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DOCTRINAL SUMMARIZATION

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DOCTRINAL SUMMARIZATION

Abide in Christ

1. μένω is the Greek word for abide.
2. The meaning of the word is to stay.
3. As a spiritual quality it is used 21 times by John.
4. Matt. 10:11; Lk.19:5; Acts 15:34; 27:31; 1 Cor. 13:13; 2 Tim.2:13 are other passages where the word is used.
5. It is human responsibility in John 15:1-17.
6. Abiding depends upon the believer.
7. Salvation depends upon God. Jonah 2:9; Psa.3:8.
8. Abiding is not the same as remaining saved.
9. There are two ideas which must be kept straight. They are union and communion. Union cannot be broken but communion certainly can. Our union is accomplished the moment faith in Christ is exercised and is never broken. The definition of abiding is in Jn.15:10. There we observe that Christ did not keep the Father's commandments in order to keep saved and therefore abiding is clearly distinguished from salvation.
10. It is important to note the words "in me" in John 15:2. This then refers to the true Christian, cf. Jn.14:20. If the Christian is unfruitful God reserves the right to remove that one by death. "Taketh away" means removal by death. Cf. 1 Cor.11:30, 1 Jn.5:16. God also purges the fruitful Christian that he may bring forth more fruit. This is an act which takes great courage.
11. In Jn.15:6 "a man" is a Christian man. The word branch might just as well be substituted. When the Christian does not abide in Christ his spiritual life withers and his testimony for the Lord is lost. Men (not God) burn them for the world hates professing men. This is justification before men in contrast to justification before God which is accomplished only by accepting Christ.
12. The results of not abiding in Christ are no fruit, no joy, no effectual prayer, no purging, and possibly physical death.
13. The believer who abides is purged (v.2), he enjoys prayer effectual (v.7), joy celestial (v.11), fruit perpetual (v.16).
14. Christ is the pattern of the life which abides perfectly.

Adam

15. Adam's peculiar position in relation to humanity is that he is the natural head of the race. Because of this position his sin brought sin upon all the race.

16. Adam was mature in all manly features when he was created. God could not have made other than a perfect creature for it was necessary that Adam's testing might be representative.
17. Adam is mentioned nine times in the N.T.
18. The peculiar feature of the typical relation between Adam and Christ is that the only similarity is in headship while in all other points the type is a contrast.
19. Adam and Christ are alike in headship.
20. Contrasts in Rom. 5:12-21.
 - a. Adam was the founder and head of first humanity; Christ was the founder and head of the second humanity.
 - b. Adam was the introducer of sin and death; Christ, of righteousness and life.
 - c. Two different men.
 - d. Two works--disobedience and obedience.
 - e. Two results--death and life.
 - f. The Christ features exceed by the measure of super-abounding grace.
21. In the divine reckoning all men are in view.
22. The reality of unsaved humanity's position in Adam is shown by the fact that death reigns still.
23. Physical death, a fallen sin nature, and spiritual death accrue to those in Adam.
24. That the believer is in Christ is expressly stated in the Scriptures, and the reality of this truth is experienced in the daily walk and growth in grace.
25. We are blessed with all spiritual blessings in the heavenlies in Christ (Eph. 1:3).
26. The head of the old creation is Adam; of the new, Christ. The new creation includes only saved individuals. The old creation is characterized by ruin; the new, by resurrection. Being in the old results in death; the new, in life.
27. Contrasts between Adam and Christ in 1 Cor. 15:15-22 are that death came by Adam, life by Christ, and in Adam all die, in Christ shall all be made alive.
28. The word "all" does not refer to the same totality of humanity.
29. It is the same in Rom. 5:18.
30. The Greek word could be translated "because of" in 1 Cor. 15:22.
31. In this case the force of the teaching is that everyone is raised from the dead because of Christ, but everyone is not raised to fulness of life.
32. In 1 Cor. 15:45 a contrast is made between Adam as the receiver of life and Christ as the bestower of life.

Adoption

33. Adoption means to place one forward to adult position.
34. A legal son is an outsider brought into the family, while a natural son is one born into the family.
35. The practice was common in Egypt and Egypt permitted adoption of slaves. Greece and Rome only permitted non-slaves and by the father. It was unknown to Jews.
36. Paul uses the term to Gentiles only.
37. According to Rom.9:4 the divine reckoning relative to Israel is their national placing before God because of covenant relation.
38. The father-son relationship between Israel and God is shown in Ex.4:22; Deut.32:6; Isa.64:8; Jer.31:9; Hos.11:1.
39. Teknon implies immaturity--"born one".
40. Wheeos is an adult son.
41. Adoption is placing as a son at time of birth thus eliminating all non-age.
42. There is no childhood in the Christian life--1 Cor.3:1,2; Gal.4:1 cf.3:26.
43. The responsibilities of a full-grown Christian accompany adoption.
44. The three positions from which, by adoption, the believer is delivered according to Galatians are: Deliverance from slavery, from guardians, from non-age.
45. According to Romans adoption delivers the Christian from the flesh. (8:14-17).
46. The liberty of grace wherewith Christ has made us free is in view in Gal.5:1. Christ has made us free from the law and to go back under the law is to be entangled with a yoke of bondage.
47. Adoption is incomplete because we do not yet have a new body--Rom.8:23.

48.

Advocacy

48. The Greek word parakletos means called to one's side.
49. There are three phases of meaning to this word: Legal Advocate (1 Jn.2:1), Intercessor, General helper--Spirit.
50. 1 Jn.2:1-2 is the Scripture which deals with the Advocacy of Christ.
51. This ministry is undertaken at the right hand of the Father in Heaven.
52. Christ advocates for Christians.
53. The sin of the believer and the accusations of Satan call forth this ministry.
54. By Christ's advocacy He deals with the believer's sins always keeping the adjustment right as far as the Divine side is concerned.

- 55. The Holy Spirit also advocates.
- 56. The translation "Comforter" is not satisfactory.
- 57. The Spirit is not a substitute nor a successor to Christ.
- 58. The Spirit's ministry is in our heart.

Angels

- 59. Mal'ak is the Hebrew word for angel.
- 60. It occurs 108 times in the Old Testament.
- 61. Ang'elos is the Greek word for angel.
- 62. It occurs 165 times in the New Testament.
- 63. The general meaning of the word is messenger.
- 64. Col. 1:15-16 accounts for the origin of angels.
- 65. The relative position of angels is noted in 1 Peter 3:22; 2 Pet.2:11; Col. 1:16; Eph.1:21; Heb.2:7; Psa.8:4-5; 148:2-5.
- 66. The classes of angels are: Angel of Jehovah, Gabriel, Michael, Cherubim, Seraphim, Principalities and powers, elect angels, angels known by their ministries, demons and Satan, Apocryphal angels.
- 67. The angels are innumerable.
- 68. Angels probably dwell in the second heaven through which Christ passed.
- 69. The ministries of angels are: some destroy, some praise God always, some minister to the heirs of salvation, some deliver the saints, minister to Christ; do God's commandments, ministers, watchers, announcers, and some reveal God.
- 70. Their presence is recorded at:
Creation (Job.38:7); giving of the law (Gal.3:19); Birth of Christ (Lk.2:13); Temptation (Matt.4:11); Resurrection (Matt.28:2); Ascension (Acts 1:10); Second Coming (Mt.25:31).
- 71. Concerning angels Christ taught:
 - a. Angels are either good or bad (Mk.8:38).
 - b. Limited in knowledge (Mt.24:36).
 - c. Available for defense (Mt.25:53).
 - d. Will separate men in judgment (Mt.13:41,49).
 - e. Behold divine rejoicing over human repentance (Lk.15:10).
 - f. Hear Christ's confession (Lk.12:8).
 - g. Transported soul at death (Lk.16:22).
- 72. Paul taught:
 - a. Saints to judge angels (1 Cor.6:3).
 - b. Angels not worshipped (Col. 2:18).
 - c. Women remain covered because of angels (1 Cor.11:10).
 - d. Minister to heirs of salvation (Heb.1:14).
 - e. Satan appears as an angel of light (2 Cor.11:14).
 - f. Satan's crime was pride (1 Tim.3:6).
 - g. Satan's temptation was deception (1 Tim.2:14).

73. The main classification of angelic beings is (1) fallen angels and (2) unfallen angels.
74. Rev. 12:7-10 anticipates the casting out of heaven of Satan and all his hosts.
75. Fallen angels are divided into (1) free--the demons and (2) bound (2 Pet.2:4, Jude 6).
76. Satan is a fallen angel who is free.

Anthropology

77. The scope of anthropology when treated extra-Biblically is two-fold--what man is, including the theories of evolution, and what man does, including his relation to material things, to himself and to others.
78. The scope when treated intra-Biblically and theologically is three-fold--a. man's relation to God according to the Scriptures (origin, sin, death of man); b. As a division of theology anthropology is concerned primarily with that which is intra-Biblical though there are certain facts to be drawn from human experience; c. The Biblical estimation of man is complete in itself and is stated from the divine viewpoint.
79. Theories relative to the origin of man. (1) Atheistic. This theory contends that matter has existed from eternity, and that natural forces are the sufficient cause of every effect. (2) Theistic evolution proposes to make natural evolution the divine method of development from such beginnings as God is supposed to have inaugurated.
80. Theories relative to the origin of the immaterial part of man. (1) The pre-existence theory teaches that the soul and spirit of man have existed eternally, that life is a reincarnation, a transmigration from one embodiment to another whether it be of animal or human life. This discredits the doctrine of original sin and ignores Scripture. (2) The creation theory holds that a new soul is created whenever a person begins to live. (Animals are not included). This is based on Eccl.12:7; Isa.57:16. (3) The traducian theory teaches that both the immaterial and the material parts of man are propagated by human generation. God creates mediately rather than immediately.
81. Man was the last and culminating act of creation. Human life is God-breathed. Man was made in the image and likeness of God. Man was like God in his substance, constitution, and moral resemblance.
82. No testing is complete apart from three features: a. the real issue must be understood; b. there must be freedom to act; c. there must be a knowledge of the consequences. The temptation of Adam involved the moral issue of that

- obedience which a creature owes to the Creator. It was fair to man in the state of innocence and worthy of God.
83. The results of Adam's sin upon himself were: he became dominated by Satan; he was defective in his whole being; subject to death, both physical and spiritual; he acquired a nature to sin.
 84. The effects upon his posterity: Adam's own estate was transmitted and the divine penalty on Adam's sin extended likewise to his posterity.
 85. The imputation of Adam's sin to the race is one of three imputations in Scripture and it is the only real imputation for the sin was ours antecedently. Just as Levi was in Abraham (Heb. 7:9,10) so were we in Adam when he sinned. The result of imputed sin is physical death, and this is immediate.
 86. The moment Adam sinned he was spiritually dead and he produced after his kind. His son inherited a fallen sin nature and so on down through the human family. Thus our fallen sin nature is inherited from our parents, mediately, and this results in spiritual death.
 87. Sin is any lack of conformity to the character of God whether in act, nature, state, or imputation.
 88. People die because they were in Adam when he sinned, cf. #85.
 89. Had Adam not sinned he probably would have gone on living forever. Certainly his fellowship with God would not have been broken for it was his sin which did that. He would never have known the true character of God or of Satan.
 90. The origin of sin was in heaven when Satan was lifted up in pride and opposed his will against the will of God. The central passage is Isa. 14:12-20.
 91. Sin will not be terminated until the new heavens and new earth come. Even during the millennium, although open sin will probably be immediately judged, there will be those who oppose Christ, for at the end Satan when loosed will find enough to make an army to oppose Christ. Only after Satan's final doom in the lake of fire will sin be ended.
 92. Sin is sinful because it is unlike God. Sin is not sinful because it is against a revelation, but because it is against the essential character of God. His character is complete and perfect, and anything which does not conform to it is sin and must of necessity be treated as sin on the part of a holy God. Simply because God is so holy, sin becomes exceedingly sinful.

Antichrist

93. In Rev. 13:1-10 is a description of the beast out of

- the sea. He has seven heads and ten horns upon which are ten crowns, and upon his heads the name of blasphemy. He is like a leopard with the feet of a bear, and the mouth of a lion. The beast in vs.11-18 comes out of the earth and has two horns like a lamb and he speaks as a dragon.
94. Etymologically the name Antichrist suggests opposition to Christ which characterizes both men alike.
 95. John uses the term of a false teacher.
 96. The first beast.
 97. The first beast of Rev.13 corresponds to the man of sin.
 98. He exalts himself above God; he is worshipped (sits in the temple); great power is given to him.
 99. Mention is made of more than one antichrist.
 100. 1 Jn.4:3 tells us that there is a spirit of antichrist, which is already in the world.
 101. All false teaching constitutes the lie. It is brought to a Satanic climax in the tribulation.
 102. False prophets are connected with Israel. All false teachers prepare for the false witnesses.

Apostasy

103. Apostasy means a falling away.
104. The apostasies are (1) by angels, (2) Adam for the race, (3) Israel, (4) Christendom before the day of the Lord.
105. The first apostasy occurred before creation.
106. The second occurred before the human family was born, although Adam was the head of the race.
107. The third is a constant experience extending throughout the history of Israel.
108. The fourth is said to occur before the day of the Lord (2 Thess.2:2).
109. Apostates are those who deliberately reject truth.
110. A true believer may not become an apostate.
111. Apostates continue their professions (2Tim.3:5; Jude; 2 Pet.).
112. Their judgment is damnation, and our Lord says that He will spue them out of His mouth.

Ascension of Christ

113. Two ascensions of Christ are indicated in the N.T.
114. Christ's words concerning the first are in Jn.20:17.
115. The proof from O.T. typology is the priest presenting the blood in the Holy of Holies, and the feast of first-fruits.

116. Christ became the surety of the better covenant when He made the eternal oath.
117. Christ's finished work was recognized in heaven when He presented His blood.
118. Christ fulfilled the type of the priest presenting the blood in the Holy of Holies.
119. It was fulfilled on the day of His resurrection.
120. It (the first-fruits type) anticipates the resurrection of believers.
121. When Christ arose He was the first-fruits. The rest of the harvest is just as sure and the resurrection of believers will fulfill this type. It is all part of the same harvest.
122. The type is fulfilled when Christ was received into heaven.
123. The theme of the post-resurrection ministry was the things concerning the kingdom of God.
124. The five exalted ministries of Christ which began after the last ascension are: Head to the Church, Bestower of Gifts, Intercession, Advocacy, The preparation of a place.
125. Christ's headship is to the church. It is over the opponents of the church, and it is a sovereign thing.
126. Christ had not occupied this position before.
127. Eph. 4 sets forth the ministry of Christ in giving gifted men to the church. These are given that the saints might be perfected for the work of the ministry. Some gifts have disappeared today.
128. The ministry of intercession of Christ was begun on earth with His high Priestly prayer and He continues to pray in heaven unceasingly. It guarantees the eternal security of the believer and keeps him from the sin of the world. When we pray we are entering into a prayer partnership with Him.
129. As the Advocate Christ is defending the believer against the accusations of Satan. While we are sinning Christ by His advocacy is keeping the adjustment right as far as the Divine side is concerned. The evidence He presents are the wounds He bore for us on Calvary.
130. In Jn.14:1-3 we are told that our Lord is preparing a place for us.
131. His intercession and advocacy belong to His priesthood service.

132.

Assurance

132. Isa.32:17; Acts 17:31; Col.2:2; Heb.6:11; 10:22 treat of this.
133. We are justified in basing assurance on Christian experience.
134. Scriptures which support this: 1 Jn.5:10; 3:4,10; 2 Cor.13:5; Rom. 8:16; Heb. 10:1,2.

135. In 2 Cor. 13:5 we are enjoined to examine ourselves as to the faith.
136. The issue is Christ in us.
137. The reasonable aspects of experience which must accompany the presence of Christ in a human heart are: knowing God as Father; attention to the Scriptures; love of fellowship; new standard of right and wrong; consciousness of dependence on Christ; recognizing God in prayer; attitude toward the unsaved.
138. The normal experience will not be realized when the believer's life is carnal.
139. The test which proves the reality of salvation is the title deed of the Word of God.
140. The Scriptures which teach the dependability of the Word are: Matt. 24:35; Psa. 119:89, 160; Matt. 5:18; 1 Pet. 1:23, 25.
141. The doubt as to one's own committal and the doubt as to the faithfulness of God might hinder assurance of salvation.
142. The cure for the first is to take the right step now.
143. Wanting collateral is the nature of the doubt which distrusts the promise of God.

Atonement

144. Atonement is the etymological meaning of the word.
145. כַּפַּר is the Hebrew word.
146. It is used 77 times in the O.T.
147. It means to cover.
148. Sin is temporarily covered, not taken away.
149. It does not occur in N.T.
150. Sin was taken away by Christ on the Cross; Jn. 1:29.
151. In the O.T. times God passed over sins in forbearance. He did not take them up at the time and judge them.
152. Rom. 3:25; Acts 17:30; Jn. 1:29 show this contrast.
153. The word does not represent all that Christ did.
154. There is no satisfactory word to include all that He did.

