanent support as opposed to temporary assistance that could be given to anyone. There were strict guidelines that had to be met in order to qualify for any support, especially for widows who wanted help of an ongoing nature (2 Thess. 3:10; 1 Tim. 5:4, 9-11). (Waterhouse, 2003)
- viii. Church Ordinances
1. Communion – 1 Cor. 11:23-32 gives essential practices that are binding upon the church relative to communion practices. (See also Matt. 26:26-29; Mark 14:22-25; Luke 22:17-20.) The pattern of communion laid down in 1 Cor. 11:23, mandates that thanks be given first, before the bread and then before the cup. It is best to follow this pattern of prayer before partaking and the order of the bread first and then the cup. Beyond the order of the ritual, 1 Cor. 11:28 (also v. 31) requires self-examination before participating in the Lord’s Supper. Verse 27 refers to drinking in an “unworthy manner.” This is an adverb stressing unworthy manner of observance, not so much unworthiness of a person. In the ultimate sense

no one is worthy to take communion. Christ's sacrifice on our behalf was pure grace. Paul, in this context, is mainly concerned that participants in communion "discern or judge the body" correctly, i.e., that they observe with the respect and honor due the serious-ness of the ordinance. Churches in the Reformed, Presbyterian, and Baptist traditions generally adhere to the memorial view of communion. This means that the elements are not the actual or mystical body and blood of the Lord, but rather they are symbols to assist in remembrance. Several phrases reveal that this is one intent of the communion service: "do this in remembrance of Me" [Luke 22:19], "do this in remembrance of Me" [1 Cor. 11:24], "For as often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes" [1 Cor. 11:26]. What does God want His people to remember? This can be nicely classified by the three terms used for this ordinance: (Waterhouse, 2003)

- a. Eucharist – The term Eucharist is not just an ecclesiastical term that is the property of specific denominations. It is a form of the Greek word for "thanksgiving."
 - b. Communion – Communion has a Latin derivation and refers to having something in common. The Greek word translated as communion in the English New Testament means "fellowship."
 - c. Lord's Supper – The Lord's Supper reminds us that He is the unseen host of the observance. Also, more than the other terms, it points back to the origin of the ordinance at the time of the Last Supper before the cross. It is the Lord's Supper because He is the one who originated it. In observing the Lord's Supper we should remember that Last Supper, and especially Christ's promise to come again and partake with us in His Kingdom.
2. Baptism – Baptists, unlike Catholics, Lutherans, Presbyterians, Methodists, Reformed, etc., do not practice infant baptism. Unlike the Church of Christ, they do not believe baptism is essential to salvation. Yet, Baptists do stress baptism as a necessary observance to obey the commands of Christ. The Baptist understanding is that only those who already believe may be candidates for baptism. This excludes infants who are un-able to believe. It also views baptism as occurring after salvation. It ought to be obvious to any unbiased Bible student that the Bible never commands nor gives examples of infant baptism. The Scriptures uniformly give salvation by faith as the condition in order to be baptized. Without faith a person is unsaved regardless of whether he has been

baptized. If faith is present, he is saved even if he has not submitted to baptism. The following texts prove that baptism is only for believers, and thus, it is for those already saved and those old enough to exercise faith in Christ. Matt. 28:19; Acts 2:38, 41; Acts 8:12; Acts 10:43-44; 47-48; Baptism speaks of a sharing in Christ's death, burial, and resurrection. Sharing in Christ's life comes about through Spirit baptism into the Spirit of Christ. Thus, baptism in water also pictures baptism in the Spirit and union with the universal church. The one who undergoes baptism displays obedience to Christ's command and identifies with the visible church. It also seems reasonable to think that baptism symbolizes the cleansing (forgiveness) which comes through faith in Christ. (See Acts 2:38 where for means because of, and also Acts 22:16.) (Waterhouse, 2003)

e. Spiritual Gifts

- i. There are two Greek words generally used to describe spiritual gifts. The first is pneumatikos, meaning "spiritual things" or "things pertaining to the spirit." This word emphasizes the spiritual nature and origin of spiritual gifts; they are not natural talents but rather have their origin with the Holy Spirit. They are supernaturally given to a believer by the Holy Spirit (1 Cor. 12:11). The other word often used to identify spiritual gifts is charisma, meaning "grace gift." The word charisma emphasizes that a spiritual gift is a gift of God's grace; it is not a naturally developed ability but rather a gift bestowed on a believer (1 Cor. 12:4). This emphasis is seen in Romans 12 where Paul discusses spiritual gifts. He stresses that spiritual gifts are received through the "grace given" to believers (Rom. 12:3, 6). A concise definition of spiritual gifts is simply a "grace gift." A more complete definition is "a divine endowment of a special ability for service upon a member of the body of Christ." Two concepts are involved in spiritual gifts. First, a spiritual gift to an individual is God's enablement for personal spiritual service (1 Cor. 12:11). Second, a spiritual gift to the church is a person uniquely equipped for the church's edification and maturation (Eph. 4:11-13). It should also be noted what is not meant by spiritual gifts. It does not mean a place of service. Some may suggest "he has a real gift for working in the slums." This, of course, is a wrong concept of spiritual gifts. Nor is a spiritual gift an age group ministry. Or some might say that "he has a real gift for working with senior highs." A spiritual gift is not the same as a natural talent; there may be a relationship, but a natural talent is an ability that a person may have from birth and develop, whereas a spiritual gift is given supernaturally by God at the moment of conversion. (Enns, 1997)

39. Summary of Spiritual Gifts

Gift	Description	Result	Example
Prophecy <i>προφητεία</i> Rom. 12:6 1 Cor. 14:29-32	Speaking truth directly revealed from God	Understanding mystery 1 Cor. 13:2	Timothy—1 Tim. 4:14 Daughters of Philip—Acts 21:8-9
Service, Helping <i>διακονία</i> Rom. 12:7	Aiding others to do God's work Giving practical assistance to members of the church	Serving the church and the needy Acts 6:1	Onesiphorus 2 Tim. 1:16
Teaching <i>διδασκαλία</i> Rom. 12:7 1 Cor. 12:28 Eph. 4:11	Communicating the truth and applications of the Scripture	Understanding the Word of God Acts 18:26	Priscilla and Aquila—Acts 18:26 Apollos—Acts 18:27-28 Paul—Acts 18:11
Encouraging <i>παράκλησις</i> Rom. 12:8	Urging one to pursue proper conduct or to console	Encouragement Acts 9:27	Barnabas Acts 4:36
Giving <i>μεταδοσιμύ</i> Rom. 12:8	Liberally and cheerfully imparting substance to God's work	Meeting physical needs Acts 9:36	Dorcas Acts 9:36
Leadership <i>πρωιοτητα</i> Rom. 12:8	Organizing and administering the work of the ministry	Order Titus 1:5	Titus Titus 1:5