Authority

155. External and Internal are the two divisions.
156. The sphere of internal authority is control by any influence as conscience, reason, custom, sentiment, the moral appeals of God and His Word.
157. The sphere of external is authority of God as creator, of governments, i.e. where one or more intelligences determine the actions of others.
158. Supreme authority is located in God the trustworthy One.
159. Devout souls may trust God Who is perfect authority.
160. $\epsilon\zeta\omicron\upsilon\upsilon\omicron\lambda\alpha\varsigma$ and $\delta\upsilon\upsilon\tau\alpha\kappa\tau\iota\varsigma$ are the Greek words.

161. Acts 1:7,8; Jn.10:18; 17:2 bear on the authority of God.
162. On the authority of Christ: Mt.7: 29; 9:6,8; 21:23-5; Mk.1:22,27; 11:28,29,33; Lk. 4:36; 20:2,8; Jn.5:1,27.
163. On the authority of the Spirit: Jn.16:8-10; Acts 1:8; Rom.8:14,16.
164. Of evil powers: Lk.4:6; 12:5; 22:53; Acts 26:18; Eph. 2:2; Col. 1:13; Rev. 6:8; 9: 3, 10 , 19; 13: 4, 5,7,12; 20:6.
165. Of civil magistrates: Mk.13:34; Lk.19;17; 20:20; 22:25; Rom. 13:1-3; Tit.3:1.
166. On man over himself: 1 Cor. 7:37; 8:9.
167. The extent of apostolic authority was over devils and to cure diseases , for edification of the church.
168. Paul was justified in defending his apostolic authority because he was called an apostle.
169. The authority of elders and deacons is to be recognized in the church.

Babylon

170. The doctrine falls into the divisions of historical and symbolical
171. Regarding historical Babylon: Matt. 1:11,12,17; Acts 7:43.
172. Babylon means Babel or confusion.
173. Rome is in view in Rev. 17:5.
174. Five points of comparison between Rome of the first century and the mystery city are : ruling kings of earth; on seven mountains; world's trade; corrupter of nations; as persecutor of Saints.
175. We have no evidence that Peter wrote from Babylon of Mesopotamia.
176. It is probably that he visited Rome.
177. Babylon in Rev. 17 is ecclesiastical and is governmental in Rev. 18.
178. The political destroys the ecclesiastical.
179. The remaining Babylon is destroyed in connection with the second coming of Christ.
180. Historical Babylon will be rebuilt because certain prophecies still remain to be fulfilled (Isa. 14:18-27).

Baptism

181. Real baptism is the act of the Holy Spirit by which every believer is placed in the body of Christ at the moment of salvation.
182. Nothing as regards salvation is accomplished by ritual baptism. It is merely a testimony portraying that which is accomplished in salvation especially our identification with Christ in His death, burial, and resurrection.

183. Every believer is now in Christ.
184. The Holy Spirit unites them to Christ.
185. There is no transformation more purifying.
186. One baptism in Eph.4:5.
187. This passage refers to Spirit baptism.
188. Affusionists hold that ritual baptism symbolizes the work of the Spirit in real baptism.
189. Immersionists are said to hold to an independent baptism.
190. 3/4 of Protestants practice Affusion and 1/4 immersion.
191. The affusionists say that the meaning of the mode is that it is an outward manifestation of an inward grace.
192. Immersionists hold that ritual baptism symbolizes co-burial and resurrection with Christ.
193. The application of a symbolic element to the believer is the thing accomplished in ritual baptism.
194. Ritual baptism is not independent from real baptism.
195. For 3 or 4 centuries such beliefs have been entertained in the church.
196. Primary meaning of baptō is to dip and the secondary meaning is to dye or stain. It is used in Lk.16:24; Jn.13:26; Rev.19:13; Rev.19:13 says that His garments were dipped in blood. Isa.63:1-3 says that they were sprinkled in blood.
197. The primary meaning of baptize is to immerse.
198. Bapto indicates 2 actions, and baptizo, one.
199. The English equivalents are to dip and to immerse.
200. Yes
201. Yes.
202. In the LXX baptizo is translated affright, come, pierce, dye, cleanse.
203. These are not invariably intuspositions.
204. These are classified under the secondary use of baptizo.
205. The primary meaning is immerse.
206. None of these lexicographers are immersionists.
207. They were not inconsistent because the mode is not in the Word.
208. *ev, dw, eis, ek* enter into the discussion.
209. There are 36 meanings for the first; 20, for the second; 26, for the third; 24 for the fourth.
210. The secondary use of baptizo in all these cases.
211. There is no physical intusposition in any of these cases.
212. The peculiar value of one action when contemplating the Spirit's baptism is that no one is taken out of Christ.
213. No child of God will be withdrawn from his position in Christ.
224. The affusionist holds that Romans 6 and Col2:12 teach Spirit baptism only.

215. The answer to this question is supposed to be that immersionists hold that these passages teach water baptism, but here's one immersionist that holds that they refer to Spirit baptism but picture water baptism.
216. The two views in each of these baptisms are that the subjects were either immersed or sprinkled. It would appear that it would be physically impossible to immerse and the explanation given for the Greek prepositions is that they mean "to" the water and "from".
217. The explanations as to Christ's baptism: He was identified with sinners; he was set apart to His Messianic office; He was consecrated to the office of priest.
218. I accept the latter.
219. On the Mount of Transfiguration the Father said "Hear ye Him"--a proof of His prophetic office.
220. During the Millennium all nations shall recognize Christ as King, Psa.2.
221. The Spirit descended upon Him. He was at the age of consecration and it was done by a priest.
222. Christ was a priest.
223. No, not from the tribe of Judah.
224. John the Baptist was a priest with power to consecrate.
225. On the eighth day the male child was circumcised.
226. After 40 days came the presentation.
227. At 12 years came confirmation.
228. Thirty was the age of consecration to the priesthood.
229. Christ was conforming to the priesthood law at 30 years of age.
230. Christ was set apart by sprinkling according to Num8:7. (Note that the clothes were to be washed.)
231. Yes.
232. Infant baptism is practiced on the grounds: the supposed relation to the Abrahamic covenant and the substituting of baptism for circumcision, and the an expression of faith on the part of the parents.
233. Baptism is never a saving ordinance with anyone.

Bibliology

234. The seven divisions of Bibliology are: Revelation, interpretation, inspiration, illumination, vivification, preservation, canonicity or authority.
235. God has revealed Himself through nature, in Christ--the Living Word, in the Bible--the Written Word.
236. Through nature-- There are two important passages, Psa.19:1-6; Rom.1:9-20. What is revealed is His glory, handiwork, showing of knowledge, particularly the sun as the source of light. There is no revelation of His love here.

In Christ-- This was by the incarnation by which otherwise inscrutable facts concerning God have been translated into the range of human comprehension. Christ does not make but is the revelation of God. Jn.1:1; Gal.4:4; Jn.1:14; 2 Cor.4:6; Heb. 1:2; 1 Tim.3:16. In the Bible--Thus saith the Lord is written on every page. What the Scriptures say is equal to the voice of God. It is a book which deals with the unknowable as freely as with that which is known.

237. Two lines of evidence that the Bible is the Word of God to man are external and internal.
238. Extra-Biblical evidence includes the Bible's continuity, the extent of its revelation, its output, its subject matter, its supremacy as literature, its unprejudiced authority, its statement of truths for all ages, its presentation of the Person and glory of God.
239. Internal evidence is based on the Bible's own claims. There are two important passages--2Tim.3:16; 2Pet.1:20,21.
240. 2 Tim.3:16; 2 Pet.1:20,21.
241. Theopneustos means God-breathed.
242. Phero means borne along.
243. The theories of inspiration are: Naturalistic, partial, gracious, verbal and plenary.
244. Revelation extends to all parts (plenary) and to the original words of the text.
245. The living character of the Word is shown in Heb.4:12; Jer.23:29; Isa.55:11.
246. The Scriptures not only in themselves disclose the truth but God has given the Spirit to indwell believers and to illumine and teach them the truth of God.
247. The Jew, the unregenerate, the carnal believer require illumination.
248. Rules of interpretation: Consider the purpose of the Bible itself; consider the purpose of each separate book; consider to whom any given Scripture is addressed; consider the context both preceding and succeeding; compare all the Scripture bearing on the same general theme; discover the exact meaning of the text; avoid all personal prejudice.
249. Preservation--Matt.24:35; Psa.119:89,160; 138:2; Matt. 5:18; 1 Pet,1:23,25.
250. The authority of the O.T. rests on its essential character; on the fact that it assumes in good faith to be the Word of God and on its later vindication by Christ and the apostles.
251. Behind the N.T. stands the authority of Christ although He wrote none of it, but to deny the N.T. is to deny Christ. It should be remembered that the apostles received authority from Christ. Paul was given special revelations

Blasphemy

252. 1 Kg.21:10,13; 2 Kg.19:6,22; Isa.37:23,26; Acts13:45; 18:6; 19:37; Rev.13:1,5,6; 16:9,11,21; Matt.9:3; Mk, 2:7; Lk.5:21; Acts 26:11; Matt.12:31f.; Mk. 3:28f; Lk.12:10.
253. Evil speaking; against an idol; against God, against Christ, against the Holy Ghost.
254. The blasphemy against the Holy Ghost is attributing the power of Christ here on earth to the devil.
255. No.
256. The unpardonable sin is not a possibility in this age of grace because Christ is not present bodily, and we preach a "whosoever will" gospel.
257. No.

Blindness

258. Physical and judicial blindness are found in Scripture.
259. Physical is symbolic of judicial.
260. The Jews except the remnant are afflicted with judicial blindness. Rom.11:25-27; 2 Cor.3:14-16; Isa.6:9,10;
261. Mt.13:14,15; Mk.4:12; Lk.8:10; Jn.12:40; Acts 28:26,27.
261. Isaiah was commissioned to make the heart of the people heavy etc. so that they would be blinded. This passage is quoted in the N.T. so show that Israel is blinded to the truth of God.
262. The unregenerate is afflicted with Satanic blindness. 2 Cor.4:3,4;cf. Jn.16:8-11; 1 Cor.2:14; Jn.3:3; 14:27; Rev.3:17,18.
263. The cure is to have the Holy Spirit reveal Christ to the heart so that He is accepted as Saviour.
264. The carnal believer is afflicted with spiritual blindness. L cor. 3:1.
265. The cause is carnality in the life of the believer.

Blood

266. Three spiritual meanings of blood are sacrificial, purification, the seal of God's covenant.
267. The supreme sacrifice of giving the life is indicated in Lev.17:11 because the life of the flesh is in the blood.
268. Not efficacious before it was shed.
269. 1 Pet.1:18,19.
270. The ransom is the shedding of the blood of the Son of God.
271. From the O.T. sacrifices we learn that there is the non-sweet savour and sweet savour aspect to Christ's death.

272. Heb. 9:13,14,22,23; 10:2,22; 1 Jn. 1:7.
 273. Jn. 19:30-35 shows the travail of His soul.
 274. The blood and water indicates that He died of a broken heart.
 275. Blood is the bond of a covenant--Gen. 49:8-12 cf. Jn. 6:53-56, cf. v.63.
 276. The underlying conception of blood as related to a covenant is that life is blended.
 277. Christ's blood of the New Covenant is the basis for all the blessings of the New Covenant. This applies to the New Covenant for the church and also with Israel.
 278. Gen. 49:8-12 sets forth the shedding of the blood of Christ under the figure of wine. Note the expression the blood of grapes.
 279. Believers partake of a spiritual infusion of divine life to the extent that they are one in Christ.
 280. Seven things divinely wrought on the ground of the blood of Christ: Substitution, end of the law, a final dealing with pre-cross sins, a redemption toward sin, a reconciliation toward man, a propitiation toward God, the ground of the believer's cleansing.

Body

281. Soma means body and sarx means flesh. The natural body is the unredeemed body, and the spiritual body is the redeemed body.
 282. Rom. 8:23 refers to the unredeemed body; Phil 3:20 says that it is a body of humiliation, and 1 Cor. 15:51 gives the assurance that the body shall be changed.
 283. Rom. 6:6 tells us that the old nature of the believer was crucified with Christ so that the body of sin, that is sin's expressiveness is made inoperative, in order that the believer should not serve sin as the master of his life.
 284. The body of this death is inborn sin (Rom. 7:24).
 285. Col. 2:11 teaches the same truth as Rom. 6:6.
 286. 2 Cor. 5:1-8 and 4:7 teach that the present body though unredeemed and though one of humiliation, physical limitation, and groaning, is the channel through which God works.
 287. Though yet unredeemed the body is God's (1 Cor. 6:20).
 288. The spiritual body which each believer will yet possess will be like Christ's glorious body.
 289. Before the resurrection of Christ death may have been possible though not necessary (Rom. 6:9), but after the resurrection death has no dominion over Him and He is become the pattern of the believer.

290. Church as the body of Christ is seen in Rom. 12:5; 1 Cor. 12:27; Eph.5:30; 1:21.
291. The figure presents Christ as the Head of the Body and us as the members, dependent upon the Head for direction and life, vitally joined to the Head, necessary to the Head and to the proper functioning of the Body.

Bread

292. The bread is set forth as a type in Lev. 2³:15-22.
293. The antitype is in the Church on the day of Pentecost.
294. This bread is free from leaven which is a type of sin, and we are commanded to purge ourselves from sin.
295. Bread is a symbol of Christ's body for as the loaf is made up on many particles and pressed together into one loaf, so also is the body of Christ one complete whole although there are many members.
296. Eating the flesh and drinking the blood of Christ (Jn. 6:53ff) means the actual partaking of the life of Christ by faith in Him as Saviour. Those who profess to be saved have never done this; real believers have.

297.

Bride

297. Seven.
298. The Church is not the bride of Christ now.
299. This relationship will be realized when He comes for the church.
300. The omission of as in 2 Cor. 11:2 shows that we will actually be a chaste virgin, and He will make the necessary changes in us to make us that way.
301. This is anticipated in Israel pictured as a bride of Jehovah.
302. The Lord can claim alligence and faithfulness from us now.

Buried

303. The phrase "and was buried" symbolizes a complete disposition of sin.
304. Rom.6:4 and Col.2:2 have to do with sanctification.
305. The scapegoat type in the O.T. anticipates the burial of Christ.

Calling

306. In 1 Cor. 1:26; 7:17-24 the calling is the estate of the unregenerate at the time they are saved.

307. The calling in 2 Thess.2:14; Gal.1:6,15; Rom.8:29,30 is the divine invitation from God to man through the Gospel.
308. The calling in Eph.4:1; Jude:1 is the present estate of the saved.
309. Phil.3:14 is an upward calling; Heb.3:1 is an heavenly calling; 2 Tim.1:9 is an holy calling.
310. In 2 Pet. 1:10 we are told that our calling is to be made sure.
311. The calling of Israel is in view in Rom.11:29.
312. A general call is that call to whosoever will that he may come. A general call is made every time the gospel is preached. The effectual call is that call of God which makes a man want to accept Christ. Everyone who is predestinated is called. Not one is lost because it is effectual.

Carnality

313. The Greek word for carnality is sarkikos.
314. Rom. 8:7 refers to the unsaved, and 1 Cor. 3:1 refers to the saved .
315. Divisions caused the carnality in the Cor. church.
316. No.
317. The cure for carnality is first confession of the sin, then yieldedness of the part of the believer.
318. The word "brethren" proves that 1 Cor. 3:1 refers to saved people.

Chastisement

319. Four classifications of suffering: What Christ suffered from His Father, what Christ suffers from man, what we suffer from the Father because of sin, the suffering of the world.
320. No one shares in the first.
321. We can share in the second.
322. Christ does not share in the believer's sufferings of discipline.
323. The suffering endured by the world will be ended at the Millennium.
324. Divine discipline is divided into preventive and corrective.
325. When Paul was stoned to death he was taken into the presence of the Lord where certain things were revealed to him. In order that he would not forget that he was not the reveal these God gave him a thorn in the flesh. He had not done anything; it was preventive discipline.

326. Two aspects of corrective discipline are chastisement and scourging.
327. When we are chastened of the Lord we know that we are sons for what father is it that does not chasten his children? It should not be despised. Chastening may be avoided by self-judgment and resulting confession. Because some do not the Lord may even take that one home in death.
328. Scourging in Heb. 12:6 is conquering the will.

Christian

329. The disciples were first called Christians at Antioch and the term originated with the Gentiles.
330. The etymological meaning is Christ-man.
331. It occurs 3 times in N.T.
332. Unbelieving Jews would avoid this term because it would make Jesus to be Christ.
333. They were called Nazarenes by the Jews.
334. Christians are usually designated by brethren, saints, disciples, believers.
335. The word refers to a person and the party leader of the believers.
336. It did not recognize the idea of God's Anointed.

Christianity

337. It is not a Biblical term.
338. It was first used by Ignatius of Antioch (70-87).
339. It is a counterpart of Judaism but no part of it or development from it.
340. God, holiness, man, sin, redemption, destiny are common to both Christianity and Judaism.
341. Not distinguished by its morals.
342. " " " " ceremonials.
343. Christianity centers in a Person. It is limited to saints as Judaism is to Israel.

Christology

344. Pre-incarnate, incarnate, death and burial, resurrection, ascension to Heavenly service, returning and reigning, post-mediatorial relation.
345. He was before all time, equal with God, sharing glory, partaking in eternal covenant, Angel of Jehovah.
346. Isa. 9:7; Micah 5:2; Jn. 1:1; 17:5; Rev. 1:4.
347. Yes.
348. In Ex. 3:2 we read that the Angel of Jehovah appeared to

- Moses. In vs.4,6,7 we see that this One is the Lord Himself. Since the Holy Spirit does not appear in bodily form, and since Christ, the Second Person manifests God in the N.T. we conclude that He is the Angel of Jehovah. Other references are Gen.16:1-13; 21:17-19; 22:11-16; 31:11-13; Ex. 3; Jud.2:1; 6:12-16; 13:3-22.
349. On the incarnation: Lk.1:33-35; Jn.1:14; Phil. 2:6; Isa.7:14; 9:6,7,; 1 Tim.3:16.
350. Concerning the hypostatical union: God was in Christ, He was perfectly human, and the two hold both in union yet separately without confusion or interdependence.
351. The theanthropic aspect of Christ began at His birth.
352. He is the Son of God (Divine); Son of Man (Racial); Son of Mary (Human); Son of David (Messianic and Jewish); Son of Abraham (Redemption).
353. Our Lord and Saviour Jesus Christ.
354. To Israel He is Messiah, Immanuel, King.
355. To the Gentiles He is Saviour, Judge, Ruler.
356. To the Church He is Head, Lord, Bridegroom.
357. Christ's relation to the Father is that of a Son; He was empowered by the Spirit and He and the Father sent the Spirit; He bruised Satan on the Cross; He is far above angels and by His death He spoiled principalities and powers; By Him all things were created and creation shall be redeemed through His death; He is the end of the law; He paid the price of sin; He was tempted in all points like as we except for a sin nature; He has made all humanity savable.
358. Mediatorial work of Christ: Job 9:32; 1 Tim.2:5; Gal. 3:19,20.
359. Seven aspects of Christ's mediatorial service: Access to God, access into grace, access into fellowship, access into prayer, the actual God-man, reconciliation, final release.
360. Divisions of earthly ministry: Kingdom offered and rejected; Gentiles not in view; Church in prediction.
361. Prophet--He preached, predicted, did mighty works. Cf. Acts 1:3; Jn, 14:16, Matt. 13; Matt. 5-7; 24-25, Jn. 13-17. Priest--Christ was both Sacrificer and sacrifice. Cf. Heb. 5:5; 7:28; Heb. 8:1-6; 9:14; 10:12. King--He will reign over the earth. Cf. Rev. 19:16.
362. The branch out of the dry ground shows His humanity, as the root of Jesse He is the King, He is seen as servant and as priest.
363. No.
364. No.
365. Christ was put to death by the Father, by Himself,

- by the Spirit and by man (Ps.22:15; Jn.10:17; Heb. 9:14; Acts 4:27).
366. Things accomplished by His death: substitution, end of law, final dealing of pre-Cross sins, redemption toward sin, reconciliation toward man, propitiation toward God, ground of believer's cleansing, spoiling of principalities and powers, judgment of sin nature, Israel's national salvation, every delay in judgment in time, ground for purging heaven and earth, sin as a principle judged.
367. Types of Christ's death: Brazen serpent, smitten rock, Isaac, rent veil, brazen altar, Adam's clothing, Joseph.
368. Christ was raised by the Father (Ps.16:10), by Himself (Jn.2:19), by the Spirit (1 Pet. 3:18).
369. Seven reasons for resurrection: Because of what He is (Acts 2:24); Because of Who He is (Lk.1:31); to be Head over all things to the Church (Eph.1:22); to give resurrection life (Jn.12:24); To give resurrection power (Mt.28:18); that sinners might be justified (Rom.4:25); as the pattern of first-fruits (1 Cor.15).
370. Ascension on morning of resurrection shown by wavesheaf type (Lev. 16:); and as anti-type of High Priest ministry presenting His blood (Heb. 9:21-24).
371. Present ministries in heaven are: bestower of gifts, intercessor, advocate, building of peace.
372. Jn. 14:1-3; 1 Thess. 4:13-18.
373. Rev.1:7; Zech.14:4; Matt.25:31.
374. To Israel it means return to the promised land and judgment (Deut.30:1-10) (Matt.24,25).
375. To the gentiles it means judgment (Mt.25:31-46, Rev.19:11).
376. To the church it means rapture (Jn.14:1-3).
377. To creation it means deliverance from bondage of corruption (Rom.8:21).
378. The angels will gather the elect and Satan will be bound at His coming (Mt.24:31).
379. In 1 Cor. 15:25-28 we see that all intelligences in the universe shall be put down and be subject to Christ. Then Christ will deliver a subdued universe to the Father. This does not mean that He will resign but that the Son will go on reigning by the same authority by which He reigned during the Millennium.
380. Pre-incarnate position is related to His eternal glory. Christ in incarnation and death are related to His humility; Christ in resurrection, ascension, return, and post-mediatorial relation are related to His exaltation.
381. Christology should have the primary place in Systematic Theology.

Church

382. Ecclesiology.
383. Ecclesiology is sixth in order in Systematic Theology coming before eschatology.
384. Ekklesia to call out from among and is translated assembly.
385. It is applied to the whole body of redeemed in this dispensation, to the local church, to the churches, to a visible body of professed believers in general.
386. Seven figures: Shepherd and sheep (Jn.10); vine and branches (Jn.15); Chief corner stone and stones of building (Eph.2:19); High Priest and kingdom of Priests (1 Pet. 2:9); Head and body (1 Cor. 12:12); Last Adam and new creation; bridegroom and bride.
387. That which is taught: Helplessness, guidance, and protection; fruitfulness depends on fellowship; Unity of body and dependence on one another; sacrifice, intercession, and worship; authority from the Head, service, fellowship, one life; new Head of a new creation; love of Christ, faithfulness on our part.
388. Believers are in view.
389. The rock in Matt. 16:18 is the Lord Himself. Peter tells us that in 1 Pet.2:4-9. A different word for rock is used in this verse from that in the first part of the verse. The Lord says that He would build the church. The "will build" shows that it is yet future and of course did not begin until the day of Pentecost. The church is a growing organism as seen in the word build, and it is Christ's, for it is His own called out ones.
390. Relation of the true church: To God, sons of God by regeneration; To Christ--Head, bridegroom, Lord; To Indwelt by the Spirit; True church is in the Kingdom of God along with all moral intelligences subject to His will; Is in the kingdom of Heaven and will co-reign with Christ in the real form of the kingdom; Does not include Israel or O.T. saints (except remnant of Israel saved in this age); Church is in the world but not of it--we are pilgrims and strangers here; Church shall never come into condemnation although she will be judged and rewarded.
391. On church as local assembly: Mt.18:17; Acts 8:13; 11:22, 26; 12:1,5; Rom.16:1,5; 1 Cor. 1:2; 2 Cor.1:1; Phil. 4:15; Rev. 2:1,8,12,18, etc. (45 times in all).
392. The Scriptures justify a simple church organization of elders and deacons, but do not justify an ecclesiastical hierarchy.

393. In Acts 7:38; 19:32;39-41 ekklesia is used in its non-technical sense meaning assembly referring back to O.T. days.
394. It is used in LXX of assembled Israel (1 Kg.8:65).

Cleansing

395. Aspects of cleansing are O.T. ceremonial cleansing; cleansing sinners from guilt of sin; cleansing the saint from defilement.
396. O.T. ceremonial cleansing is seen in Lev. 14:1-7 and Numb. 19:1-19. The mode was affusion, and its efficacy was only temporary.
397. Those who put their faith in Christ are forever cleansed from sin. The sinner who has been washed in the blood of Christ stands guiltless before God. The one sacrifice of Christ is also the basis for our daily cleansing.
398. Believer is said to be cleansed by water.
399. It represents the Word.
400. The Red Heifer type in Num.19 is a type of the sacrifice of Christ as the ground of the cleansing of the believer. The sacrifice is slain and the guilt of sin met, but the cleansing from defilement is typified by the mixing of the ashes with the water, a type of the Word. When the believer sins, although the guilt has been borne, He confesses to restore fellowship.
401. 1 Jn.1:9-9; Eph.5:26; Jn.13:1-10; Heb.10:19; 1Jn.5:6-13.

Commandments

402. Classification: Mosaic, of the Lord.
403. Classification of Mosaic: Commandments, Judgments, and Ordinances.
404. The first is moral, Ex.20:1-17.
405. The second is social, Ex. 21:1-24:11.
406. The third is religious, Ex.24:12-31:18.
407. Christ enforced the law while on kingdom ground (Mt.5:17ff.).
408. Christ first used "my commandments" in the upper room (Jn.13:34) looking toward the present age.
409. 20 times.
410. They are on a much higher level than the commandments of Moses, and all of the 10 commandments are repeated under grace except the fourth.
411. They apply to the church.
412. During the post-resurrection ministry He spoke concerning the things pertaining to the kingdom of God.
413. Gal.6:2; 1 Cor.14:37; Mt.28:20 are commandments of the Lord.

Confession

414. Uses of word: Confession of sin, confession of Christ, Christ's confession of His men.
415. Confession of sin is the outward expression of inward repentance.
416. Confession of sin in the O.T. is related to Israel as a covenant people. Fellowship and blessing was lost by sin, but not their position. In some respects Israel is like the church. (Lv.5:5; 16:21; 26:40; Num.5:7; 1 Kg.8:33,35; 2 Chron.6:24,26.
417. Israel did not lose her covenant relation because the covenants except the Mosaic were unconditional.
418. 1 Jn.1:9; Jas.5:16; 1 Cor.11:31,32; Lk.15:11-22.
419. It is not a condition of salvation.
420. The sinning Christian should confess to God and to man if he is involved.
421. Prayer for forgiveness is not to be substituted for confession.
422. Rome has perverted this by making prayer necessary after confessing to the priest.
423. No.
424. Matt. 10:32 is a kingdom requirement and does not apply to this age. Rom.10:9,10 does not necessarily mean a public confession, but rather that the believer "amens" God.
425. 1 Jn.4:2,3,15; 2 Jn.7 show that a true believer will confess Christ, but this is not a condition of salvation.
426. Christ's confession of men--Mt.10:32; Rev.3:5.

Conscience

427. 32 times in N.T.
428. It is an inherent human faculty.
429. 1 Tim.4:2; Heb. 9:14 show it may be perverted.
430. A judicial conscience accuses or excuses, Rom.2:14f.
431. A punitive conscience executes self-punishment.
432. A predictive conscience anticipates judgments of God.
433. A social conscience judges others, Rom.14:4, 1 Cor.8:13.
434. No, but Christians live by the mind of the Spirit (Eph.4:30).

Conversion

435. 10 times in N.T.
436. It means the human act of turning about.
437. It was used by Christ in connection with the swine.
438. It is used in this instance in a moral sense.

- 439. Conversion may take place in a person without the new birth.
- 440. Converted people are not necessarily saved.
- 441. Conversion and salvation are not synonyms.

Conviction

- 442. Jn. 16:7-11 is the central passage.
- 443. The Holy Spirit reproves men of sin in the sense that He enlightens them to the fact of their sin and their condition.
- 444. When the Spirit convicts He enlightens.
- 445. According to 2 Cor. 4:3,4 Satan has blinded men's minds to the Gospel and the Spirit is the only One who can enlighten them to the truth.
- 446. Heb. 4:4-9 does not bear on this theme for those enlightened there are not necessarily enlightened to salvation.
- 447. It is necessary that a man be convicted of his sin for salvation.

Covenants

- 448. The covenants of redemption, works, and grace are recognized by theologians.
- 449. Redemption--Tit.1:2; Jn.17:6,12; Isa.53:10,11; Jn. 10:18; Lk. 22:29; Jn. 17:4,6,9,24. The Father assumes the work of preparation. The Son meets the demands of the covenant of works by fulfilling and suffering the penalty. The Spirit deals in the administration.
- 450. The covenant of works is the promise of future blessing on the condition of behavior.
- 451. This has no effect on us since God could not be satisfied with anything short of perfection which is found only in the Son.
- 452. The covenant of grace expresses God's sovereign purposes from eternity.
- 453. God alone is bound by the covenant of grace.
- 454. Edenic, Adamic, Noahic, Abrahamic, Mosaic, Palestinian, Davidic, New.
- 455. A conditional covenant is one whose fulfillment depends on man; an unconditional one, depends only on God.
- 456. Covenant of Grace is unconditional.
- 457. Edenic, Adamic, Noahic, Abrahamic, Palestinian, Davidic and New are unconditional.
- 458. There is a new covenant for Israel and one for the church.

Creeds

459. Deut. 6:4 is a slight basis for creeds, but since no two men have the same interpretation of the Bible there can be no end of writing creeds.
460. The basis for creeds is the same as for theology.
461. Two classes of creeds are pre-reformation and post-reformation.
462. Pre-reformation creeds are apostles' creed, Nicene, and Athanasian.
463. Post-reformation creeds are Augsburg Confession, Genevese, Synod of Dort, 39 Articles of Church of England, Westminster Confession.
464. Creeds systematize the great doctrines of Scripture for a group of individuals so they have a common ground on which to stand.
465. Creeds are never inspired.
466. The 39 Articles were prepared chiefly by Cranmer and Ridley in 1552. These are thoroughly Protestant, and are Calvinistic or Melancthonian rather than Lutheran. The absolute and exclusive authority of Scripture, justification by faith alone, the Calvinistic view of baptism and the Supper are distinctly set forth. These articles were regarded by their authors as far more fundamental in their nature than the Prayer Book. (Newman v.2 p. 264).
467. The Westminster Confession grew out of the 39 Articles at the Westminster Assembly. The Confession is very Calvinistic and is one of the very best creeds in existence today. It is scholarly and fundamental, setting forth the Calvinistic view of the authority of Scriptures, baptism, the Lord's Supper, etc.
468. There is little reason for new creeds today as these are quite satisfactory on the whole. However, those who wrote these creeds did not come into the whole truth and since their time new things have been revealed.

Criticism

469. Lower criticism deals only with the text. It is legitimate and reverent investigation attempting to determine the precise original.
470. Higher criticism deals with the problems of dates, authorship, sources, history and worth. It is legitimate, but many have carried it too far.
471. Destructive criticism aims to destroy the force of Scripture.

Cross

472. Cross is used in the N.T. of the cross of Christ and of the Christian.
473. Cross is usually synonymous with His death.
474. The words "by whom" in Gal. 6:14 mean that by Christ's death on the cross He achieved the judgment of the world as an enemy to the Christian.
475. In 1 Cor. 1:18-25 we see that the cross of Christ is the power of God unto salvation. It is the very basis of the Christian life.
476. On the Christian's cross : Mt. 16:24; Mk. 8:34,38; Lk. 9:23; 2 Cor. 4:10,11.
477. Christ has given a cross to the Christian to bear. It may be different for each one but anyone who will be a true follower of Christ will find a cross waiting for him either in the form of suffering from Satan or the world.

Darkness

478. Five uses of darkness: The opposite of the character of God; Moral state of the world; Spiritual state of the carnal; Condition that will obtain in the Tribulation; Eternal state of the lost.
479. In Jn. 1:5 we have darkness as the opposite of the character of God.
480. Isa. 60:2; Jn.1:5; Lk.22:53; Col. 1:13; 1 Pet.2:9.
481. Carnal Christian in darkness--1 Jn.1:6; 2:9,11.
482. The tribulation is in view in Joel 2:2.
483. Eternal darkness spiritually will be the future estate of the lost. The last ray of spiritual light of Christ will be withdrawn.

484.
Days

484. 13 uses of day.
485. The word may mean a day of 24 hours, a day of 1000 years, or an indefinite period of time.
486. The Bible does not justify that creation took place in 6 extended periods of time necessarily, although if a day is a 1000 years it may have.
487. Days in Scripture :
1. Days of creation, Gen.1.
 2. Sabbath day, Ex.16:23
 3. Lord's day, Rev.1:10.
 4. First day of the week, Mt. 28:1.
 5. Day of the Lord, 1 Thess. 5:2.

6. Day of Christ, Phil. 1:10.
7. Last day, Jn. 6:40.
8. Last days for Israel, Isa. 2:1-3.
9. Last days for the church, 2 Tim. 3:1-5.
10. Day of Judgment, Mt. 10:15.
11. Man's day, 1 Cor. 4:3.
12. Days of salvation, 2 Cor. 6:2.
13. Day of God, 2 Pet. 3:12.
488. The Sabbath was set aside by God as a day of rest. On the Lord's day Christians remember the resurrection of Christ. It is the first day, a new day, not the last.
489. The day of Christ is His gathering together of the saints at the rapture, and the day of the Lord begins with the coming of Christ with the church at the end of the 7 years of tribulation.
490. 2 Thess. 2:2--"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word nor by letter as from us, as that the day of the Lord is at hand."
491. The falling away and the appearance of the man of sin must precede the day of the Lord.
492. No predicted events precede the day of Christ.
493. The day of Christ is referred to in Heb. 10:25, 1 Thess 5:4.
494. For the church the last days are days of apostasy. For Israel the last days are days of kingdom glory.
495. 1 Cor. 4:3.
496. Man's day is the present time during which man is sitting as judge over each other.
497. Mt. 10:35 refers to the judgment of the Great White Throne.
498. The day of salvation is the present moment of the present day.
499. The day of God is that day when God will destroy this earth and heaven and create a new one.