39. Summary of Spiritual Gifts (continued)

Gift	Description	Result	Example
Showing Mercy <i>ἐλεειν</i> Rom. 12:8	Giving undeserved aid to others	Sympathy, compassion toward undeserving	Barnabas Acts 9:27
Apostleship <i>ἀποστολος</i> 1 Cor. 12:28 Eph. 4:11	Being an eyewitness of the resurrected Christ and speaking authoritatively about faith and practice	Sets forth God's precepts for the church 1 Cor. 14:37	Paul—Gal. 1:1 Peter—1 Peter 1:1
Evangelism <i>εὐαγγελιστης</i> Eph. 4:11	Presenting the gospel with clarity and with a burden for the unsaved	Understanding the Gospel	Phillip Acts 21:8
Pastor/Teacher <i>ποιμηνς</i> Rom 12:7; Eph. 4:11	Shepherding and teaching the church	Care and godly instruction Acts 20:28-31	Paul 1 Thess. 2:7-12
The Message of Wisdom <i>λογος σοφιας</i> 1 Cor. 12:8	Perceiving and presenting the truth of God Applying God's Word or wisdom to specific situations	The ability to grasp and apply the revelation given	John 1 John 1:1-3
The Message of Knowledge <i>λογος γνωσεως</i> 1 Cor. 12:8	Understanding and exhibiting wisdom from God Revelation from God about people, circumstances, or biblical truth	Truth understood in its spiritual sense 1 Cor. 2:6-12	Paul Col. 2:2-3

39. Summary of Spiritual Gifts (continued)

Gift	Description	Result	Example
Faith <i>πιστις</i> 1 Cor. 12:9	Trusting God implicitly to perform unusual deeds	Accomplishment of great tasks	Stephen Acts 6:5
Healing <i>ιαμα</i> 1 Cor. 12:9	Being able to cure diseases	Complete cures Acts 3:6-7	Peter and John—Acts 3:6-7 Paul—Acts 20:9-12
Miracles <i>δυναμις</i> 1 Cor. 12:10	Being able to perform works of power	People fear God Acts 5:9-11	Paul Acts 13:8-11
Discernment <i>διακρισις</i> 1 Cor. 12:10	Distinguishing the power by which a teacher or prophet speaks	Exposure of false prophets 1 John 4:1	Believers at Corinth 1 Cor. 14:29
Tongues <i>γλωσσαι</i> 1 Cor. 12:10	Speaking in a language not understood by the speaker	Praise to God which is understood by those persons knowing the language spoken (Acts 2:1-12) Thanksgiving to God which may be understood if someone interprets the language spoken (1 Cor. 14:5, 16, 27-28)	The disciples
Interpretation <i>επισημεια</i> 1 Cor. 12:10	Making “tongues” understandable	Confirmation of the foreign language 1 Cor. 14:27-28	

(House, 1992)

f. The Apostasy of the Church

- i. The English word apostasy is derived from two Greek words. The first word is the preposition apo, which means “away from.” The second word is the verb histēmi, which means, “to stand.” Thus, apostasy means, “to stand away from.” Apostasy refers to a departure from known or previously embraced truth. The subject of apostasy has little to do with the condition of the unsaved world, which has always rejected divine truth and therefore has nothing from which to depart. Rather, apostasy pertains to the spiritual temperature within God’s church. While some might think that apostasy relates to some External factor such as whether the economy is up or down, the subject of biblical apostasy relates to internal church conditions. (Woods, 2009)
- ii. A Sign of the Last Days – Apostasy is a sign of the last days of the church. When we speak of the signs of the end, many subjects come to mind such as the return of the Jews to their land or the trend toward one-world government. However, these kinds of signs concern God’s future program for Israel rather than the church. Apostasy is another sign, often taking place right under our noses, which we fail to recognize as a sign of the end. Apostasy is the specific scriptural sign given indicating that the church is nearing the completion of her earthly mission. (Woods, 2009)
- iii. A Massive New Testament Subject – Surprisingly, apostasy is one of the most frequently mentioned subjects in all of the New Testament. For example, such warnings are found in the Gospels (Matt 13), Acts (Acts 20:29-31), the Pauline letters (Rom 16:17-18; Gal 1:6-9; 2 Cor. 11:1-15; Philip 3:2, 18-19; Col 2:8; 1 Tim 4; 2 Tim 3-4; Titus 1:10), and the general epistles (Heb 2:1-4; 2 Pet 2-3; Jude; 1 John 4:1-6).¹ The early chapters of the Apocalypse also reveal the reality of apostasy. Revelation 2-3 describes seven letters to seven churches in Asia Minor. Five of these seven churches are in need of rebuke from Christ due to their apostate condition. Interestingly, entire New Testament books were written solely for the purpose of warning believers concerning apostasy. Galatians was written in order to warn against The Judaizers. Colossians was written for the purpose of warning Christians about the Colossian heresy. Hebrews was written to keep the audience from leaving the full revelation of Christ and lapsing backwards into Judaism. Both Jude and 2 Peter were written as warnings concerning apostasy. (Woods, 2009)
- iv. Apostasy Concerns Every Major Doctrine – Yet another point to understand is that warnings against apostasy pertain to every major doctrine. What will the apostates deny? Is there any doctrine that will be left off the “chopping block”?

Are there any doctrines that are so essential to the heart of Christianity and considered so precious that no apostate would dare deny them? The answer is a resounding “no!” The New Testament reveals that apostates will deny “the faith” (1 Tim 4:1), God (Jude 4), Christ and His atoning death (2 Peter 2:1), “sound doctrine” (2 Tim 4:3), God’s role in creation (2 Pet 3:5), His future return (2 Peter 3:4), doctrine of the resurrection, (1 Cor. 15:14; 2 Tim 2:17-18). Thus, the preceding discussion indicates that there are no doctrinal “sacred cows” as far as the apostates are concerned. The New Testament predicts that everything that can be denied will be denied. (Woods, 2009)

- v. An Internal Matter – In Paul’s magnificent address as recorded in Acts 20:18-35, he unfolded grand ecclesiological principles designed to govern the ministries of the Ephesian elders as they attempted to shepherd Christ’s church at Ephesus. In this discourse, Paul also sounded the alarm concerning apostasy. Apparently, Paul was serious about this subject since he had warned the Ephesian elders about it both day and night, with tears, for a period of three years (Acts 20:31). Jude also noted the internal character of apostasy (Jude 4). Thus, these verses indicate that apostasy is not something that takes place outside of the four walls of the church. Rather, it is a reality that takes place within her midst. When one looks for apostasy, he should not look for it in the unsaved world. Instead he should look for it behind pulpits, in Christian publications, and even in Christian schools. (Woods, 2009)
- vi. Apostasy Knows No Limits – The very people or groups that one would initially think would not be involved in apostasy are sometimes the very ones “leading the charge” into apostasy. For example, Exodus 32:1-10 indicates that while Moses was on Mount Sinai for a 40-day period receiving God’s Law, the children of Israel at the base of Mount Sinai quickly apostatized by constructing a golden calf. What is most shocking about this event is that the ringleader of this apostasy was none other than the high priest Aaron. Similarly, Judges 17–18 records a wandering Levite who helped introduce the first instance of idolatry into the land of Israel after the conquest under Joshua. This idolatry was first introduced into a household and then an entire tribe (Dan). Again, what is startling about this story is that the Levite responsible for these actions was none other than Jonathan, who was the son of Gershom or the grandson of Moses (Judges 18:30). A New Testament example of apostasy is found in Rev 2:4-5 where Christ charged the church at Ephesus with having left its first love. Apparently, this sin represented a severe departure in Christ’s eyes since He threatened to take away from the Ephesians their lampstand or sphere of influence unless they returned to Him. It is again surprising to observe that it was

none other than the church of Ephesus involved in this departure. In sum, one would never have guessed that Aaron, Jonathan, and Ephesus would have ever been involved in apostasy. Yet these are the very ones who led in the area of apostasy. (Woods, 2009)