Death

500. There are spiritual, physical, and the second deaths.
501. Death originated when Adam sinned.
502. Gen. 2:17 refers to death because of Adam's sin, i.e. spiritual death which passes to all men.
503. Adam's posterity is affected.
504. Eve's death came because of Adam's sin.
505. Every one dies because of the imputation of Adam's sin.
506. Resurrection.
507. Regeneration.

508. Salvation from the second death is having one's name written in the book of life.
509. Physical death in 1 Cor. 15:54-57.
510. All 3 forms of death are seen in 1 Cor. 15:25.
511. Christ's death occurred in the complete consciousness of His bearing all the sin of the world including both sins committed before and after the cross.
512. Separation of soul (Acts 2:27) and separation of spirit (Lk. 23:46).
513. No.
514. No.

Deity

515. A person is justified in using Deity as meaning the essential and unapproachable essence of God.
516. Deity is less complicated than divinity.

Demons

517. The word translated devils is better rendered demons.
518. Satan is said to have dominion over fallen spirits and over man.
519. Spirits refer to the prince of the power of the air, and of man as his being god of this world.
520. Satan's throne is in this world.
521. Demons serve the purpose of Satan controlling the unregenerate and sometimes the regenerate.
522. The two lines of Satan's opposition are apostasy and the entrance of the man of sin.
523. Yes.
524. No.
525. Demons will be more active in the future, 2 Thess. 2.
526. In the day of Christ the Holy Spirit will be removed and the demons will have full sway and control.
527. Today the demons are restrained by the Spirit although they are very active.

Depravity

528. The word is not found in the Bible.
529. Depravity is the total inability of man to do anything pleasing to God.
530. Because it represents Divine evaluation it is misunderstood.
531. Psa. 14:2; Rom. 3:9-20.

Disciples

532. A disciple is a learner.
 533. An apostle is one who has been chosen for a special service.
 534. Acts 19:1-7 shows that all disciples are not saved.

Dispensations

535. Dispensation means an age when a time period is in view.
 536. Age is not an exact synonym.
 537. Dispensation is a period in which God is dealing in a particular manner with man (Eph. 1:10; 3:22).
 538. Some extraordinary event usually a judgment ends each dispensation.
 539. The general features are unique, e.g. the fall, the flood. A divine commitment is followed by a human failure which is followed by a judgment.
 540. Innocence, Conscience, Human Government, Promise, Law, Grace, Kingdom.
 541. Primary application is that which can be applied to the present day in which it was written. Secondary application is that which applies to us today. The Psalms were the experiences of certain men, but we may use them today.
 542. We are distantly related to the primary application and immediately related to the secondary application.
 543. The application is primary if it had an immediate historical setting and secondary if it is applied to a situation other than the original setting.
 544. No.

Dispersions of Israel

545. Three dispersion.
 546. The prediction of the first was revealed to Abraham.
 547. It continued 400 years.
 548. Jeremiah predicted the second.
 549. Jer. 25:11,12.
 550. Dan.9:2 indicated the beginning of the 70 years as the beginning of the reign of Darius.
 551. No.
 552. Moses predicted the third.
 553. It began with the destruction of Jerusalem.
 554. Rom 9-11 show that Israel is now a dispersed people.
 555. Israel will return to the land at the end of her dispersion, cf. Deut.30*1-3.

Ecclesiology

556. The true church, the organized church, the walk of the believers.
557. The church began at Pentecost.
558. It is not related either to Israel or the Gentiles.
559. The service of the Christian should appear in the division of the walk of the saints under ecclesiology.
560. No.
561. They have failed miserably.
562. Ecclesiology has been sadly neglected but it is a major division, and a true understanding of it affects other doctrines.

Elders and Bishops

563. 1 Tim.3:12; Tit.1:7; Phil.1:1.
564. Ruling and teaching elders.
565. An elder represents the congregation.
566. The elder and bishop are the same person, the former denoting the man, the latter the office.
567. The elder deals with spiritual things, and the deacon with material.
568. 1 Tim.3:12; Tit.1:7; Phil.1:1.
569. Bishop indicates the office.
570. The elder executes their wishes as their representative

Election

571. Yes.
572. No.
573. No.
574. Everyone of God's covenants has been executed in the precise way in which He planned it.
575. Election involves only the saved; it has nothing to do with the unsaved.
576. No, because the Scriptures are silent on this aspect. They deal only with the election of the saved.
577. Earthly glory is included in Israel's election.
578. Heavenly glory for the church/
579. The five elective decrees are: Decrees to create, to permit the fall, to elect some for salvation, to provide a Saviour, to save the elect.
580. These govern all the aspects of human life.
581. Five points of Calvinism: total depravity, unconditional election, limited atonement, efficacious grace, perseverance of the saints.

Five points of Arminianism: Conditional election; universal redemption--only those saved who believe; salvation by grace through faith--man can cooperate because of common grace with the regenerating grace of the H.S; grace is not irresistible; falling from a state of grace is possible.

582. God gave man a human will but it never defeats His purposes. God uses the human will for His own sovereign purposes, and all of God's plan and purpose includes the actions of the human will.
583. The human will is exercised as an execution of the sovereign will of God.
584. As the Creator God has a right to expect all things to be responsible to Him. He has the sovereign right to do with all His creation what He will and no one can question Him.

Eschatology

585. All things which are of predictive nature should be included.
586. Nearly $\frac{1}{4}$ of the Bible was predictive when written.
587. Resurrection, Judgments, Second coming, heaven and hell are usually included.
588. Events which are still future: the first resurrection, the rapture, the church in heaven, the rewards, marriage of the Lamb, the great tribulation, the Man of Sin, Israel's sufferings, the day of the Lord beginning, battle of Armageddon, the second coming, destruction of Babylon ecclesiastical and political, binding of Satan, regathering and judgment of sorrowing Israel, judgment of nations, resurrection of tribulation saints, the millennium, losing of Satan and last revolt, the doom of Satan, the great white throne, the destiny of the wicked, the destiny of the saved, new heavens and new earth, day of God.
589. A knowledge of future things reveals God's character and purpose and is a warning to the evil and an encouragement to the good.
590. No.
591. Although omitted from most systems of theology, eschatology is of utmost importance. Cf. 589.

Eternity

592. Two aspects of eternity are unrelated and related to time.
593. Deut.33:27 being related to God is unrelated to time.

594. 2 Cor. 4:17,18;5:1 are unrelated to time.
595. The gift of life is eternal (Rom.6:23) in the sense that it has no end.
596. It is not true that eternal and everlasting are always synonymous, but they are used interchangeably.
597. Certain heresy attempts to limit eternal and everlasting to the time conceptions of age. This is an attempt to take the supernatural element out of God's dealing with man. Eternal far surpasses such phrases as age which is merely a time phrase.

Evangelists

598. Evangelist means one who bears a message of good news.
599. It is a message of good news.
600. N.T. evangelists render the service of messengers.
602. No.
602. The present pastor conforms most closely to the N.T. conception of an evangelist.
603. 3 times in N.T.
604. Eph. 4:11.
605. Timothy was called to be a bearer of good news.
606. Yes.
607. Yes.

Evolution

608. Classification: theistic and naturalistic.
609. Theistic evolution believes that evolution was God's method of development of original creation.
610. Naturalistic evolution believes that nature was self originating and self-promoting and that all life is accidental as is its development.
611. No.
612. Evolution is the best man can offer.
613. As a preacher I am called upon to declare the positive message of divine revelation.

Faith

614. Four meanings of faith are personal confidence, the faith, faithfulness, and a name of Christ.
615. Personal confidence is found in the O.T.
616. Presumption has no foundation for itself. It was with confidence that the Israelites approached the Red Sea, but it was presumptuous for the Egyptians.

617. Heb. 11 is personal confidence.
619. It is implied that God is not pleased when faith is lacking.
620. Faithfulness in Gal. 5:22.
621. The faith in Jude 1-3.
622. The faith in Gal. 3:23.
623. Four classes of personal faith are saving, serving, sanctifying, and sustaining faith.
624. God is the author of saving faith, Eph.2:8.
625. No.
626. Serving faith is not bestowed on all alike, Gal.3:22. Some will not let the Spirit fill their lives and therefore have no fruit.
627. The Christian is to walk in newness of life through sustaining faith which comes through Christ's resurrection.
628. Phil. 4:19.

Fall

629. Rom. 5:12-21 is central passage.
630. Lapsarian is one who believes in the fall of man.
631. The Scriptures state man is created in innocence and came to depravity by sin.
632. No.
633. In the garden where Adam was placed everything was complete and perfect in every detail. He was tempted by Satan with the temptation to be as God, and God did permit him to eat of the forbidden fruit.
634. Adam became a sinner by the fall. He realized his nakedness and had a fear of God.
635. The entire race sinned with Adam and everyone born into the world is a sinner.
636. Adam's sin was imputed to every member of the race, and every member of the race inherits Adam's nature from his parents and so on back to Adam.
637. Rom. 5:12 states that as by one man sin entered into the world and death passed upon all men and Rom 5:19 states that as by one man's disobedience many were made sinners.
638. No. physically
639. Men die because Adam's sin is imputed to the whole race, and spiritually because of the inherited sin nature.
640. Pelagius taught that all have sinned after the example of Adam's sin and receive the death penalty. Arminius taught that the penalty is a voluntary choice.

Man suffers the consequences of Adam's sin because they do not choose to live by the power of God.

Modern theologians teach that sin present in a man when he is born is not condemnable, but judgment comes upon him on account of his personal sins.

Placeus taught that death passes on to men because all sin is a fruit of a fallen nature.

Hodge (Covenant theologian) taught that the penalty comes upon all men because God judicially imposes the penalty.

Augustinians believe that the sin of Adam was the only one of its kind and every human being sinned in Adam at that time, thus the sin is imputed to every man.

It is not a question of personal sins which are taking place today, but a definite reference to that one sin in the past which causes the death penalty to pass to all men.

Fatherhood of God

641. God is the Father of Christ, of believers, of Israel, of all men by creation.
642. Adam is a son of God in the sense that God created him, Lk. 3:38.
643. Israel is a son of God in the sense of parental care.
644. God looks after and cares for all those which He has chosen for himself.
645. The word is always plural except when used of Christ and in Lk.3:38.
646. No.
647. God is the Father of all believers--Jn.3:1; 1:13; Rom.8:16,17.
648. The moment one believes in Christ he is placed as an adult son in the family of God. Every other believer becomes his spiritual brother in the body of Christ. He enters into all the privileges of a son and God cares for him to the same extent as if he were the only son. He also becomes an heir of God and a joint heir with Christ.
649. The Spirit regenerates, and one becomes a member of the family of God. Then he naturally becomes an heir in the family and a joint-heir with the Son of God, Jesus Christ.
650. Believers are co-heirs and brothers in the Lord.
651. The Third Person is the agent of regeneration, and the First Person is the Father.
652. Eph. 1:3,17; 1 Pet.1:3; Jn.20:17.
653. The Socinians hold that Christ is a Son of God only by title.

654. The Arians hold that Christ is unique but inferior to the Father.
655. Unitarians.
656. Christ was the Son of God from eternity past.
657. Lk. 1:35 states that Christ shall be called the Son of God but it does not state that He became the Son of God at that time. As far as the people in the world into which He was born then knew, He was called the Son of God then although He had been the Son from eternity past.
658. Rom. 1:4 declares that He was declared the Son of God by the resurrection. He did not become the Son then.
659. It is not merely a title that He has, He is the Son.
660. He was eternally the Son; he did not assume the office under the terms of the Covenant of Redemption.
661. I believe that Christ is the Son of God from eternity past.
662. Hodge says, "The (Nicene) Council declared that our Lord is the Eternal Son of God, i.e., that He is from eternity the Son of God." V.I.P.471. Wardlaw and Alexander hold that the Son is son only in the sphere of His mediatorial work. This began at the incarnation and continues to the end of mediation.
663. The Scripture clearly teaches that Christ was the Son of God from eternity past. He did not become such by a miraculous event which took place in time. The Scriptures say that the son was sent forth, made of a woman. They say nothing of what essence or nature they are Father and Son. Since the Son is eternal theologians have called His being in eternity past eternal generation which is only an attempt to try to describe the eternal existence of the son-father relation.

664.

First Fruits

664. The Spirit's blessings as a first fruit is seen in Rom. 8:23.
665. In Rom. 16:5, 1 Cor. 16:15 are the first believers in a locality.
666. In James 1:18 we see the saints of this age.
667. The 144,000 are called first fruits because they are God's own people who come out of the great Tribulation.
668. It is applied to Christ as the first to experience resurrection.
669. He is also now the only One to have immortality.
1 Tim. 6:16.

Flesh

670. Sarx means physical flesh and evil in its ethical meaning. Jn.3:6; 1 Cor. 15:39 for the first. Rom.8:6.
671. Sarkidos is used 11 times in N.T.
672. It is usually translated carnal.
673. In 1 Cor. 3 it is used of saved persons who are walking as the unsaved in a state of carnality.
674. Sarx speaks of the flesh and includes the body. Psukee speaks of only the soul, life, mind, or heart.
675. Sarkikos speaks of the saved who walks according to the flesh. Psukikos speaks of the saved one who walks by means of the Spirit.
676. Sarkinos speaks of that of which the flesh is made, and sarkikos indicates of that which is of a flesh nature.
677. Psukee is translated life, soul, mind, heart.
678. In 1 Cor. 15:44-6 it is implied that just as we have a natural body we may have a spiritual body.
679. 1 Cor. 2:14 indicates that the things of the Spirit are of a different sphere of understanding than that of the natural man. James 3:15 calls it earthly, sensual, and devilish (the wisdom not from God). Jude 19 the word sensual is used of one not having the Spirit.
680. Hamartia in Rom. 6:14 means sin nature.
681. Pneuma means spirit.
682. Pneumatikos means spiritual.
683. He himself (Rom.7:14).
684. The regenerate are not in the sphere of the sarx although they are often fleshy as in Rom.8.
685. Lust is the manner in which the child of God walks as in Gal. 5.
686. The flesh is made inoperative not destroyed in Rom. 6:6 and 1 Cor. 5:5.
687. Sarx was used in relation to the humanity of Christ. He of course was without sin.
688. Christ is still in the flesh (Lk.24:39).

Foreknowledge

689. Proginosko means to have knowledge of beforehand; prognosis means foreknowledge, forethought, pre-arrangement; proideo means to foresee.
690. Foreknowledge includes only that which actually occurs but omniscience includes all that might occur under any conceivable circumstance.
691. Foreknowledge includes all things in the universe while

Self-knowledge transcends the universe and extends to Himself.

692. Divine foreknowledge extends to ideally possible things
 693. Foreknowledge and foreordination are co-existent.
 Neither precedes the other (Rom.8:29 and Acts 2:23).
 694. God could foresee anything because He planned it that way.

Foreordination

695. Foreknow and foreordain are very likely synonyms.
 696. Foreordination is a synonym for predestination according to popular usage.
 697. God's decrees extend to all things in the universe while foreordination concerns divine purposes.
 698. No.
 699. Foreordination and foreknowledge are co-existent according to Rom.8:29; 1 Pet.1:2; Acts2:23; Eph.1:11.
 700. Yes.
 701. Yes.

Forgiveness

702. Aphieemi means to separate or put away.
 703. Forgiveness is negative (subtraction) and justification is positive (addition).
 704. The sacrifice came first then forgiveness (Lev.4:35).
 705. Divine forgiveness is based on the death of Christ and is perfectly justified while human forgiveness has no such basis but is merely leniency.
 706. God was completely satisfied by the death of Christ and can now forgive and still be righteous.
 707. Believing plus nothing.
 708. Confession.
 709. Under the law (Mt.6:11) forgiveness is granted as we forgive, but under grace we forgive because we are already forgiven.
 710. Aphsis means forgiveness and remission.
 711. Karizomai means to give freely.

Genealogy

712. About 20 in O.T.
 713. They are of value in identifying the line of Christ.
 714. Their historical importance is immeasurable, but they are not of too much value chronological.
 715. "The son of" may mean son or grandson or great grandson
 716. Mt. 1:1-17 and Lk. 3:23-38.

717. The genealogy in Matthew shows that Christ is legally entitled to the throne. His line is traced back to Abraham, and through David.
718. Luke's genealogy shows that he was actually the son of David through his mother. It centers around the man and not the king and goes back to Adam.
719. No.
720. Though the virgin birth Christ was David's son and through the incarnation He was David's Lord.
721. Feminine referring to Mary (Mt. 1:16).
722. Paul warns against genealogies for fear of national or personal pride (1 Tim. 1:4, Tit. 3:9).

Gentiles

723. Gentiles.
724. Jews and Gentiles.
725. Jews, Gentiles, and Christians.
726. Jews and Gentiles.
727. God called Abraham to be the head of the new race.
728. In the O.T. Gentiles are dealt with very little. They were without Christ and aliens from the commonwealth of Israel.
729. Without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, without God in the world. (Eph. 2:12f.).
730. According to Rom. 9:4f. the Gentiles were cast out while Israel was taken in the adoption, glory, covenants, giving of the law, and the service of God.
731. There is no difference since Christ came who broke down the middle wall of partition between Jews and Gentiles.
732. The times of the Gentiles is the period of Gentile supremacy over Israel. It extends from the time of Nebuchadnezzar to the second advent of Christ.
733. Gentiles in this age are grafted in.
734. Christians receive far more blessings than Israel has for her blessings are heavenly in contrast to Israel's which are earthly.
735. Acts 15:13-18.
736. Gentiles' standing before God is that of condemnation and fallen and sinful and contrary to God, but they are not law breakers.
737. None.

Glory

738. Essential and declarative.

739. Essential glory includes that of Himself which is intrinsically His.
740. Declarative glory is that manifested in some way. It is never selfish although all things are created for His glory.
741. Jn.17:4; 2 Cor.4:6; Heb. 1:3.
742. Faithful & True. Word of God, and King of Kings and Lord of Lords in Rev. 19:11-16. and name which no man knew.
743. Matt.--King; Mark--the Faithful and True servant; Luke--the name no man knew; John--the Word of God.
744. The child of God will appear with Christ in glory and will be an heir of God.
745. The ground on which the Christian may have a right to share in this glory is the death of Christ.

7

God

746. Elohim, Jehovah, and Adonai.
747. El means strength; Elah, covenant keeping; Elohim, the plural of Elah intimating the Trinity.
748. Yes.
749. Plural of majesty of quantity is the explanation of modern scholarship.
750. Jehovah the singular is set over against Elohim the plural in Deut. 6:4 and the use of Elohim shows a plurality in the Godhead even though there is one God.
751. Theism is the scientific study of God based on proved facts.
752. Two divisions: without the article showing God as infinite and perfect; with the article where the thought is objective.
753. Religious argument: all men possess religious instinct. Moral or anthropological argument: man possesses a conscience guided by God. Ontological argument: since the human mind possesses the idea of God He must exist. Teleological argument: there is a purpose in the universe therefore there is a Designer. Cosomological argument: there must be a cause behind the universe.
754. As Creator God reveals Himself through nature, and as Redeemer He reveals Himself through His Son, Word, and Spirit.
755. Gen.1:26; 3:22; 11:7; 16:7-13; 18:19-20; 22:17-19; 31:11-13; 32:24-30; Ex. 3:2,4,15; 14:19; Num.22:22-25; Jud.13:3-23; Zech.1:12,16; 3:1; Mal. 3:1.
756. Tit.1:3; Eph.1:4; 2:4;
757. God the Father, Son, and Holy Spirit.
758. Yes.

759. Sin was included by God's permissive will.
 760. God is absolutely sovereign over this universe.

Gospel

761. Four gospels; gospel of the Kingdom; gospel of grace of God; My gospel; another gospel.
 762. Uangelion means good news.
 763. 77.
 764. The gospel introduces an entirely new manner in which God looks upon man. In other times there was no good news which we have now, and that is that Someone else has borne the penalty for sin.
 765. The four gospels give the life story of Christ and the story of His death which is the basis of the gospel.
 766. The gospel of the kingdom is the message that the kingdom of heaven is at hand. It was preached by John the Baptist by Christ and will be preached during the tribulation. It is good news because the promise of the kingdom is held out.
 767. The message of grace is believe on the Lord Jesus Christ, which is the good news that Another has taken the place of the guilty sinner and paid for his sins.
 768. It is called the gospel of God, of Christ, of our salvation, of uncircumcision.
 769. It is preached only in this age and offers not a kingdom but heavenly citizenship.
 770. Paul included in his gospel not only the gospel of the grace of God but also the truth of the church as the body.
 771. It is the expanding of grace to bits results in the finality of salvation, including the church and her destiny in glory.
 772. It is good news in regards to the blessed future in store, cf. Jn.14.
 773. Paul received this in Arabia and possibly also when he was caught up into heaven. Gal. 1:17, 2 Cor. 12:1.
 774. Another gospel is anything preached which bases salvation on any other thing than the finished work of Christ.
 775. No.
 776. No.
 777. I am to preach that man is lost and condemned because he is born in sin, and the penalty of sin is death. But the Lord Jesus has paid the penalty and now God is satisfied. All that any one must do is simply to trust Christ as his very own Saviour.

Government

778. Government of God, among men, in the local church.
779. In the O.T. government of God is under the symbol of mountain of Jehovah. Isa. 2:1-3.
780. Its extent is His present absolute authority which will be fully seen when times of grace are over.
781. In the past God ruled His people by judges and kings. In the present God is ruling the universe and blessing those who receive His grace. In the future Christ will sit on the throne of David and rule with a rod of iron.
782. At the end of the tribulation Christ will come and set up His government.
783. Human government was set up in Noah's time. God said, "Whoso sheddeth man's blood, by man shall his blood be shed".
784. Taking of a life.
785. 1 Pet. 2:13-17; Rom. 13:1ff.; Mt. 22:21.
786. No.
787. Yes, cf. Tit.1.
788. Democratic--congregational; Monarchical--episcopacy; Republican--representative.
789. The congregation rules as in the Baptists or the bishops rule as in the Episcopal or the representatives appointed by the congregation rule as in the Presbyterian.

Grace

790. Grace is what God is set free to do by the death of His Son.
791. To man it is unmerited favor and man is to believe.
792. Divine grace undertakes to save sinners, to keep saints, and to teach saints.
793. The first is based on faith alone.
794. The second is based on the eternal purposes of God, on the intercession and advocacy of Christ and on the permanent ministries of the Holy Spirit.
795. That grace which has brought us salvation also teaches us that we should live soberly toward ourselves, righteously toward others, and Godly toward God.
796. No.
797. Christ's death paid in full the promissory notes made by God for the salvation of those from Adam to Christ.
798. Ex. 19:4 is a wonderful example of God's grace in dealing with the Israelites before the law was given.
799. God has finished the word of redemption in the death of Christ. It is administered by faith and there is no limit to His blessings.

800. The law says do and you will be blessed, grace says do because you have been blessed. Grace is apart from merit, law is a merit system. Grace is wrought by the Spirit, law by the flesh.
801. Common grace is the patience and providence of God toward the unsaved.
802. Efficacious grace is the working of God in the elect.
803. The covenant of grace is the sovereign declaration of God of His unalterable purpose to save sinners, to which end He gave His Son and the Son gave Himself as an offering to God by the Eternal Spirit.
804. Love is God's desire to do something for man, grace is that which He is set free to do by the death of Christ.
805. Grace is outstanding in all of Systematic theology. It especially appears under Ecclesiology in the life and conduct of the saints.

Guilt

806. Guilt is that in which man has come short of God's plan and desire for Him.
807. To sinners.
808. That of a person and an obligation to justice.
809. Personal guilt is the historic fact of actual sin and is not transferable excepting in Adam who was the federal head of the race.
810. As the obligation to justice it is the basis upon which judgment and condemnation is placed on every man. This is transferable.
811. Obligation to justice.
812. No.
813. No.
814. Personal guilt.
815. It is forgiven.
816. Christ bore this aspect.
817. Human guilt requires that the human bear the judgment. but Christ as the substitute went to the cross and bore that penalty of guilt.

Hades

818. Gehenna, hades, tartaros.
819. Gehenna is a place of punishment yet future. Hades is of heathen origin having to do with the dead as to this life. Tartaros speaks of the lowest abyss where wicked spirits are consigned.
820. Grave, hell, pit.
821. Sorrow, terror, weeping, silence, and no knowledge.

822. It is the end of life as far as human observation goes.
 823. No.
 824. Gehenna, hades, tartaros.
 825. See 819.
 826. " "
 827. " "
 828. No.

Head

829. It is the seat of control.
 830. All authority comes from the head.
 831. Head of the corner, Head of every man, Head of the body, Head of the Bride, Head of principalities and powers, and Federal Head of the new creation.
 832. As Head of the corner all other works are built on Him, Acts 4:11; 1 Pet. 2:7.
 833. As Head of every man man has to go to Him for guidance, 1 Cor. 11:3; Eph. 5:23.
 834. As Head of the Church He is the authority and supreme rule over the Church, Eph. 4:15; Col. 2:10,19.
 835. He will be Head over the bride when He returns for His own. Eph. 5:25-33. Now We try to please our spouse.
 836. As Head of principalities and powers He holds the entire universe in His hand and all are subject to Him, Col. 2:10.
 837. God, 1 Cor. 11:3.
 838. Man, 1 Cor. 11:3; Eph. 5:23.

Healing

839. Yes.
 840. Yds.
 841. From neglect and overemphasis.
 842. They alone experience healing of body, healing is provided absolutely in the atonement, Christ heals now since He is the same forever, sickness is from Satan and never in the will of God, anointing is as essential as personal faith, all remedies are against the will of God, personal faith determines one's healing.
 843. No.
 844. In that it is the basis of all God does for humanity, and that the body will be redeemed at His coming.
 845. No.
 846. The words in the contexts of Isa. 53:5 and 1 Pet. 2:24 such as transgression, iniquities, peace, etc show that these passages evidently refer to healing of the soul.
 847. Spiritual healing.

848. He bore sickness of the soul in sin. Also all sickness stems from sin and He got at the heart of the matter.
849. Yes.
850. Spiritual.
851. No.
852. No.
853. No.
854. Yes.
855. Yes.
856. On the ground of the Father's care for His children.
857. Yes.
858. Yes.
859. Blood sacrifice.
860. It is a type of sin which Christ bore.
861. No.
862. From the Holy Spirit.
863. It must be a prayer of faith.
864. No.
865. He was healed so that the works of God should be made manifest.
866. 2 Tim. 4:20; Phil. 2:26; Ps. 41:3 show that God is not always pleased to heal the sick.
867. Sickness may be a part of the divine will.
868. No.
869. Yes.
870. No.
871. No.
872. No.
873. No.
874. To the unbelief of the healers.

Heart

875. Karida.
876. It represents the organ in the body and also the individual.
877. Because it affects the body as a whole.
878. Emotions and desires.
879. No.
880. In Lk. 10:27 it is that which loves the Lord—the whole of the individual. In Rom. 10:10 it is the seat of thoughts of man to believe on Christ. In Jer. 17:9 it is the seat of evil things, and in Psa. 69:20 it is the seat of sorrow.

Heaven

881. The heaven of skies and celestial planets, the abiding place of angels, and the dwelling place of God are the three heavens.

882. In the Bible.
 883. Christ, Paul, John.
 884. The gospels, and Revelation. Paul says nothing about heaven because he was commanded not to.
 885. Heaven is a place because it is characterized by inhabitants (Heb. 12:22), by beauty (Rev. 21:1-22:7), life (1 Tim. 14:8), by holiness (Rev. 21:27) by service (Rev. 22:3), by worship (Rev. 19:1), fellowship with God (1 Thess. 4:8) by glory (2 Cor. 4:17).
 886. No one has been able to state anything in addition or contrary to God's Word.
 887. See 885.
 888. Heaven is the place where all believers go; the heavenlies in Eph. is the sphere or position in which all believers are at present.
 889. The kingdom of heaven includes all professing believers. Heaven will have only true believers.
 890. That of Christ.
 891. On faith in Christ.
 892. Rev. 21 and 22.
 893. It appears in Eschatology.

Holiness

894. God and angels, and men.
 895. Positional, experiential, or ultimate.
 896. Sanctify, saint.
 897. Positionally the believer is sanctified through His death.
 898. Through experience the believer never completely sanctified although he may progress.
 899. Ultimately the believer's position and experience will coincide when his body is redeemed.
 900. To walk worthy of that calling.
 901. To realize the great difficulty involved and to be completely dependent upon God at all times.

Hope

902. Hope is the expectation toward that which is good.
 903. Job. 5:8; 14:7; 17:15; Isa. 31:1.
 904. N.T.
 905. This indicates the certainty of the character of His message that He is satisfying.
 906. Christ.
 907. Israel's hope is that Christ will redeem them and set up the kingdom, Lk. 1:54; 66-79; 2:38; Acts 26:6,7; 28:20; Eph. 2:12.

908. The return of Christ, the resurrection body, the presentation spotless before Him, Rewards, deliverance from Satan, sin, and death, companionship with saints, endless life with God.
909. Christ will surely come for His saints and we who wait for Him will purify ourselves.
910. The Christian has the hope of being raptured to our inheritance with a glorified body.
911. Our hope, which is as an anchor within the veil, is that we are to join our High Priest within the veil

Horn

912. Power and authority.
913. They reveal the future power and authority of David on his throne.
914. It looks forward to the future glory of Israel in the kingdom.
915. These horns are those nations which have scattered Israel.
916. The ten horns of Dan.7 are prophetic of the ten kings of the revived Roman empire.
917. The little horn is the king which arises and destroys three kings.
918. Horn is the symbol of a great and powerful kingdom and king.
919. Of Antiochus Epiphanes.

Humility

920. O.T.
921. Psa. 18:35; 2 Sam.22:36; Psa.113:6; Isa. 57:15.
922. Deut. 8:2,3,; 1 Kg. 21:29; 2 Chron.7:14.
923. Micah 6:8.
924. Isa. 57:15; Matt. 5:3; 11:25; 18:4; 23:12; Lk. 10:21; 24:11; 18:4.
925. Mt. 11:29; Phil. 2:5ff.; 2 Cor. 10:1.
926. His coming to earth to die is the humiliation of Christ.
927. Gal. 5:22f.
928. 1 Pet.5:5f; 1 Cor. 13:4; Gal. 5:23.
929. As a creature of limitation, as meritless, as a recipient of all things.
930. Since Christ had no sin humility does not alone depend on a sense of sin.
931. False humility is self imposed or assumed and usually accompanied by pride.
932. In Col. 2:18,23 Paul is warning against the Gnostics who had attempted to teach things they had not experienced and who had pushed themselves forward.

933. No.

Immortality

934. Mortal means with death, immortal means without physical death.
935. No.
936. 1 Cor. 15:42, 51, 53, 54; 1 Pet. 1:4,23.
937. Rev. 20:12f.
938. Corruption means subject to decay and deterioration, and incorruption means the opposite.
939. Resurrected believers.
940. Translated believers.
941. Evil communications cause good manners to decompose to the extent that they are the reverse. The soul which is saved although he was once dead in sin and although he will die yet shall live again.
942. No, Acts 2:27.
943. Christ alone.
944. Christ.
945. Yes.
946. Yes.

Imputation

947. To reckon over to.
948. Actual imputation is that which is antecedently ours; judicial, that which is not.
949. Adam's sin to the race. Our sin to Christ. The righteousness of God to us.
950. His first sin of disobedience.
951. None.
952. It brought death.
953. No.
954. Death.
955. No, but to all the race.
956. All sinned in Adam as the federal head of the race. We were in the loins of our father Adam.
957. Immediately.
958. Because all sinned in Adam.
959. No.
960. Rom. 5:12-21.
961. Covenant theory claims that it is judicial, not actual.
962. Imputation is real.
963. Natural innocence; depravity is voluntary choice; inborn sin is uncondemnable; and men are condemned for depravity.
964. Augustinian.
965. Rom. 5:12-21--death to all including infants.

- 966. Imputed righteousness.
- 967. Judicial.
- 968. Made sin, laid upon, bare.
- 969. No.
- 970. Yes.
- 971. No.
- 972. It is a judicial reckoning over of the righteousness of God to the believer.
- 973. The perfection of Christ.
- 974. Gen. 15:6; Psa. 32:2.
- 975. At the moment one is saved.
- 976. No.
- 977. One should live a holy life to show gratitude for what has been done.
- 978. Anthropology.

Incarnation

- 979. Divine.
- 980. By the Virgin birth.
- 981. Isa. 7:14.
- 982. Gabriel said that Mary would conceive and bear a son who would be the Son of God.
- 983. Isa. 7:14; 9:6; Lk. 1:31-35; Jn. 1:1-14; Rom. 1:3,4; 8:3; Gal. 4:4; Phil. 2:5-7; Co. 1:19 cf 2:9.
- 984. Incarnation.
- 985. Christ's satisfaction and added glory; the earthly Messianic purpose, the heavenly redemptive purpose.
- 986. Perfect Deity, perfect humanity, unaffected by each other, eternal.
- 987. No.
- 988. Yes.
- 989. The alternative is that Christ has a sin nature and that He cannot be a Saviour.
- 990. In the doctrine of God.

Infant Salvation

- 991. Yes.
- 992. No.
- 993. No.
- 994. No.
- 995. On the ground of the finished work of Christ.
- 996. Infants are born sinners and are under the condemnation of God.
- 997. Job. 14:4; Psa. 51:5; Jn. 3:6; Matt. 19:14; Rom. 5:12-21; 1 Cor. 7:14; Eph. 2:3.
- 998. In innocency and trustfulness.

999. Only when the die.
 1000. 2 Sam. 12:33; Mt. 18:10 plus references in #997.
 1001. The moment of death.
 1002. No.
 1003. Yes.
 1004. All the provision in Christ's death.
 1005. Those who receive the abundance of grace.
 1006. No.
 1007. Human will.
 1008. Sovereign grace based on the death of Christ.
 1009. Yes.
 1010. Infants who die cannot have the joy of serving the Lord here on earth, neither can they receive rewards.
 1011. They will probably be raptured although it is not certain.
 1012. Yes, Cf. 1 Cor. 13:10; 12; 1 Hn. 3:1-3.
 1013. Yes. Gen. 7:1; 18:19; Lk. 19:9; Jn. 4:5; Acts 11:15; 16:30; 1 Cor. 1:16; 7:14; 2 Tim. 1:16.