- vii. **Apostasy Can Happen Quickly** – Another characteristic of apostasy is the speed or haste in which it can transpire. Apostasy need not take several generations to occur. Galatians 1:6 says, “I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel” (italics added). When Paul wrote to the Galatians, he expressed shock or surprise on two grounds. First, he was astonished at how quickly his readers had deserted the truth that he had imparted to them. Second, he was amazed that the Galatians had parted company with him on the very gospel itself. They did not disagree with Paul on some tangential or minor issue but rather on the core nature of the gospel, which represents the heart of Christianity. (Woods, 2009)
- viii. **Apostasy is Satanically Energized** – Who ultimately is behind apostasy? The following verses divulge Satan as the true culprit.(2 Corinthians 11:3; 1 Timothy 4:1) This important spiritual reality is that demons are the ultimate source of power behind the last days apostasy of the church. Do men or Satan cause apostasy? The answer to this question is “yes” since both alternatives are true. Satan places ideas into the minds of fallen men typically in positions of ecclesiastical influence in order to push the church further into apostasy. Satan even uses believers in order to accomplish this endeavor. Satan’s ability to use carnal believers, or those who cater to their sin nature, is apparent from the following passages. (Matt. 16:23; Acts 5:3-4; Eph. 4:26-27). Thus, these passages all seem to indicate that Satan has an ability to negatively influence the lives of carnal believers. (Woods, 2009)
- ix. **Apostasy is Destructive** – The Spirit wants believers to be aware of the dangers associated with apostasy, which explains why Scripture frequently analogizes apostasy to familiar dangers from the physical world. (1 Tim. 1:19-20; Acts 20:29). In 2 Tim. 2:17-18 the verb translated “overthrown” is also used in John 2:15 in reference to how Christ overturned the moneychangers’ tables in the temple. Like the overturning of a table, apostasy represents a similar destabilizing influence. (Woods, 2009)
- x. **Apostasy Brings Difficulty to the Man of God** – Paul said, “But evil men and imposters will grow worse and worse, deceiving and being deceived” (2 Tim. 3:13, italics added). He also predicted, “For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers, and they will turn

their ears away from the truth, and be turned aside to fables” (2 Tim. 4:3-4). Although there are many applications of these verses, they bear a striking similarity to a modern ministry philosophy that has captured the hearts of many of today’s evangelical churches known as the “church growth movement.” Church growth is not per se wrong as long as God is the one giving the growth (Matt. 16:18; Acts 2:47; 1 Cor. 3:6). However, God-induced numerical growth is not what modern-day church growth advocates promote. Rather, what they mean by church growth is sociological polling in an attempt to determine what the unsaved want to experience in church. When such data is collected, it is concluded that the unsaved want entertainment, shorter sermons, “practical” preaching enabling them to succeed in business, and fewer references to offensive concepts such as blood, hell, sin, or Christ’s second coming. The church growth movement then concludes that if the church is then repackaged to satisfy these yearnings of the unsaved, then people will flock to church thereby causing it to grow. While no one disputes that large crowds can be accumulated through the use of this methodology, the real question is, “does the end result represent God’s definition of what the church is supposed to be?” (Woods, 2009)

xi. The Need for Aggressive Action

1. Test All Things – One such command is, “Test all things; hold fast what is good” (1 Thess. 5:21). How do believers “test all things”? One of the greatest gifts given to us by God is a reliable Standard of divine truth through the closed canon of Scripture. The Holy Spirit, who authored the Scripture (2 Tim. 3:16; 2 Pet. 1:20-21), is not schizophrenic. It is impossible for the Holy Spirit to say one thing at one time and something contradictory another time. In other words, it is an impossibility for the Holy Spirit to reveal something in Scripture and then something entirely different through a human teacher, prophet, theologian, doctrine, philosophy, etc...Thus, believers can protect themselves from the apostasy that is so prevalent in our day by simply comparing everything we hear with the eternal Word of God. (Woods, 2009)
2. An Unpopular Command – Paul discussed the reality of apostasy more in the Book of 2 Timothy than in any of his other letters. There, Paul exhorted young Timothy, who was pastoring in Ephesus, to devote himself to Scripture. He said, “Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15). This pastoral injunction seems so simple. Yet this is the area where the contemporary American church is most negligent. (Woods, 2009)

3. A Critical Command – The most effective bulwark against apostasy is a return to the centrality of Scripture. Productive things begin to transpire when God’s Word is once again given its proper place. Paul pleaded with Timothy to preach the Word when it is both popular to do so and when it is not (2 Tim. 4:2). Interestingly, of the many items that the early church gave themselves to such as prayer, evangelism, communion, and benevolence (Acts 2:41-47), the first item mentioned was a single-minded devotion to apostolic doctrine (Acts 2:42). Unless Scripture occupies a preeminent place in our lives and churches, spiritual maturity is an impossibility (Eph. 4:11-16; 1 Pet 2:2). The Scripture has the ability to feed the deepest yearnings and needs of the human heart (Deut. 8:3; Matt. 4:4). Job explained, “I have treasured the words of his mouth more than my necessary food” (Job 23:12). (Woods, 2009)

g. The Blessed Hope

i. The Rapture of the Church – Our modern understanding of rapture appears to have little or no connection with the eschatological event. However, the word is properly used of that event. Rapture is a state or experience of being carried away. The English word comes from a Latin word, rapio, which means to seize or snatch in relation to an ecstasy of spirit or the actual removal from one place to another. In other words, it means to be carried away in spirit or in body. The Rapture of the church means the carrying away of the church from earth to heaven. The Greek word from which we take the term “rapture” appears in 1 Thessalonians 4:17, translated “caught up.” The Latin translation of this verse used the word rapturo. The Greek word it translates is harpazō, which means to snatch or take away. Elsewhere it is used to describe how the Spirit caught up Philip near Gaza and brought him to Caesarea (Acts 8:39) and to describe Paul’s experience of being caught up into the third heaven (2 Cor. 12:2–4). Thus there can be no doubt that the word is used in 1 Thessalonians 4:17 to indicate the actual removal of people from earth to heaven. (Ryrie C. C., Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth , 1999)

ii. The Components of the Rapture (1 Thess. 4:13–18)

1. The return of Christ (v. 16) – The Lord Himself will return for His people, accompanied by all the grandeur His presence deserves. There will be a shout of command (whether uttered by the Lord or an archangel is not stated), and the trumpet of God will summon the dead in Christ to their resurrection as well as sounding a warning to those who have rejected Him and thus have missed the Rapture. (Ryrie C. C., Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth , 1999)

2. A resurrection (v. 16) – At this time only the dead in Christ will be raised. This means believers since the Day of Pentecost, for though there were believers before then, none of them were placed “in Christ.” The dead in Christ will be raised just before the living are changed. Yet both groups will experience their respective changes “in a moment, in the twinkling of an eye” (1 Cor. 15:52). The entire procedure will be instantaneous, not gradual. The word for “moment” is the word from which the word “atom” comes. When the atom was discovered it was thought to be indivisible; therefore, it was named “atom.” Even though subsequently the atom was split, the word retains its meaning of indivisible. The resurrection of the dead and the translation of the living will occur in an indivisible instant of time. (Ryrie C. C., *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* , 1999)
 3. A rapture (v. 17) – Strictly speaking, only living believers are raptured (though we use the term to include all that happens at that time). This means they will be caught up into the Lord’s presence without having to experience physical death. (Ryrie C. C., *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* , 1999)
 4. A reunion (v. 17) – The reunion will be with the Lord and with the loved ones who have died. (Ryrie C. C., *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* , 1999)
 5. A reassurance (v. 18) – The truth of the Rapture both comforts and encourages us (for the word does have both meanings). (Ryrie C. C., *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* , 1999)
- iii. Paul’s descriptions of the Rapture in both 1 Corinthians 15:51–58 and 1 Thessalonians 4:13–18 give no support to the partial Rapture view, which teaches that only spiritual believers will be raptured at several times during the Tribulation period. Paul stated clearly that “we shall be changed” at that time, and he wrote those words to the Corinthians, many of whom could hardly be called spiritual. (Ryrie C. C., *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* , 1999)
- h. The Two Types of Resurrections (Fruchtenbaum, Vol. 91: *The Messianic Bible Study Collection* , 1983)
 - i. Restoration Back to Physical Life – The first type is only a restoration back to natural physical life. What this means is that later the person will die again physically. This restoration-type resurrection occurred twice in the Old Testament:

1. Elisha raised the Shunammite's son back to life (2 Kings 4:32–37), and a man was suddenly resurrected from the dead when his dead body touched the bones of Elisha the Prophet (2 Kings 13:20–21).
 2. In the New Testament, restoration-type resurrection occurred at least four times: the resurrection of the daughter of Jarius (Mat. 9:18–26; Mk. 5:21–24, 35–43; Lk. 8:40–42, 49–56); the son of the widow of Nain (Lk. 7:11–17); Lazarus (Jn. 11:1–44); and the resurrection of many of the saints the moment Yeshua died (Mat. 27:52–53).
 3. These two cases in the Old Testament and four cases in the New Testament were all resurrections of the first type: resurrections, which were merely restorations, back to natural physical life. All of these people died again later.
 - ii. True Resurrection Life – The second type of resurrection from the dead is the type that means resurrection life, in which one is no longer subject to death (Rom. 6:9). True resurrection life means a person is no longer capable of dying physically, because there was a change in the nature of the body that has been resurrected. So far, Jesus is the only One who has been resurrected in this way; He is the only One who has undergone the second type of resurrection, that of resurrection life. That is why Yeshua is called the first-fruits of the resurrection (1 Cor. 15:23; Col. 1:15, 18; Rev. 1:5).
3. History of the Church (Schaff, 1910)
- a. First Period: The Life of Christ, and the Apostolic church.
 - i. From the Incarnation to the death of St. John. A.D. 1–100.
 - b. Second Period: Christianity under persecution in the Roman empire.
 - i. From the death of St. John to Constantine, the first Christian emperor. A.D. 100–311.
 - c. Third Period: Christianity in union with the Graeco-Roman empire, and amidst the storms of the great migration of nations.
 - i. From Constantine the Great to Pope Gregory I. A.D. 311–590.
 - d. Fourth Period: Christianity planted among the Teutonic, Celtic, and Slavonic nations.
 - i. From Gregory I. to Hildebrand, or Gregory VII. A.D. 590–1049.
 - e. Fifth Period: The Church under the papal hierarchy, and the scholastic theology.
 - i. From Gregory VII. to Boniface VIII. A.D. 1049–1294.
 - f. Sixth Period: The decay of mediaeval Catholicism, and the preparatory movements for the Reformation.
 - i. From Boniface VIII. to Luther. A.D. 1294–1517.
 - g. Seventh Period: The evangelical Reformation, and the Roman Catholic Reaction.
 - i. From Luther to the Treaty of Westphalia. A.D. 1517–1648.

- h. Eighth Period: The age of polemic orthodoxy and exclusive confessionalism, with reactionary and progressive movements.
 - i. From the Treaty of Westphalia to the French Revolution. A.D. 1648–1790.
 - i. Ninth Period: The spread of infidelity, and the revival of Christianity in Europe and America, with missionary efforts encircling the globe.
 - i. From the French Revolution to the present time. A.D. 1790–1880.
4. Persecution of the Early Church
- a. 98 – 117 AD – Trajan; Christianity forbidden
 - i. Pliny (governor of Bithynia in Asia Minor from 109 to 111) came in official contact with the Christians. He himself saw in that religion only a “depraved and immoderate superstition,” and could hardly account for its popularity. He reported to the emperor that this superstition was constantly spreading, not only in the cities, but also in the villages of Asia Minor, and captivated people of every age, rank, and sex, so that the temples were almost forsaken, and the sacrificial victims found no sale. To stop this progress, he condemned many Christians to death, and sent others, who were Roman citizens, to the imperial tribunal. But he requested of the emperor further instructions, whether, in these efforts, he should have respect to age; whether he should treat the mere bearing of the Christian name as a crime, if there were no other offence. To these inquiries Trajan replied: “You have adopted the right course, my friend, with regard to the Christians; for no universal rule, to be applied to all cases, can be laid down in this matter. They should not be searched for; but when accused and convicted, they should be punished; yet if any one denies that he has been a Christian, and proves it by action, namely, by worshipping our gods, he is to be pardoned upon his repentance, even though suspicion may still cleave to him from his antecedents. But anonymous accusations must not be admitted in any criminal process; it sets a bad example, and is contrary to our age” (i.e. to the spirit of Trajan’s government). (Schaff, 1910)
 - b. 117 – 138 AD – Hadrian
 - i. He is represented both as a friend and foe of the church. He was devoted to the religion of the state, bitterly opposed to Judaism, indifferent to Christianity, from ignorance of it. He insulted the Jews and the Christians alike by erecting temples of Jupiter and Venus over the site of the temple and the supposed spot of the crucifixion. (Schaff, 1910)
 - c. 137 – 161 AD – Antoninus Pius
 - i. Antoninus Pius protected the Christians from the tumultuous violence which broke out against them on account of the frequent public calamities. But the edict ascribed to him, addressed to the deputies of the Asiatic cities, testifying to

the innocence of the Christians, and holding them up to the heathen as models of fidelity and zeal in the worship of God, could hardly have come from an emperor, who bore the honorable title of Pius for his conscientious adherence to the religion of his fathers; and in any case he could not have controlled the conduct of the provincial governors and the fury of the people against an illegal religion. (Schaff, 1910)

d. 161 – 180 AD – Marcus Aurelius

- i. Marcus Aurelius, the philosopher on the throne, was a well-educated, just, kind, and amiable emperor, and reached the old Roman ideal of self-reliant Stoic virtue, but for this very reason he had no sympathy with Christianity, and probably regarded it as an absurd and fanatical superstition. He had no room in his cosmopolitan philanthropy for the purest and most innocent of his subjects, many of whom served in his own army. He was flooded with apologies of Melito, Miltiades, Athenagoras in behalf of the persecuted Christians, but turned a deaf ear to them. Only once, in his Meditations, does he allude to them, and then with scorn, tracing their noble enthusiasm for martyrdom to “sheer obstinacy” and love for theatrical display. His excuse is ignorance. He probably never read a line of the New Testament, nor of the apologies addressed to him. About the year 170 the apologist Melito wrote: “The race of the worshippers of God in Asia is now persecuted by new edicts as it never has been heretofore; shameless, greedy sycophants, finding occasion in the edicts, now plunder the innocent day and night.” The empire was visited at that time by a number of conflagrations, a destructive flood of the Tiber, an earthquake, insurrections, and particularly a pestilence, which spread from Ethiopia to Gaul. This gave rise to bloody persecutions, in which government and people united against the enemies of the gods and the supposed authors of these misfortunes. Celsus expressed his joy that “the demon” [of the Christians] was “not only reviled, but banished from every land and sea,” and saw in this judgment the fulfillment of the oracle: “the mills of the gods grind late.” But at the same time these persecutions, and the simultaneous literary assaults on Christianity by Celsus and Lucian, show that the new religion was constantly gaining importance in the empire. (Schaff, 1910)