Infinite

1014. Limitless and boundless.
 1015. All of His attributes.
 1016. Beyond human measurement.
 1017. No.
 1018. If one says, "An infinite task to do". Not justified.

Inheritance

1019. It is passed from father to son.
 1020. Lev. 25:23; 28; Num. 26:52-26; 33:54.
 1021. It remained in the family and tribe and was always restored to the original owner or his family by the kinsman redeemer in the Jubilee year.
 1022. The firstborn received a double portion. Daughters received the estate if there were no sons, and if there were no heir the property went to the nearest of kin.
 1023. Psa. 16:5.
 1024. God has an inheritance in the saved and the saved have an inheritance in God.
 1025. Eph. 1:18 cf. Rom. 5:8, 10.
 1026. God will protect, preserve, and defend His property.
 1027. Creation, regeneration, redemption, and preservation.
 1028. Preservation.
 1029. 1 Pet. 1:4; Eph. 1:14; Col. 3:24; Heb. 9:15; Rom. 8:16f.
 1030. God will preserve that which He has prepared for His own.
 1031. Salvation and spiritual blessings in the heavenlies.
 1032. All the glory of God.
 1033. We are heirs of God and joint-heirs with Jesus Christ.

Innocence

- 1034. The absence of evil, not active good.
- 1035. Not guilty.
- 1036. Both active and passive good.
- 1037. Adam in his original state.
- 1038. He was lacking guilt and satisfactory to God because he had communion with Him.
- 1039. It determines whether a man will serve God of his own free will.
- 1040. No.
- 1041. A child.

Inspiration

- 1042. God breathed.
- 1043. It is from the Latin spiro, to breathe out.
- 1044. Theopneustos.
- 1045. One time.
- 1046. Divine action.
- 1047. 2 Pet. 1:21.
- 1048. They are God-breathed or God-produced.
- 1049. The human authors were borne along by the Holy Spirit.
- 1050. The claim of the Bible itself.
- 1051. Jn. 17:17; 2 Tim. 3:16f; 2 Pet. 1:21.
- 1052. The Word is always true because it is truth.
- 1053. Matt. 5:18; Lk 4:21 show that he assumed the inspiration of Scriptures.
- 1054. It was written by over 40 different writers over a period of more than 2000 years yet it is a historical sequence, type and anti-type, prophecy and fulfillment are perfect.
- 1055. Anti-type fulfills type which can only be true if God had guided the writers.
- 1056. Prophecy is literally fulfilled which no human author could have been sure of.
- 1057. If other prophecies have been fulfilled than the prophecies yet unfulfilled will also be fulfilled, and Peter urges them to accept this.
- 1058. It does not guarantee infallibility.
- 1059. If Scripture writers are no more inspired than men today why are men today not producing Scripture? Books written today are only human.
- 1060. If only part of the Bible is inspired then the decision as to which part is left to erring men.
- 1061. Naturalistic.
- 1062. It is the oldest belief and presents the simplest solution. It has been held by men in all ages who are true to the Word. Apart from it there is no Bible authority.

- 1063. Yes.
- 1064. Yes.
- 1065. Both are human and divine.
- 1066. Logos.
- 1067. No.
- 1068. Both combine the human and divine without injury to either.
- 1069. Both adapted to varying needs, both allowed to be set at naught, both revealed by the Spirit, both essential to salvation of men, both eternal.
- 1070. Bibliology.

Intercession

- 1071. Prayer of Christ, of the Spirit, of the Church, of individuals.
- 1072. Rom. 8:34; Heb. 7:25; Lk. 22:31f.
- 1073. It was begun then and continues in heaven.
- 1074. Believers.
- 1075. That they might be kept from sinning.
- 1076. No.
- 1077. Our preservation from sin.
- 1078. Christ is the only one who condemns and He will not condemn His own. Instead He intercedes for them.
- 1079. We are kept from sinning by the intercession of Christ at times when Satan would lead us into temptation.
- 1080. Our eternal security rests upon Christ's eternal intercession.
- 1081. Eternal salvation, keeping, all needs met, spiritual blessings.
- 1082. Probably both.
- 1083. He speaks the mind of Christ to show us the things for which we should pray.
- 1084. Of the Spirit in the believer.
- 1085. Christ's.
- 1086. No.
- 1087. Faith is the fruit of the Spirit, therefore the prayer of faith is a prayer in the Spirit.
- 1088. Acts 12:5; 12; 13:3; 14:23; 15:40.
- 1089. Abraham (Gen. 15:1f); Moses (Ex. 32:11-14); David (Psa. 51; 2 Sam. 24:17); Solomon (1 Kg. 8:5-9).
- 1090. We can accomplish so much through prayer that is not otherwise accomplished. God works in answer to prayer and the believer should exercise this privilege always.

Intermediate State

- 1091. None.

1092. The blessed dead were in Abraham's bosom, conscious and comforted.
1093. Probably so.
1094. A place of comfort and paradise.
1095. When he was stoned at Lystra.
1096. Lk. 16:23; 23:43; Jn. 11:25f; Acts 7:59; 1 Cor, 15:9; Phil. 1:23; Rev. 6:9.
1097. Acts 7:60; 2 Pet. 3:4; Jn. 11:12; 1 Cor. 11:30; 15:51; 1 Thess. 4:14.
1098. No.
1099. Yes, 2 Cor. 5:8; Phil. 1:23; Lk. 16:23.
1100. Yes.
1101. Paul says that we shall be clothed with a body so we won't be found naked. The problem is whether this body from heaven becomes a body from the grave. Cf. 2 Cor. 5:11.
1102. No.

Interpretation

1103. Discovering the mind of the writer.
1104. It is not a scientific book but is true in that which it deals with.
1105. The divine purpose of each book determines who one should interpret it.
1106. The persons addressed will determine whether to make a primary or secondary application.
1107. Context shows the immediate subject in view and its relation to the text.
1108. 2 Pet. 1:20.
1109. A true exegesis cannot be made otherwise.
1110. No.
1111. We must abide by the explicit statement of Scripture.
1112. A primary application is made when the reference is to the persons addressed. A secondary one is made when the application is to others than those to whom it is addressed.
1113. The Bible.

Israel

1114. Abraham.
1115. Yes.
1116. Adoption, glory, covenants, giving of the law, service of God, the promises, Christ came from them, God blessed them.
1117. A national entity, a King, a kingdom, a land, a throne,
1118. Yes.
1119. A witness to the Gentiles.
1120. Under the law.
1121. No.

1122. Earth.
 1123. Yes.
 1124. The coming of the Messiah.
 1125. The promise of God.
 1126. Yes, for Christ will come for the church.
 1127. The promise of God.
 1128. Scattered, peeled, hated, broken off, blind.
 1129. In this age the Jews are set aside and God is dealing with all men.
 1130. No for this is grace.
 1131. Individual.
 1132. Yes.
 1133. Yes, Jer. 31:36; Mt. 24:34; Rom. 11:1.
 1134. Heaven.
 1135. Hell.
 1136. Jew and not the church.
 1137. Deut. 4:29f; Psa. 2:5; Isa. 24:16-20; Jer. 30:4-7.
 1138. Jer. 31:36; Gen.13:15; 1 Chron. 16:15-18; Psa. 105:9-11; 2 Sam. 7:16.
 1139. Chosen, scattered, gathered, blessed.
 1140. Yes.
 1141. Gentiles will serve the Jews.
 1142. Church reigns with Christ.
 1143. None.
 1144. 22.
 1145. Seed of Abraham as sand, of church as stars; birth of physical cf. spiritual; headship, Abraham, cf. Christ; Relation to covenants, all after Abraham cf. Abrahamic and new for church; nationality, one nation cf. all nations; divine dealings, national and individual cf. individual; dispensationally, seen in all ages between Abraham cf. only between 2 advents; as to O.T. & N.T. both cf. only in N.T.; related to Christ's ministry, "I am sent only" cf. "go ye"; divine enablement, none cf. all; farewell discourses, Olivet, cf. upper room.
 1146. 12
 1147. Both have covenant relation, both related to God by blood redemption centered in Christ, both are witnesses to the world of God, both Abraham's seed, both to be glorified, both called to separation.
 1148. Ecclesiology and eschatology.

Jehovah

1149. Elohim, Adonai, Jehovah.
 1150. Self-existing by necessity of Being.
 1151. Essence.

- 1152. Deut. 6:4--the self-existing God is the Trinity yet He is only One. .
- 1153. Redemption.
- 1154. The Lord will provide.
- 1155. The Lord that healeth.
- 1156. The Lord our banner.
- 1157. The Lord our peace.
- 1158. The Lord our shepherd.
- 1159. The Lord our righteousness.
- 1160. The Lord is present.
- 1161. LORD.
- 1162. Christ.
- 1163. I am, i.e., Jehovah.
- 1164. Theology Proper.

Jerusalem

- 1165. City of Peace.
- 1166. David's.
- 1167. Because the times of the Gentiles will have been fulfilled.
- 1168. Isa. 2:14.
- 1169. It will be the religious center of the world.
- 1170. Gal. 4:25; Heb. 11:10; Rev. 21:1-22.
- 1171. Heaven.
- 1172. The place of spiritual citizenship now.
- 1173. Heaven.
- 1174. Angels, church, God, spirits of just men made perfect, Christ.
- 1175. Same.
- 1176. It is characterized by the presence of the Bride, it is the seat of the future theocratic reign, it comes down from heaven, it endures forever.
- 1177. Follows.
- 1178. Forever.
- 1179. Yes.

Jesus

- 1180. Joshua.
- 1181. Jehovah is salvation.
- 1182. Jesus.
- 1183. Joshua.
- 1184. The Lord Jesus Christ.
- 1185. As Lord He is master, As Jesus, Saviour, As Christ, Messiah.
- 1186. By the Angel who spoke to Mary before His birth.
- 1187. Luke.
- 1188. Yes.

- 1189. Not revealed yet.
- 1190. Yes.
- 1191. No.
- 1192. Because they do not believe in the Deity of Christ.

Judaism

- 1193. Moses' time.
- 1194. Until the death of Christ, 1500 yrs.
- 1195. No.
- 1196. God, holiness, prayer, Satan, men, sin, redemption, angels, eternity.
- 1197. Law, animal sacrifices, temple worship, no gospel message to the world.
- 1198. The gospel message to the world, blessings.
- 1199. Judaism.
- 1200. No.
- 1201. He needed to be saved from Judaism.
- 1202. Yes.
- 1203. Judaism.

Judgment

- 1204. 8.
- 1205. Holiness.
- 1206. Sin was judged--Jn.5:24; 8:1; 2 Cor.5:21; Gal.3:13; Heb.9:26-28; 10:10; 14:17.
- 1207. Satan's claim on fallen humanity before the cross was the fact that they were sinful with no cure. Now Christ by His death has broken Satan's claim making it possible for anyone to be saved.
- 1208. Makes me savable.
- 1209. Yes.
- 1210. Confession.
- 1211. No, only to the saved.
- 1212. Restoration to blessing, cleansing, forgiveness, and freedom from chastisement.
- 1213. Chastisement.
- 1214. Scourging.
- 1215. Conquering the will.
- 1216. Chastisement is not always a correction for wrong, but may be a refining process. Death is the last form of chastisement.
- 1217. No, Heb. 12:3-15.
- 1218. Before Christ, after the rapture, and in heaven.
- 1219. Rom. 14:10; 1 Cor. 3:9-19; 2 Cor. 5:10; Eph.6:8; Rev.2:12.
- 1220. No.
- 1221. Works since salvation.

1222. Ephesians states that as far as salvation is concerned believers are now accepted in the Beloved. 2 Cor. says that the believer awaits Christ's acceptance in glory and only as to service for Christ.
1223. Rewards.
1224. Ezek.20:37; Mt. 24:9-25:30.
1225. Sorrows of tribulation, 8-22; sifting judgments preparatory to entrance into their kingdom glory, 24:24-25:30; His own occupancy of the throne of David when their blessings under the Davidic covenant will be realized, v.31.
1226. Those of the nation alive at the time.
1227. There is an Israel within Israel.
1228. Precede.
1229. Joel 3:11-16; Matt. 25:31-46.
1230. It will divide the nations and give some the privilege of entering the earthly Messianic kingdom in a subordinate place to Israel.
1231. Those accepted.
1232. Those rejected.
1233. Israel.
1234. No.
1235. No.
1236. Treatment of the Jews.
1237. Christ.
1238. Davidic.
1239. Enter the kingdom.
1240. No.
1241. Eternal punishment.
1242. They have already been judged.
1243. Fallen angels.
1244. Great White Throne.
1245. 1000 yrs.
1246. Wicked dead.
1247. Evil works.
1248. No.
1249. Rewards will be on the basis of works.
1250. First judges all living nations and the result is entrance into the kingdom. The second concerns the wicked dead and the result is hell.
1251. No.
1252. Judging of others.
1253. Same.
1254. Eschatology.

Justice

1255. God's holiness applied.

1256. No.
 1257. Because Christ paid the price.
 1258. No.
 1259. It was what God required from men.
 1260. Yes.
 1261. The power of the Spirit.

Justification

1262. Being absolutely condemned or absolutely justified.
 1263. A complete ground of condemnation.
 1264. Legal.
 1265. To be justified is to be declared righteous and those who have been declared righteous are justified.
 1266. Faith, forgiveness, union to Christ by baptism with the Spirit, imputed righteousness.
 1267. When justification takes place forgiveness which is negative is taken for granted.
 1268. Christ provided the basis for justification by His death. Since that was satisfactory to God, we were perfectly justified in Him and because of that He arose from the dead. Dia should be translated "because".
 1269. Because we are in Christ we are justified and being in Him we are a New Creation.
 1270. The non-sweet-savour offerings are a type of the suffering of Christ for sin and bringing forgiveness because God's demands were satisfied.
 1271. The sweet-savour offerings typify all His righteousness which is released to the believer by His death. This is the positive side of salvation.
 1272. Yes.
 1273. Yes.
 1274. Rom. 3:22; 10:4; 4:5,6; 2 Cor.5:21; Phil.3:9.
 1275. Pardon and justification.
 1276. Jn.3:,5f. Pardon--whosoever believeth in Him shall not perish. Justification--but have everlasting life.
 Jn.5:24. Pardon--shall not come into condemnation. Justification--hath everlasting life.
 Acts 26:16. Pardon--that they may receive forgiveness of sins. Justification--and an inheritance among them which are sanctified.
 Rom. 5:1f. Pardon--we have peace with God. Justification--being justified by faith.
 1277. No.
 1278. Yes.
 1279. Yes.
 1280. No.
 1281. Because Christ is the federal Head of the new creation
 1282. No.

1283. Yes.
 1284. No.
 1285. No.
 1286. Yes.
 1287. Nothing.
 1288. When he believes in Christ.
 1289. Ga. 2:16; Rom.3:22; 10:10; 5:1; 4:6.
 1290. No.
 1291. No.
 1292. Yes.
 1293. The expulsion of indwelling sin; the positive infusion of divine grace; the forgiveness of sins. The sinner is said to be prepared for justification by prevenient grace, without any merits on his part. Virtue is added by justification enabling the person to advance in ability to perform meritorious works. It can be lost and restored by penance.
 1294. Yes.
 1295. An expression of God's sovereign will and decree although it is wrought in perfect equity.
 1296. Adequate to satisfy every demand of the righteousness and holiness of God.
 1297. Yes.
 1298. Yes.
 1299. Yes.
 1300. Yes.
 1301. Paul was righteous in Christ and blameless before men.
 1302. By works before men.
 1303. No.
 1304. James presents the truth of justification before men by the works which they see. Men cannot see faith except as it is worked out in works. It is faith which justifies before God, and works which justify before men.
 1304. The fullest extent.
 1306. God.
 1307. The sovereign love of God.
 1308. Substitution.
 1309. Faith.
 1310. They are inseparable. Justification becomes the greatest reason for good works.
 1311. Soteriology.

King

1312. Absolute.
 1313. 1 Sam.8:7.
 1314. Through David.

1315. There would always be a king on the throne.
 1316. Yes.
 1317. Christ.
 1318. Luke 1:32f.
 1319. King of the Jews.
 1320. Christ.
 1321. King.
 1322. The body of Christ would not see corruption and His soul would not be left in the grave.
 1323. King of kings.
 1324. They should be honored and we would be subject to them.
 1325. Absolute.