e. 180 – 192 AD – Commodus

- i. Marcus Aurelius was succeeded by his cruel and contemptible son, Commodus (180–192), who wallowed in the mire of every sensual debauchery, and displayed at the same time like Nero the most ridiculous vanity as dancer and singer, and in the character of buffoon; but he was accidentally made to favor the Christians by the influence of a concubine, Marcia, and accordingly did not

disturb them. Yet under his reign a Roman senator, Apollonius, was put to death for his faith. (Schaff, 1910)

f. 193 – 249 AD – Septimius Severus to Philip the Arabian

- i. With Septimius Severus (193–211), who was of Punic descent and had a Syrian wife, a line of emperors (Caracalla, Heliogabalus, Alexander Severus) came to the throne, who were rather Oriental than Roman in their spirit, and were therefore far less concerned than the Antonines to maintain the old state religion. Yet towards the close of the second century there was no lack of local persecutions; and Clement of Alexandria wrote of those times: “Many martyrs are daily burned, confined, or beheaded, before our eyes.” In the beginning of the third century (202) Septimius Severus, turned perhaps by Montanistic excesses, enacted a rigid law against the further spread both of Christianity and of Judaism. This occasioned violent persecutions in Egypt and in North Africa, and produced some of the fairest flowers of martyrdom. Gordianus (208–244) left the church undisturbed. Philip the Arabian (244–249) was even supposed by some to be a Christian, and was termed by Jerome “primus omnium ex Romanis imperatoribus Christianus.” It is certain that Origen wrote letters to him and to his wife, Severa. This season of repose, however, cooled the moral zeal and brotherly love of the Christians; and the mighty storm under the following reign served well to restore the purity of the church. (Schaff, 1910)

g. 249 – 260 AD – Decius and Valerian

- i. Decius Trajan (249–251), an earnest and energetic emperor, in whom the old Roman spirit once more awoke, resolved to root out the church as an atheistic and seditious sect, and in the year 250 published an edict to all the governors of the provinces, enjoining return to the pagan state religion under the heaviest penalties. This was the signal for a persecution which, in extent, consistency, and cruelty, exceeded all before it. In truth it was properly the first which covered the whole empire, and accordingly produced a far greater number of martyrs than any former persecution. In the execution of the imperial decree confiscation, exile, torture, promises and threats of all kinds, were employed to move the Christians to apostasy. Multitudes of nominal Christians, especially at the beginning, sacrificed to the gods (*sacrificati*, *thurificati*), or procured from the magistrate a false certificate that they had done so (*libellatici*), and were then excommunicated as apostates (*lapsi*); while hundreds rushed with impetuous zeal to the prisons and the tribunals, to obtain the confessor’s or martyr’s crown. The confessors of Rome wrote from prison to their brethren of Africa: “What more glorious and blessed lot can fall to man by the grace of God, than to confess God the Lord amidst tortures and in the face of death itself; to

confess Christ the Son of God with lacerated body and with a spirit departing, yet free; and to become fellow-sufferers with Christ in the name of Christ? Though we have not yet shed our blood, we are ready to do so. Pray for us, then, dear Cyprian, that the Lord, the best captain, would daily strengthen each one of us more and more, and at last lead us to the field as faithful soldiers, armed with those divine weapons (Eph. 6:2) which can never be conquered.” (Schaff, 1910)

- ii. Valerian (253–260) was at first mild towards the Christians; but in 257 he changed his course, and made an effort to check the progress of their religion without bloodshed, by the banishment of ministers and prominent laymen, the confiscation of their property, and the prohibition of religious assemblies. These measures, however, proving fruitless, he brought the death penalty again into play. The most distinguished martyrs of this persecution under Valerian are the bishops Sixtus II. of Rome, and Cyprian of Carthage. When Cyprian received his sentence of death, representing him as an enemy of the Roman gods and laws, he calmly answered: “Deo gratias!” Then, attended by a vast multitude to the scaffold, he proved once more, undressed himself, covered his eyes, requested a presbyter to bind his hands, and to pay the executioner, who tremblingly drew the sword, twenty-five pieces of gold, and won the incorruptible crown (Sept. 14, 258). His faithful friends caught the blood in handkerchiefs, and buried the body of their sainted pastor with great solemnity. (Schaff, 1910)
- h. 303 – 311 – AD – Diocletian
 - i. In the first twenty years of his reign Diocletian respected the toleration edict of Gallienus. His own wife Prisca his daughter Valeria, and most of his eunuchs and court officers, besides many of the most prominent public functionaries, were Christians, or at least favorable to the Christian religion. He himself was a superstitious heathen and an oriental despot. Like Aurelian and Domitian before him, he claimed divine honors, as the vicar of Jupiter Capitolinus. He was called, as the Lord and Master of the world, Sacratissimus Dominus Noster; he guarded his Sacred Majesty with many circles of soldiers and eunuchs, and allowed no one to approach him except on bended knees, and with the forehead touching the ground, while he was seated on the throne in rich vestments from the far East. “Ostentation,” says Gibbon, “was the first principle of the new system instituted by Diocletian.” As a practical statesman, he must have seen that his work of the political restoration and consolidation of the empire would lack a firm and permanent basis without the restoration of the old religion of the state. Although he long postponed the religious question, he had to meet it at last. It could not be expected, in the nature of the case, that paganism should surrender to its dangerous rival without a last desperate effort to save itself. But the chief

instigator of the renewal of hostility, according to the account of Lactantius, was Diocletian's co-regent and son-in-law, Galerius, a cruel and fanatical heathen. He prevailed at last on Diocletian in his old age to authorize the persecution which gave to his glorious reign a disgraceful end. In 303 Diocletian issued in rapid succession three edicts, each more severe than its predecessor. Maximian issued the fourth, the worst of all, April 30, 304. Christian churches were to be destroyed; all copies of the Bible were to be burned; all Christians were to be deprived of public office and civil rights; and at last all, without exception, were to sacrifice to the gods upon pain of death. Pretext for this severity was afforded by the occurrence of fire twice in the palace of Nicomedia in Bithynia, where Diocletian resided. It was strengthened by the tearing down of the first edict by an imprudent Christian (celebrated in the Greek church under the name of John), who vented in that way his abhorrence of such "godless and tyrannical rulers," and was gradually roasted to death with every species of cruelty. But the conjecture that the edicts were occasioned by a conspiracy of the Christians who, feeling their rising power, were for putting the government at once into Christian hands, by a stroke of state, is without any foundation in history. It is inconsistent with the political passivity of the church during the first three centuries, which furnish no example of rebellion and revolution. At best such a conspiracy could only have been the work of a few fanatics; and they, like the one who tore down the first edict, would have gloried in the deed and sought the crown of martyrdom. (Schaff, 1910)

i. Summary

- i. Among these confessors and martyrs were not wanting those in whom the pure, quiet flame of enthusiasm rose into the wild fire of fanaticism, and whose zeal was corrupted with impatient haste, heaven-tempting presumption, and pious ambition; to whom that word could be applied: "Though I give my body to be burned, and have not love, it profiteth me nothing." They delivered themselves up to the heathen officers, and in every way sought the martyr's crown, that they might merit heaven and be venerated on earth as saints. Thus Tertullian tells of a company of Christians in Ephesus, who begged martyrdom from the heathen governor, but after a few had been executed, the rest were sent away by him with the words: "Miserable creatures, if you really wish to die, you have precipices and halts enough." Though this error was far less discreditable than the opposite extreme of the cowardly fear of man, yet it was contrary to the instruction and the example of Christ and the apostles, and to the spirit of true martyrdom, which consists in the union of sincere humility and power, and possesses divine strength in the very consciousness of human weakness. And