Kingdom

1326. Kingdom of God includes all who are willingly subject to the will of God in heaven and earth.
 1327. Kingdom of heaven is any rule of God any time and anywhere in the earthly sphere.
 1328. God.
 1329. Kingdom of God includes angels. Kingdom of heaven has unsaved in its sphere.
 1330. God rules both.
 1331. Theocratic, covenanted, predicted, announced, rejected and postponed, in mystery, the kingdom realized on earth.
 1332. Divinely appointed leaders, judges, and kings.
 1333. 2 Sam. 7:16-20.
 1334. Dan. 7:13; Psa. 72; Isa. 11:32; 65:17; Jer. 33:15; Mic. 4:1; Zech. 9:10.
 1335. The kingdom of heaven.
 1336. Yes.
 1337. No.
 1338. No.
 1339. No.
 1340. No.
 1341. They killed the prophets and stoned them that were sent unto them and when He would have taken them under His wing they would not.
 1342. This is a reference to Christ's coming to fulfill O.T. prophecies, to confirm God's promises to Israel, and to bless the Gentiles.
 1343. Yes.
 1344. When the Lord returns to the earth and reigns on the throne of David.
 1345. Mystery.
 1346. It is now in the life of the individual believer. The objective is to call out the church.

1347. Yes.
 1348. The millennium, Lk.1:31-33; Acts 15:14-17; R_ev.
 20:1-10.
 1349. Before.
 1350. Heaven.
 1351. No.

Law

1352. Anthropology.
 1353. 10 commandments, whole system of government for Israel in the land, kingdom rule of Messiah, the whole revealed will of God for individuals or nations when contemplated as a covenant of works which is wrought in the energy of the flesh.
 1354. Man is under the primary covenant of works which is based on the holy character of God; every created being is obligated to be like God or merit His judgment.
 1355. It is the will of God.
 1356. Yes.
 1357. Natural law.
 1358. Same.
 1359. It refers to inherent, innate law.
 1360. Gen.9:6.
 1361. Acts 19:38; 1 Tim. 1:8,9; 2 Tim. 2:5; Mt. 20:15; Lk.20:22.
 1362. All of God's revealed will for any people for any time is included.
 1363. 19.
 1364. There is much of law that is the revealed will of God which is not in the Mosaic law.
 1365. No.
 1366. With the article the reference is to the law of Moses, without the article the reference may be to all law which God gave.
 1367. The Mosaic law.
 1368. Commandments, judgments, ordinances.
 1369. Ex. 20:1-17; 21:1-24:11; 24:12-21:18.
 1370. For Israel's government.
 1371. This is shown by Rom.7:7-14. The law points out sin and is spoken of as a commandment. The decalogue is the heart of the law as in the O.T.
 1372. Yes.
 1373. Yes.
 1374. 50.
 1375. Not at all.
 1376. Israel's social government.

1377. No.
 1378. Israel's religious government.
 1379. No.
 1380. Any action which is done with the desire to secure merit; any action which is done in reliance on the flesh.
 1381. Mt. 6:14f; Rom.6:14.
 1382. Legal.
 1383. Israel.
 1384. No.
 1385. Mourners shall be comforted; injunction to be meek; blessings attend those who hunger and thirst after righteousness; lust is condemned; love of enemies enjoined; freedom from anxiety enjoined of both.
 1386. Those receive mercy because they are merciful; the one who is angry with his brother is brought into judgment; the prayer in Mt. 6; forgiveness based on forgiveness of fellow-men; refraining from judging to avoid being judged.
 1387. O.T.
 1388. Yes, the law of Christ.
 1389. In reference to the will of God as revealed in Christ.
 1390. When they are done for merit.
 1391. If no merit is sought and they are done in the power of the Spirit.
 1392. The law of Christ.
 1393. In Gal. 6:2 the loving of a brother to the point of bearing his burden is fulfilling the law of Christ. In 1 Cor. 9 Paul says he becomes all things to all men to save some.

Life

1394. God breathed into man the breath of life.
 1395. No.
 1396. Human life has a beginning and endless life has a beginning but no end. Eternal life has no beginning or end.
 1397. Pre-existent transmigration; creation; traducian.
 1398. The soul and spirit of man have existed eternally. Life is merely reincarnation.
 1399. Plato, Philo, Origen, Muller, Edward Beecher, Hinduism, Theosophy.
 1400. A new soul is created when a person begins to live.
 1401. Roman Catholics and Reformers.
 1402. God by this theory creates fallen souls. Scripture teaches that sons are propagated by fathers, not just their bodies. Heredity etc. is opposed to this theory.

1403. That both the immaterial and material parts of man are propagated by human generation.
1404. Heredity and temperment are inherited just as physical likeness is. A dam had a son in his own image which statement includes more than physical appearance. God ceased His creative work on the sixth day. This theory follows the order of all life.
1405. It is transmitted in the flesh. God is supposed to create a pure soul which is corrupted in the sinful body.
1406. It is transmitted by generation.
1407. A life for a life.
1408. Physical life and corporal death--separation of soul from body. Spiritual life and death--separation of the spirit from God. Eternal life and death--eternal separation from the presence of God.
1409. Physical and spiritual.
1410. Eternal life is the life which is God's which is the gift of God.
1411. It is eternal in that it never ends and has all the qualities of God's life.
1412. God.
1413. About 85.
1414. When he believes in Christ as Saviour, Jn.5:24.
1415. Christ, Col. 1:27; Jn. 10:10.
1416. The new creation was imparted and the disciples were made ready to receive the Holy Spirit.
1417. The experience in glory of the life which is already possessed.
1418. No. They possess it.
1419. No.
1420. Believing on Christ.
1421. Spiritual life in the Kingdom.
1422. Acceptance into eternal life in the kingdom is on the basis of works.
1423. No, He is life.
1424. He is life.
1425. He is the giver of life.
1426. No.
1427. Because He is life.
1428. Before His death, Christ lived a human life in the Spirit with human limitations. After His resurrection the limitations were no longer there. He added eternal human life to His own divine life.
1429. Of His resurrection life.
1430. His resurrection life.

Logos

1431. Reason and speech.
 1432. 320.
 1433. Christ is the living expression of the divine reason and speech.
 1434. The Scriptures are the written revelation of the divine reason and speech.
 1435. Singular.
 1436. Plural.
 1437. No.
 1438. He was before all; He is a distinct Person; He is identical with God; He created all things; in Him is life and the life is the light of men; He was human and divine; He is to God as speech is to reason and as expression is to thought.
 1439. No.
 1440. From eternity.
 1441. He was the Second Person.
 1442. He was the Angel of Jehovah.
 1443. He was the eternal Son.
 1444. He took upon Himself human flesh but surrendered no part of His deity.
 1445. Yes.
 1446. Yes.
 1447. No.
 1448. Logos according to Philo corresponded to reason in man in its relation to God. No account of the incarnation of Christ.
 1449. He created it.
 1450. Christ was in the beginning and He is eternal with God in essence. He created the world, He is life and the light of men. He came into the world to enlighten the darkened minds of men.
 1451. They are truth. Everlasting is in them and proclaimed by them. They are life, saving, purifying, sanctifying, beget new life, judge, glorified.
 1452. Jn. 14:6.
 1453. Psa. 119:89; Mt. 24:34f; 1 Pet. 1:24.
 1454. Jn. 11:25; 14:6; 1 Pet. 1:23; 1 Jn. 1:1.
 1455. Acts 16:31; 1 Cor. 15:2.
 1456. Tit. 2:14; 1 Pet. 1:22.
 1457. Jn. 17:17; Heb. 10:14.
 1458. 1 Pet. 1:23; Jas. 1:18.
 1459. Jn. 6:26f; 12:48,
 1460. Rom. 15:9; Acts 13:48.

Lord's Day

1461. On the basis of the new creation and as a memorial of Christ's resurrection on the first day of the week.
1462. No.
1463. Christians.
1464. They are not in the new creation; it is a day to honor Christ; it is a day of prayer and of giving out the gospel in which they have no part.
1465. 2 Cor. 5:17f; Eph. 2:10; 4:25; Gal. 6:15.
1466. With the resurrection of Christ.
1467. It is in the old creation, Ex. 20:10f.
1468. Regeneration and baptism.
1469. At the rapture when the Lord returns for His complete church.
1470. Partially in 70 A.D. and finally in the kingdom.
1471. Mt. 24:20.
1472. Isa. 66:23; Ezek. 46:1.
1473. No.
1474. Psa. 118:22-24.
1475. Acts 4:10f.
1476. Yes.
1477. They point out the fact of His becoming the Head of the Corner as a day of rejoicing.
1478. Eighth day.
1479. Day of circumcision.
1480. Circumcision which typified separation from the world shows that the believer who is in Christ is separated from the world.
1481. He is the Head of the new creation by His death.
1482. Yes.
1483. No.
1484. He met the disciples in a new fellowship; He gave instructions; He ascended as the firstfruits; He breathed and imparted the Spirit; the Spirit descended and took up His abode on earth; believers came together for the purpose of breaking bread; the Corinthian church was commanded to lay by in store on the first day; Christ appeared to John on Patmos on the first day.
1485. No.
1486. Divine blessing.
1487. Under law it is rest from activity. Under grace it is a day of blessing in preparation for activity.
1488. No.
1489. No.
1490. Individual.
1491. No, because it is to be a day of activity as He directs.
1492. No.
1493. No.
1494. The teaching may be extended to all the days of the week.

Lord's Supper

1495. The bread and wine actually become the actual flesh and blood of Christ when blessed by the priest.
1496. It is in the elements by omnipotent power.
1497. Christ is appropriated to the soul as the bread and wine are to the body. These elements are blessed to those who partake worthily.
1498. Matt., Mark, Lk., 1 Cor.
1499. The passover merged into the Lord's Supper.
1500. His death.
1501. His coming.
1502. Yew.
1503. "As oft as ye eat..."
1504. Acts 20:7.
1505. To God the Father.
1506. No.
1507. The Altar.
1508. The attitude of the believer as to the death of Christ.
1509. Partaking with unconfessed sin.
1510. Sickness or even death.
1511. No.
1512. An ordained minister.
1513. No.
1514. All believers.

Man of Sin

1515. The first beast of Rev. 13 is the man of sin and the second is the antichrist. Both have the spirit of antichrist.
1516. The little horn.
1517. The prince of Tyrus.
1518. Abomination of desolation;
1519. Man of sin.
1520. Rider on the White horse.
1521. After the rapture when the Spirit leaves the earth. Before the judgments on the earth and before Armageddon and the tribulation.
1522. The Holy Spirit.
1523. Times of the Gentiles.
1524. That the Antichrist is the Messiah.
1525. Cast into the lake of fire.
1526. Yes.
1527. Yes.
1528. First.
1529. Satan's.
1530. Be worshipped as God.
1531. To be like God.

Marriage

1532. Marriage, sacrifice, human government.
 1533. Gen. 1:26,f; 2:18, 21-24.
 1534. Mt. 19:5f; Eph. 5:31.
 1535. No.
 1536. No.
 1537. On the basis of the hardness of men's hearts.
 1538. Israel is apostate like an adulterous wife.
 1539. Yes.
 1540. She is an adulterous wife who is put aside for the time being.
 1541. The church is an espoused virgin awaiting the coming of the Bridegroom.
 1542. No.
 1543. Espoused virgin.
 1544. Man.
 1545. It is a binding contract but not divinely consummated.
 1546. Adultery.
 1547. Not unless the divorce was on Scriptural grounds.
 1548. Adam and Eve, Isaac and Rebekah, Moses and Zipporah, Joseph and Asenath, Boaz and Ruth, David and Abigail, Solomon and his bride. Two become one although Eve did not become a part of Adam's body. The Christian becomes one in Christ.
 1549. The Holy Spirit seeking the Bride.
 1550. The Gentile bride taken and returned for.
 1551. Joseph rejected by his brethren takes a Gentile bride.
 1552. This is a type of the Kinsman-Redeemer.
 1553. The love and communion between Christ and the bride.
 1554. Love and fellowship of expectancy.
 1555. Yes.

Mediation

1556. One who reconciles persons who are at variance.
 1557. A daysman who is one who has a right to lay His hand on God in behalf of man, and to lay His hand on man in behalf of God.
 1558. Yes.
 1559. Gal. 3:19f; 1 Tim. 2:5; Heb. 8:6; 9:15; 12:24.
 1560. No.
 1561. Christ especially represents man to God as priest.
 1562. Christ especially represents God to man as prophet.
 1563. As king He rules for God in the earth.
 1564. All enemies including death will be destroyed.
 1565. Christ will reign for a thousand years on the throne of David. It will be a period of peace and righteousness,

in which all enemies will be subdued. At the close of the millennium He will turn the kingdom over to the Father but will continue to reign forever under the Father's authority.

1566. No.
1567. God, through the death of Christ, protected His own holy standards which had been outraged by sinful man and at the same time secured the welfare of the offender. Every holy demand was met in Christ who as Substitute bore the judgment which God's holiness demanded. The sinner was made savable because God was set free to save men by Christ's death. No man can thrust himself into the presence of God simply because he wills to do so, but man has to come through Christ who is the only way to God.
1568. Every time the Christian sins Christ pointing to His wounds reminds the Father that He has already borne the judgment of that particular sin.
1569. Christ as the only mediator between God and man performs the intercessory work in the Christian's prayers. Effectual prayer is offered in His name and on the ground of His shed blood.
1570. On the cross.
1571. None.
1572. To me as a Christian the mediation of Christ is an incentive to keep from sinning.

Mercy

1573. That in God which provides for the needy.
1574. Grace.
1575. No.
1576. In sending Christ to die.
1577. Yes.
1578. God is the Father and originator of all mercy.
1579. He is full of mercy.
1580. Mercy gives forgiveness.
1581. His mercy is infinite.
1582. His mercy is everlasting.
1583. The obtaining of mercy.
1584. Because God was merciful we should be.
1585. No.
1586. Love is that in God which existed before He could exercise mercy or grace.
1587. Grace is that which God can do because He has been set free to do so by the death of Christ.

Mercy Seat

- 1588. Lid of the ark in the Holiest.
- 1589. Tables of the law, Aaron's rod that budded, a pot of manna.
- 1590. Protection of the holiness of God.
- 1591. Shekinah glory.
- 1592. Typical of Christ.
- 1593. The body of Christ.
- 1594. Christ's.
- 1595. Hilasterion.
- 1596. Judgment.
- 1597. On the ground of the shed blood of Christ.
- 1598. No.

Millennium

- 1599. A period of 1000 years when Christ will reign over the earth.
- 1600. Yes.
- 1601. Rev. 20.
- 1602. 2 Pet. 3:8.
- 1603. No.
- 1604. Kingdom, period of peace.
- 1605. Israel's, Dan. 2:34-36; 7:23-27; 2 Sam. 7:7-10; Zech. 12:8.
- 1606. Nations living at the time, Zech. 6:15; Joel 3:11-16; Mt. 25:31-46; Zech. 8:23.
- 1607. She will be reigning with Christ, 1 Cor. 15:51f; 1 Thess. 4:16f; 1 Cor. 6:3; Rev. 1:6; 5:10.
- 1608. It will be a reign of righteousness, Isa. 11:4f; 32:1; Dan. 9:24; 1 Cor. 15:25-28.
- 1609. The Lord Jesus Christ, Isa. 11:9; 1 Cor. 15:24-27.
- 1610. Rod of iron, Isa. 11:9; Rev. 2:27; 12:5; 19:15.
- 1611. He will be bound, Rev. 20:3.
- 1612. No.
- 1613. Jerusalem, Isa. 2:2-4.
- 1614. No, Isa. 2:2-4.
- 1615. Some of the ministries of the Spirit will continue.
- 1616. Satan bound, Christ reigns, sin will be judged immediately, there will be peace, long life.
- 1617. No.
- 1618. Neither.
- 161619. The church brings in the millennium after which Christ comes.
- 1620. No millennium.
- 1621. Christ will come before the millennium and then reign.
- 1622. No.
- 1623. Postmillennialists and amillennialists ignore Israel's covenants, the church, and the teaching of Scripture.

1624. Return of the Lord, Isa. 65:17-19; 2 Pet. 3:13; Rev. 21:1; Destruction of the Beast and false prophet Rev. 19:11ff. Binding of Satan, Rev. 20:2f; Judgment of nations, Zech 14:1-9, Mt. 25:31-46.
1625. Satan loosed, Rev. 20:7, Satan cast into lake of fire, Rev. 20:10; Great White Throne Judgment.

Messiah

1626. The Anointed One.
1627. 2.
1628. Over 100.
1629. Yes.
1630. Yes.
1631. God did not give the Messiah the Spirit be measure.
1632. He is God's anointed.
1633. Prophet, Priest, and King.
1634. As prophet He makes God known to man, He foretells, He forthtells. As Priest, He offered Himself as sacrifice for sins, and is now the only mediator between God and man. As King, He was rejected by Israel but He shall reign some day.
1635. Priestly and Kingly.

Ministry

1636. One serving another.
1637. Prophets and priests.
1638. Mk. 13:5-15; Jn. 10:16f; Lk. 22:42.
1639. Apostles, prophets, evangelists, pastors and teachers.
1640. The perfecting of the saints for the work of the ministry for the edifying of the body of Christ.
1641. To all believers.
1642. Deacons and elders.
1643. To rule, to guard from error, to oversee the church.
1644. Rewards are given for faithfulness in service. Salvation is not connected with rewards which are based on works.

Miracle

1645. It is a work of God although it sometimes refers to works of Satan.
1646. God's work in creation or providence.
1647. No.
1648. They are done either by Christ or by others in the name of Christ.
1649. Yes.