accordingly intelligent church teachers censured this stormy, morbid zeal. The church of Smyrna speaks thus: "We do not commend those who expose themselves; for the gospel teaches not so." Clement of Alexandria says: "The Lord himself has commanded us to flee to another city when we are persecuted; not as if the persecution were an evil; not as if we feared death; but that we may not lead or help any to evil doing." In Tertullian's view martyrdom perfects itself in divine patience; and with Cyprian it is a gift of divine grace, which one cannot hastily grasp, but must patiently wait for. But after all due allowance for such adulteration and degeneracy, the martyrdom of the first three centuries still remains one of the grandest phenomena of history, and an evidence of the indestructible divine nature of Christianity. No other religion could have stood for so long a period the combined opposition of Jewish bigotry, Greek philosophy, and Roman policy and power; no other could have triumphed at last over so many foes by purely moral and spiritual force, without calling any carnal weapons to its aid. This comprehensive and long-continued martyrdom is the peculiar crown and glory of the early church; it pervaded its entire literature and gave it a predominantly apologetic character; it entered deeply into its organization and discipline and the development of Christian doctrine; it affected the public worship and private devotions; it produced a legendary poetry; but it gave rise also, innocently, to a great deal of superstition, and undue exaltation of human merit; and it lies at the foundation of the Catholic worship of saints and relics. (Schaff, 1910)

5. Development and History of the Old Testament Canon

- a. Preliminary Considerations – The principles operative in the historical process of canonization are three:
 - i. inspiration by God;
 - ii. recognition by men of God; and
 - iii. collection and preservation of the books by the people of God.
- b. Inspiration by God.
 - i. God took the first step in canonization when He inspired the books. Thus, the simple answer to the question as to why there are only thirty-nine books in the Old Testament canon is that those are all that God inspired. Obviously, if God did not inspire and thus give divine authority to a book, no council of men could ever do it. (Geisler, 1986)
- c. Recognition by men of God.
 - i. Once God gave a book its authority, men of God assented to that authority by their recognition of it as a prophetic utterance. There is every reason to believe that this recognition followed immediately upon the publication of the message.

As Edward J. Young states, “There is no evidence that these particular books existed among the ancient Jews for many years before they were recognized as canonical. Indeed, if a book was actually revealed by God, is it conceivable that such a book would circulate for many years before anyone recognized its true nature?” The evidence, in fact, is to the contrary. Moses’ writings were received in his day (Ex. 24:3; Jos. 1:8). Joshua’s book was added to the canon immediately (Josh. 24:26). Daniel, a contemporary of Jeremiah, had received the latter’s book along with “the books” (Dan. 9:2). (Geisler, 1986)

d. Collection and preservation by the people of God.

i. Moses’ books were collected and preserved beside the Ark (Deut. 31:26).

“Samuel told the people the ordinances of the kingdom, and wrote them in the book and placed it before the Lord” (1 Sam. 10:25). Daniel had a collection of “the books,” and there is every indication throughout the Old Testament that prophetic writings were collected as soon as they were written. During Josiah’s day, the “law of Moses” was “found in the house of the Lord” (2 Kings 23:24–25), where it had been stored. Proverbs 25:1 notes that “these ... are the proverbs of Solomon which the men of Hezekiah, king of Judah, transcribed.” Ezra the priest had preserved a copy of “the law of Moses” that he brought with him out of Babylon after the captivity (Ezra 7:6). Therefore, inspiration produced the canonical books, and subsequent recognition and collection preserved them for posterity. (Geisler, 1986)

e. Summary and Conclusion

i. The history of the canon indicates a gradual development of the collection of prophetic books which were added continually to the Law as they were written. The Old Testament canon was probably completed about 400 B.C., and perhaps by about 200 B.C. the twenty-two books that had undergone this process of canonization began to assume an alternate threefold classification: the Law, the Prophets, and the Writings. The origin of the threefold division is obscure. One suggestion is that a third category may have been created for liturgical reasons (to fit their festal year). A more plausible approach is that the threefold classification is a result of topical arrangement into legal, historical, and nonhistorical books. Whatever the reason for a threefold classification, there are several lines of evidence to support the view that the Old Testament was originally canonized into the twofold division of the Law (five books) and the Prophets (seventeen books): (1) the way in which the historical books are linked together into a unit; (2) the most common New Testament designation of the Old Testament, “Law and Prophets”; (3) the reference in Daniel to the Law and “the books”(Dan. 9:2); and (4) the recognition of the “Former” prophetic books

by the “Latter.” Nevertheless, because of the early tendency to separate the Prophets into two groups, the final form of the Hebrew canon eventually became threefold: the Law, the Prophets, and the Writings. (Geisler, 1986)

6. Development and History of the New Testament Canon

a. The Source of Canonization

- i. God is the source of canonicity. A book is canonical because it is inspired, and it is inspired because God moved in and through the men who wrote it. In this sense, canonicity is passive; it is something received from God. There is also an active sense of the word canonization, the sense in which the people of God were active in the recognition and collection of the books God had inspired. The historical process of canonization is concerned with this latter sense. (Geisler, 1986)

b. The Stimuli for Canonization

- i. Books were prophetic – One of the initial reasons for collecting and preserving the inspired books was that they were prophetic. That is, since they were written by an apostle or prophet of God, they must be valuable, and if valuable, they should be preserved. This reasoning is apparent in apostolic times, by the collection and circulation of Paul’s epistles (cf. 2 Peter 3:15–16; Col. 4:6). The postapostolic period continued to reflect this high regard for the apostolic writings of the New Testament by their voluminous and authoritative quotations from those inspired books. (Geisler, 1986)
- ii. Demands of early church – Closely connected with the foregoing reason for preserving the inspired books were the theological and ethical demands of the early church. That is, in order to know which books should be read in the churches (cf. 1 Thess. 5:27 and 1 Tim. 4:13) and which books could be definitely applied to the theological and practical problems of the Christian church (cf. 2 Tim. 3:16–17), it became necessary to have a complete collection of the books that could provide the authoritative norm for faith and practice. (Geisler, 1986)
- iii. Heretical stimulus – On the negative side there was the heretical stimulus. At least as early as A.D. 140 the heretical Marcion accepted only limited sections of the full New Testament canon. Marcion’s heretical canon, consisting of only Luke’s gospel and ten of Paul’s epistles, pointed up clearly the need to collect a complete canon of New Testament Scriptures. (Geisler, 1986)
- iv. Missionary stimulus – On the positive side, there was the missionary stimulus. Christianity had spread rapidly to other countries, and there was the need to translate the Bible into those other languages (see chaps. 27–29). As early as the first half of the second century the Bible was translated into Syriac and Old Latin. But because the missionaries could not translate a Bible that did not exist,

attention was necessarily drawn to the question of which books really belonged to the authoritative Christian canon. (Geisler, 1986)

- v. Persecutions and politics – The final phase of full and general recognition of the whole canon of New Testament writings also involved a negative and political stimulus. The Diocletian persecutions of about A.D. 302/303–5 provided forceful motivation for the church to sort, sift, and settle on the New Testament Scriptures. For certainly the books they would risk their lives to preserve must have been considered sacred to them. The destruction of biblical manuscripts during the pre-Constantine persecutions, especially under Decius (249–51) and Diocletian (302/3–305), was widespread throughout the Roman Empire. Even after Diocletian abdicated (305), the persecution begun in his reign continued until the Edict of Toleration (311) and the Edict of Milan (313). Diocletian’s Edict in 302 was followed by the systematic destruction of the Scriptures and other church books, which resulted in the loss of untold numbers of biblical manuscripts. Only the library at Caesarea (in the East) was spared. This library housed a collection of thirty thousand books that were used by Origen, Pamphilius, Eusebius of Caesarea, and Jerome. Later, even this great library was destroyed by the Moslems (A.D. 638) as they took control of much of the territory of the ancient Roman Empire. That loss is of inestimable value. (Geisler, 1986)

7. The First Council of Nicaea, 325

- a. in the year 325, the twentieth of his reign, the emperor summoned the bishops of the empire by a letter of invitation, putting at their service the public conveyances, and liberally defraying from the public treasury the expenses of their residence in Nicaea and of their return. Each bishop was to bring with him two presbyters and three servants. They travelled partly in the public post carriages, partly on horses, mules, or asses, partly on foot. Many came to bring their private disputes before the emperor, who caused all their papers, without reading them, to be burned, and exhorted the parties to reconciliation and harmony. The whole number of bishops assembled was at most three hundred and eighteen; that is, about one sixth of all the bishops of the empire, who are estimated as at least eighteen hundred (one thousand for the Greek provinces, eight hundred for the Latin), and only half as many as were at the council of Chalcedon. Including the presbyters and deacons and other attendants the number may, have amounted to between fifteen hundred and two thousand. (Schaff, 1910)
- b. We believe in one God, the Father Almighty, Maker of all things visible, and invisible. “And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten, i.e., of the essence of the Father, God of God, and] Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all

things were made [in heaven and on earth]; who for us men, and for our salvation, came down and was incarnate and was made man; he suffered, and the third day he rose again, ascended into heaven; from thence he cometh to judge the quick and the dead. "And in the Holy Ghost. ["And those who say: there was a time when he was not; and: he was not before he was made; and: he was made out of nothing, or out of another substance or thing, or the Son of God is created, or changeable, or alterable; they are condemned by the holy catholic and apostolic Church."]

- c. The council of Nicaea is the most important event of the fourth century, and its bloodless intellectual victory over a dangerous error is of far greater consequence to the progress of true civilization, than all the bloody victories of Constantine and his successors. It forms an epoch in the history of doctrine, summing up the results of all previous discussions on the deity of Christ and the incarnation, and at the same time regulating the further development of the Catholic orthodoxy for centuries. The Nicene creed, in the enlarged form which it received after the second ecumenical council, is the only one of all, the symbols of doctrine which, with the exception of the subsequently added filioque, is acknowledged alike by the Greek, the Latin, and the Evangelical churches, and to this, day, after a course of fifteen centuries, is prayed and sung from Sunday to Sunday in all countries of the civilized world. (Schaff, 1910)
8. The Seven Ecumenical Councils (Schaff, 1910)
- a. First Council of Nicaea (325) – The result of this council was the establishment (by anticipation) of the doctrine of the true divinity of Christ, the identity of essence between the Son and the Father.
 - b. First Council of Constantinople (381) – The council enlarged the Nicene confession by an article on the divinity and personality of the Holy Ghost, in opposition to the Macedonians or Pneumatomachists, and issued seven more canons, of which the Latin versions, however, give only the first four, leaving the genuineness of the other three, as many think, in doubt.
 - c. Council of Ephesus (431) – It condemned the error of Nestorius on the relation of the two natures in Christ, without, stating clearly the correct doctrine. It produced, therefore, but a negative result, and is the least important of the first four councils, as it stands lowest also in moral character.
 - d. Council of Chalcedon (451) – The fourth general council fixed the orthodox doctrine of the person of Christ in opposition to Eutychianism and Nestorianism, and enacted thirty canons (according to some manuscripts only twenty-seven or twenty-eight), of which the twenty-eighth was resisted by the Roman legates and Leo I.
 - e. Second Council of Constantinople (553) – Issued fourteen anathemas against the three chapters, so called, or the christological views of three departed bishops and divines,

Theodore of Mopsueste, Theodoret of Cyros, and Ibas of Edessa, who were charged with leaning toward the Nestorian heresy.

- f. Third Council of Constantinople (680) – Condemned Monothelism (and Pope Honorius) and consummated the old Catholic Christology
 - g. Second Council of Nicaea (787) – Sanctioned the image-worship of the Catholic church, but has no dogmatical importance.
9. Gregory I and the Papacy
- a. Protestant church historians generally maintain that institutionalized Roman Catholicism began with Gregory's appointment as bishop of Rome in 590. Though he refused the title of pope, administratively he organized the papal system of government that characterized the entire medieval period. Thus all the major bishoprics of the West looked to him for guidance and leadership. He likewise standardized the liturgy and theology of the burgeoning Roman church. Doctrines such as the veneration of Mary, purgatory, an early form of transubstantiation, and praying to departed saints found their infant pronouncements in his writings. (Eckman, 2002)

10. Islam

- a. During the sixth and seventh centuries, the rise of a new monotheistic faith, Islam, drew great numbers of members away from the Roman Catholic Church. The religion centers on Mohammed (circa 570–632), the prophet of Allah, who claimed he had received a series of revelations from the angel Gabriel. Those revelations were later inscriptured in the Qur'an (Koran). The hub of the Qur'an, called the Witness, is that there is one God, Allah, and Mohammed is his prophet. To say this in faith is to become a Muslim, one who submits to God. In addition to reciting the Witness, Muslims observe four other pillars of faith. Devout Muslims pray five times daily, pay alms to the poor, fast during the daylight hours of the month of Ramadan, and make a pilgrimage to Mecca. The theology of Islam thus concentrates on winning the favor of Allah through the practice of the faith. Islam spread quickly. As Mohammed preached faith in Allah, he met tremendous resistance and in 622 fled from Mecca to Medina—the most important event in Islamic history. By 630 he had reconquered Mecca and established control over much of the Arabian peninsula. By 732 his successors had overcome Palestine, northern Africa, and Spain and were only stopped at the Battle of Tours in France. The military vacuum left by the collapse of western Rome and the jihad, or holy war, proclaimed by the Qur'an, help to explain the swift conquest of Islam. Huge territories once dominated by Christianity were lost, many of which have never been recovered. (Eckman, 2002)

11. East and West

- a. After the fall of Rome, the Eastern and Western wings of the Roman Catholic Church faced differing circumstances. With no emperor to interfere, the Western popes gained power as they dealt with the chaos left by the barbarian invaders. By contrast, the

Eastern Empire's ruler interfered in the affairs of the Eastern church, which also had to spend resources and energy fighting Islam. The two branches of the church also took different positions on a number of issues. In the second century they had disagreed over when to celebrate Easter. They also differed on the issue of celibacy for clergy below the rank of bishop and on the use of statues and pictures of saints in churches. The most serious disagreement came in 867 when the Eastern patriarch accused the Western church of heresy for saying that the Holy Spirit proceeded from the Father and the Son rather than just from the Father. Relations between the two churches became increasingly hostile until a minor issue brought the factions into a confrontation in 1054. All the bitter feelings and differences from the past erupted in the discussion. The meeting ended with the Roman delegates excommunicating the patriarch and his followers. Not to be outdone, the patriarch anathematized the pope and the Western church. From that time on the Roman Catholic Church and the Greek Orthodox Church have gone in different directions. (Eckman, 2002)

12. The Crusades

- a. Muslims were predominantly Arabs until the eleventh century when the Seljuk Turks assumed control over much of Islamic territory. Much more fanatical and brutal, the Turks harassed Christian pilgrims and threatened the security of the Eastern church. Hence, in 1095 Pope Urban II issued a call to deliver the holy places of Palestine from Muslim hands. The response of Christian Europe was overwhelming. From 1095 to 1291, waves of Christian warriors set out to accomplish Urban's goal. Few of the Crusades were successful. There were seven major crusades, with dozens of smaller ones. The first crusade (1095–1099) was the only successful one. The crusaders established the Latin Kingdom in Jerusalem, which lasted several decades. They built castles to defend their holdings and organized several orders of knights to protect the holy places. But their effort was in vain. Gradually, the Muslims regained control of Palestine and drove out the Christians. The Crusades radically transformed Christian Europe. Culturally, as crusaders returned from the East, they brought new foods and clothing with them. Educationally, books from the ancient world that had been preserved by the Muslim Arabs became available to Europeans. Economically, trade revived, the church gained new wealth from the wills of soldiers lost in battle, and a new class—the middle class—began to take hold in the West. Politically, as kings taxed their subjects to gain revenue, their power increased. In many ways, the Crusades were a defining moment in the medieval church. People's loyalties were no longer directed solely toward the church. Over time the church was simply not as important in their lives as it once was. (Eckman, 2002)

13. Martin Luther

- a. Luther was born November 10, 1483, in Eisleben, Germany, into an affluent copper miner's family. Steered firmly by his father, Luther decided to seek a degree in law. But one July day in 1505, a violent thunderstorm knocked him to the ground, and he screamed, "Help me, St. Anne! I will become a monk" (Bainton, 1950, 78). That vow changed his life. To his father's consternation, Luther joined the Augustinian cloister in Erfurt. There he opened and studied the Bible for the first time. His fervent yearning to serve, please, and love God stemmed from a haunting fear of God's judgment. To win God's favor, he committed himself to a rigorous schedule of study, meditation, and fasting. But his life of rigid asceticism brought no peace. God was his judge, not his Savior. In 1511 his Augustinian order sent him to the University of Wittenberg where he completed his Th.D. in October 1512. He then secured a permanent appointment there as a professor of Bible. But his struggle over God's holiness and justice deepened. Sometime between 1517 and 1519 Luther found the peace he sought. Through reading the New Testament, especially Romans, he came to understand that justification was not by works but through faith. Neither Luther nor the world would ever be the same. Across the river from Wittenberg, a Dominican monk named Johann Tetzel was selling indulgences. These were small pieces of parchment that guaranteed forgiveness of sins for a price. Brazenly he trumpeted, "As soon as the coin in the coffer rings, the soul from purgatory springs." Such arrogance enraged Luther. He preached fervently against indulgences, and on October 31, 1517, he nailed Ninety-Five Theses for debate on the Castle Church door at Wittenberg. In them he argued that indulgences could not remove guilt, did not apply to purgatory, and provided a false sense of security. He later wrote, "The pope has no jurisdiction over purgatory, and if he does, he should empty the place free of charge" (Bainton, 1950, 81). The Reformation had begun. (Eckman, 2002)

14. Zwingli

- a. Ulrich Zwingli was born in Wildhaus, Switzerland, in 1484. Educated in the best universities and ordained a priest, Zwingli seemed destined to serve his life in the priesthood. But through theological inquiry and personal struggle, he came to saving faith in 1516. By 1523 he was leading the Reformation in Zurich. In 1526 his teaching and preaching convinced the city council to permit clergy to marry, abolish the mass, ban Catholic images and statues, dissolve the monasteries, and sever all ties with Rome. Additionally, the Zurich reformers published their vernacular New Testament in 1524 and the entire Bible in 1530, four years before Luther's translation became available. Breaking his vow of celibacy, Zwingli secretly married Anna Reinhart in 1522. He made their wedding public in 1524. Like Luther, he demonstrated that spiritual leadership did not demand celibacy. His break with Rome was radical. (Eckman, 2002)

15. Calvin

- a. With Zwingli dead, the Swiss reformers lacked a leader. John Calvin (1509–1564) filled that gap. As the reformer of Geneva, he inspired John Knox, the Dutch Reformation, the English Reformation, and the Puritans and Pilgrims of North America. Calvin was born in France on July 10, 1509, and studied theology at the University of Paris and law at the University of Orleans. Sometime during the 1520s he trusted Christ and joined the young Protestant cause. An explosion of anti-Protestant fury forced Calvin to flee Paris. For three years he was on the run in France, Switzerland, and Italy. During this time he also began writing. By March 1536 he had published Institutes of the Christian Religion. At first a slim volume, the Institutes went through five revisions. The 1559 edition is the definitive one containing four books of eighty chapters. With its theme of “God, the Creator and Sovereign Ruler of the World,” it was the systematic theology of the Reformation. (Eckman, 2002)

16. The English Reformation

- a. As a nation, England was ripe for reformation. The work of Wycliffe and his followers, the Lollards, had prepared the way. The writings of Luther circulated through the land. In addition, William Tyndale (1494–1536) and Miles Coverdale (1488–1568) had each produced highly accurate translations of the Bible that were widely available. But the catalyst for the break with Rome came with the marital problems of the English king, Henry VIII. Henry’s marriage to Catherine of Aragon had produced no sons; however, Henry’s affair with Anne Boleyn resulted in her pregnancy. When Henry sought an annulment of his marriage, the pope refused. In 1534 Henry, therefore, removed England from the pope’s jurisdiction and made himself head of the English church (now called the Anglican church). Henry also confiscated Catholic land. As Protestant and Catholic forces in England struggled for control, confusion and crisis reigned for the next decade. But when Elizabeth I, Henry’s daughter, came to the throne, she chose a middle road built upon national unity and not theological considerations. The core of her solution was that the Anglican church would be Protestant in its theology and Catholic in its ritual. She therefore neutralized Catholicism in England but did not satisfy her most vocal critics, the Puritans. Puritanism was a complex movement that primarily yearned for the purification of the Anglican church. Puritans wanted to complete the Reformation in England. They claimed that Elizabeth had not gone far enough in her reforms. Congregational in church government and Calvinist in theology, the Puritans would later be expelled from the Anglican church. This, in turn, led to the emigration of many to North America. (Eckman, 2002)

17. Life Sealed in the Spirit

- a. How to approach God
 - i. Ephesians 2:1–10

18. Promise of Redemption Maintained

- a. Redemption is available to all who believe in Christ but there is a future redemption for the Nation of Israel in fulfillment of the Abrahamic Covenant. Before Christ left this earth, He told the Nation of Israel that they will not see Him until they say “Blessed is He who comes in the name of the Lord” (Matt 23:39). Christ will return as King in power and glory to reign for 1,000 years and He will establish Israel in the land promised to Abraham. By the end of the Tribulation, Israel will cry out to Jesus.

19. Angelic Conflict

- a. The first epistle of Peter was written to believers who were scattered and undergoing persecution for their faith. It was not Satan personally attacking them but an indirect assault through the cosmic system: the culture, the ideas, and the unbelievers around them whose thinking was dominated by those false, human viewpoint ideas, which are also termed demonic in James 3:15. The context of 1 Peter strongly suggests indirect attacks of Satan through the cosmic system and not direct engagements with Satan and demons. (Dean, R., Jr., & Ice, T. , 2000)

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