- 1650. Satan.
- 1651. Rev. 13:13-17; Isa. 14:16f; Job. 1:13-19.
- 1652. Yes.
- 1653. Yes.
- 1654. Yes.

Mystery

- 1655. They were related to the cults of these cities and to the imparting of the cult secrets by initiation.
- 1656. Because they were revealed only to the initiated.
- 1657. Lodges and secret-societies.
- 1658. Nothing of particular value is secret; only passwords, handshakes, ritual.
- 1659. Something unknowable.
- 1660. A truth hitherto unrevealed but now revealed.
- 1661. They are spiritually discerned.
- 1662. 27.
- 1663. 21.
- 1664. Almost all truth in the N.T. except the historical parts.
- 1665. No.
- 1666. If he does not preach the gospel.
- 1667. Natural men cannot discern them at all.

Name

- 1668. They usually represent the character of the person.
- 1669. Jacob, Israel, Isaac, Abraham, Abham.
- 1670. Elohim--the Strong One, or Covenant Keeping One.
- 1671. Jehovah--Self-existent One.
- 1672. Adonai--Master.
- 1673. Eternal Being and Master.
- 1674. Saviour.
- 1675. Anointed One.
- 1676. Holy Spirit.
- 1677. No.
- 1678. Believing in the name means believing in the Person.
- 1679. It is as if He were speaking.

Natural Man

- 1680. Unsaved men.
- 1681. They are unchanged from their fallen state.
- 1682. He does not receive the things of the Spirit. They are foolishness to him.
- 1683. Psukikos.
- 1684. Sensual.

1685. The psukikos is an unsaved man while the sarkikos is a saved man. Both are living in the same manner.
1686. They are both saved but the first lives after the flesh and the second after the Spirit.
1687. Yes.
1688. Believe on Christ as Saviour.

Numbers

1689. 1,2,3,4,6,7,8,10,12,13,
1690. 1--Unity, 2--Diversity, 3--Completeness, 4--Earth and creative works, 6--human number, 7--completeness but not perfection, 8--Resurrection, 10--Completeness, 12--Completeness, 13--Calamity.
1691. 3,7,10,12.
1692. 2520.
1693. It is the least common multiple of 10 digits and can be divided by all or any of them. It is perfect chronologically being 7×360 .
1694. $7 \times 2 = 14$, genealogy.
1695. $7 \times 7 = 49$ which leads to Jubilee.
Christ sent 70 to preach and He told Peter to forgive 70×7 times.

Obedience

1695. It was a national issue for the nation Israel and obedience was directly to God.
1696. Abraham obeyed God by leaving the land and by offering up Isaac. This was accounted to him for righteousness. Saul disobeyed God by not carrying out His instructions to destroy completely all spoil and by offering a sacrifice. Obedience is necessary for fellowship.
1697. Isa. 1:19; Zech. 6:13.
1698. Phil. 2:8.
1699. Yes.
1700. In contrast to Adam's disobedience which brought sin on the race, Christ was obedient, and by His obedience to the cross men may be saved from sin.
1701. By being followers of Adam.
1702. Christians.
1703. Believing off Christ.
1704. 1 Pet. 1:22; Acts 5:29.
1705. Eph. 6:1; Col. 3:20.
1706. Col. 3:22.
1707. Eph. 5:22.
1708. Yes.
1709. Fruit.

Omnipotence

1710. Unlimited power.
 1711. God.
 1712. Once.
 1713. Nine.
 1714. El-Shaddai.
 1715. His will.
 1716. Gen. 1:1-3; Isa. 44:24; Rom. 4:17; Heb. 1:3.
 1717. Dan. 3:17; Lk. 3:8; Acts 20:32; Jude 24.
 1718. God will only do what is best for my life. What He purposes to do He will also perform. Nothing is too great for Him.

Omnipresence

1719. No.
 1720. The actual presence of God is everywhere.
 1721. 1 Kg. 8:27; 2 Chron. 2:6; Psa. 139:2; Isa. 66:1; Acts 17:28.
 1722. Pantheism denies the personality of God.
 1723. Yes.
 1724. Yes.
 1725. Mt. 6:9; Eph. 2:22; Col. 3:1.
 1726. Rom. 8:24; Eph. 1:20; Col. 3:1.
 1727. Jn. 14:17; 1 Cor. 6:19; 2 Cor. 6:16.
 1728. All of the Persons.

Omniscience

1729. No.
 1730. God knows everything to an infinite degree.
 1731. What is actual is what will certainly happen. What is possible is that which is possible under varied circumstances if such circumstances existed.
 1732. Actual--Psa. 33:13-15; 147:4; Mt. 10:29; Acts 2:23.
 1733. Self knowledge includes all things about Himself. Omniscience includes all things in creation actual or possible. Foreknowledge related to things divinely determined or foreseen.
 1734. No.
 1735. Omniscience cf. 1733. Omnipotence performs it.
 1736. God knows perfectly the need and the best time to intervene.
 1737. Nothing is hidden from God.
 1738. He supplies the lack.

Only Begotten

1739. 9.
 1740. 5 by God.
 1741. He was the son of promise and unique from the others.
 1742. He is the Son of the Father and the Only son of the Father.
 1743. He is alone the full revealer of the Father.
 1744. Yes.
 1745. It explains only the humanity of Christ.
 1746. The resurrection merely declared the fact that He is the Son.
 1747. The Scripture speaks of His being generated.
 1748. Without generation it loses all real meaning.

Ordain

1749. 10.
 1750. Command, appoint, set in order.
 1751. Constitute.
 1752. Prepare.
 1753. Judge, esteem.
 1754. Determine.
 1755. Do.
 1756. Predestinate.
 1757. Appoint.
 1758. Lay upon.
 1759. Determine by voting.
 1760. Yes.
 1761. No.
 1762. Those in the ministry.
 1763. Assuming more than Scripture teaches.

Ordinances

1765. 5.
 1766. Legal ordinance.
 1767. Commandments.
 1768. An opinion.
 1769. A thing founded.
 1770. An ordinance given.
 1771. Things which are ordained and commanded of God as well as traditions of men which are imposed as binding.
 1772. Marriage, baptism, and Lord's Supper.

Paracletos

1773. To call to one's side.

- 1774. John.
- 1775. Comforter.
- 1776. The Holy Spirit.
- 1777. Advocate.
- 1778. Christ.
- 1779. Paracletos.
- 1780. A legal advocate (Christ); intercessor (Christ and Spirit); Helper (Spirit).

Paradise

- 1781. A garden or park.
- 1782. Paradisos.
- 1783. 3.
- 1784. Jewish teaching held that Paradise was part of Hades which was reserved for the blessed.
- 1785. Probably.
- 1786. No since paradise was only part of Hades.
- 1787. It is now the third heaven where Christ is.
- 1788. They are caught away to things future.
- 1789. The present assurance today of what will be in the future.
- 1790. No.
- 1791. With Christ.
- 1792. In the graves.

Parousia

- 1793. Being present by coming, coming.
- 1794. 24.
- 1795. 1 Cor. 15:23.
- 1796. Matt. 24:3.
- 1797. Manifestation and revelation.
- 1798. 5 of 18 times refer to His return.
- 1799. Appearing.
- 1800. 6 times always of Christ's second coming.
- 1801. Eschatology.

Pauline Theology

- 1802. Systematic presentation of the way of salvation, life under grace, doctrine of the Church as body of Christ.
- 1803. Christ's, John's, Peter's.
- 1804. Paul developed under the Spirit the teachings which appear only in part in the teachings of Christ.
- 1805. Salvation is only by faith in Christ, works not entering in at all. The life under grace is supernatural yet there is supernatural enablement.

1806. Concerning the church Paul sets it forth as the body of Christ. Every believer is a member. Christ is its corner-stone, and He ministers to the church and will present it faultless someday.
1807. Yes.
1808. The gospel of the grace of God including the revelation of the body.

1809.
Peace

1809. All ground of disagreement between God and man has been removed by Christ.
1810. No.
1811. No.
1812. Experimental peace given to us by Christ.
1813. Yes.
1814. Spiritual believers.
1815. Righteousness and peace.
1816. Prince of Peace.
1817. Christ brought peace into the world which was rejected with His rejection.
1818. All national enmity ended for those in the church.
1819. Grace.
1820. No.
1821. To have peace.

Perfection

1822. Fulfilling national requirements.
1823. As far as men count perfection, and a right attitude toward God.
1824. O.T. saints.
1825. He outwardly kept the law and was blameless in the sight of men. *provided the down fall*
1826. Positional perfection.
1827. On the death of Christ.
1828. Christ alone.
1829. 1 Cor. 2:6 cf. 1 Cor. 14:20; 1 Cor. 13:11; Phil. 3:15; 2 Tim. 3:17.
1830. No.
1831. Growing toward perfection.
1832. The will of God, imitating the goodness of God, sacrifice.
1833. No.
1834. Col. 1:28; Phil. 3:12; 1 Thess. 3:13; 1 Pet. 5:10.
1835. Eph. 4:13; 5:27; Jn. 17:23; Jude 24; Rev. 14:5.
1836. No.

Power

1837. God, angelic hosts, man, nature.
 1838. His power is closely related to omnipotence. God has the power in Himself to create and all things are subservient to Him.
 1839. He has all power to do as He wills.
 1840. All things physical and spiritual were created by Christ and for Him. He also transcends all.
 1841. El-Shaddai.
 1842. To reveal Himself to man.
 1843. They have power second only to God Himself and always controlled by God.
 1844. Satan and his hosts.
 1845. Weaker than either one.
 1846. He can withstand any attack.
 1847. Psa. 65:6; 78:26; Dan.6:27.
 1848. Inherent power.
 1849. Dynamic, dominion, dominant, dynamite.
 1850. 130.
 1851. Power of choice, liberty to do as one pleases.
 1852. 104.
 1853. In Rev. 5:12 dunamis is used of the power which was taken from Satan on the ground made possible by Christ's death. Exousia In Mt. 28:18 is used of the authority which is in Christ to make every choice and to do as He sees best.
 1854. Power of Spirit, Rom.15:13; power of Christ, Eph.3:20; cf. Rom. 8:25f; 2 Cor. 13:10; Phil 3:10; Col. 1:1.
 1855. Power of the Spirit, Jn.16:13-16.
 1856. The power of the Spirit, Lk.24:47-49; Acts 1:8; Rom.15:18f.
 1857. Power toward God.
 1858. We can be empowered by the Spirit to the extent that we yield ourselves to Him. We can do nothing of ourselves in preaching but as we are passive instruments in His hands He can and will work through our preaching.

Praise

1859. To ascribe value and worth to another.
 1860. Rev. 4:11; 5:12.
 1861. More in the O.T.
 1862. 300 in O.T.; 34 in N.T.
 1863. Psa. 22:22; Jn. 9:34; 12:43; Eph. 1:6,12,14; Phil. 1:11; 4:8; Heb. 2:12.
 1864. 1 Cor. 4:5; Gal. 1:10; Jn. 12:43; Matt. 6:1-4.
 1865. Rom. 2:29; 1 Pet. 1:7.

1866. Yes. Psa. 50:23; Rev. 1:20.
 1867. There is progression in order given.

Prayer

1868. Prayer in O.T., in Kingdom, Christ's prayer, under grace.
 1869. The divine covenants and the character of God.
 1870. 11 Kg.8; Neh.9; Dan.9 are based on the divine covenants. Gen.18; Ex.32 are based on the character of God.
 1871. Based on the Father's care and conditioned on human merit.
 1872. Matt. 6:5-15; 7:7-12; Psa. 72:15.
 1873. Pray in secret; do not use vain repetitions; acknowledge the position and holiness of God; ask for sustenance, forgiveness, and the coming of the kingdom.
 1874. Answers to prayer is based on human merit.
 1875. Christ shall be praised daily and prayer shall be continuous.
 1876. The believer's position and privilege in Christ.
 1877. Ministration of a priestly function.
 1878. No.
 1879. To pray in His name is to pray in His person.
 1880. The works accomplished by the believer through his union with Christ and in the power of the Spirit.
 1881. Christ.
 1882. What He accomplishes is as though we had accomplished it because of our position in Him.
 1883. That the Father may be glorified in the Son.
 1884. Pray, for the believer; do, for Christ.
 1885. The believer must abide in Christ, and His words must abide in the believer.
 1886. Abiding in Christ is having a heart knowledge of God and walking in the Spirit. The words abiding in the believer is a knowledge of the words and perfect obedience to them.
 1887. Failure to ask or asking that it may be used to the asker's glory instead of the Lord's.
 1888. The first is selfish appeal; the second, to glorify the Lord.
 1889. He will receive what he asks.
 1890. He will receive because he will not ask amiss.
 1891. Believing in Him; abiding in Him; asking in His name that He may be glorified.
 1892. The Father.
 1893. Yes.

1894. This would be abandoning His mediation by praying to Him and not through Him. This would sacrifice the vital feature of prayer under grace--in His name.
1895. The Spirit interceeds praying through us.
1896. It is all important because we know not how to pray.
1897. Since we pray by Him we depend on our own sufficiency if we pray to Him.
1898. To the Father, in the name of the Son, by the power of the Spirit.
1899. No.
1900. His work at Calvary.
1901. No.
1902. To the Father.
1903. Paul was praying continually, that is he was in a continuous attitude of prayer. They were primarily for the church and glorification of the body of Christ. His thought was for the glory of Christ, next for the church, and lastly for himself.

Preaching

1904. O.T.--20. N.T.--250.
1905. That service wherein man is entrusted with the proclamation of God's message to men.
1906. It is the present method of completing all that Jesus began both to do and teach.
1907. They were to perfect the saints for the work of the ministry.
1908. Same.
1909. Same.
1910. Same.
1911. Same.
1912. The kingdom is at hand.
1913. John the Baptist, Jesus, the twelve, the seventy.
1914. No.
1915. Yes, during the tribulation.
1916. Christ bore our sins on the cross. Believe and be saved.
1917. Gospel of God, of Christ, of peace, of grace, of salvation.
1918. 6.
1919. To speak.
1920. To herald.
1921. To evangelize.
1922. Keerusso.
1923. Uangelizo.
1924. All believers.

Predestination

79

- 1925. It is the divine purpose as related to man and angels.
- 1926. No.
- 1927. No.
- 1928. Their destiny.
- 1929. Predestination is due to divine certainty but this may be through the inclination of human wills. Compulsion is due to direct force.
- 1930. Certainty.
- 1931. God being perfect in all His ways can do no differently from that which He first intended when he planned that which was best and in accord with His character.
- 1932. Yes.
- 1933. No.
- 1934. Acts 4:28, Rom. 8:29,30; 1 Cor. 2:7; Eph. 1:5,11.
- 1935. All of them.
- 1936. Prooizo means that beyond or before also provide. Proginosko means to know beforehand.
- 1937. Yes.
- 1938. No.
- 1939. The effect.
- 1940. It is agreeable to the whole nature of God.
- 1941. Joy.
- 1942. No.
- 1943. Soteriology.

Priesthood

- 1944. The patriarch, Melchizedec, Aaron and sons.
- 1945. Noah, Abraham, Job.
- 1946. Gen.8:20--Noah built an altar and offered burnt-offerings on it. Gen.14:17-20--Abraham offered sacrifices to God and offered up Isaac. Job. 1:5--Job offered sacrifices for his children in case they had not done so.
- 1947. The king of Salem.
- 1948. Christ in His priesthood.
- 1940. Gen. 14:17-20--type of Christ as King-Priest. Heb. 6:20-7:28--He is greater than Aaron by receiving tithes. Psa. 110:4--Christ is made a priest forever after the order of Melchizedec.
- 1950. These passages set forth the deity of Christ giving full meaning to His N.T. title of Lord.
- 1951. They offered intercessions and atoning sacrifices.
- 1952. At His baptism by John the Baptist.
- 1953. Aaron.
- 1954. Service.
- 1955. He is the King-Priest who lives forever and makes intercession.

1956. Offer sacrifices, mediate, intercede, advocate.
 1957. Sacrifice.
 1958. Intercedes, advocates, mediates.
 1959. The Aaronic priesthood because it died was weak, but Christ lives forever and is unchanging as a priest. Therefore he saves forever.
 1960. Christ advocates for the saint that sins, and by this restores him to fellowship on the divine side. His plea is His own work on Calvary. He is the propitiation for the sins of the world.
 1961. At the end of the millennium. *the age.*
 1962. Never.
 1963. Christ.
 1964. Heaven itself.
 1965. He is an eternal High Priest, he has access to the presence of God by His sacrifice. He is the mediator of the new covenant. Believers are priests and have access to God through Him. He ever lives to make intercession for us.
 1966. Taken from among men, ordained for men in things pertaining to God, offers gifts and sacrifices for sins, compassionate toward men.
 1967. He was a man, He was ordained, He offered Himself, He was tempted like us.
 1968. Believers, cf. 1 Pet. 2:5,9; Rev. 1:6.
 1969. The O.T. priest.
 1970. Offer worship, sacrifices, and intercession.
 1971. No.
 1972. Different gifts have been given to all believers who are priests. Even though all are priests each has different responsibilities according to the gift.

Prophecy

1973. Predictive prophecy and forthtelling (preaching).
 1974. Predictive.
 1975. It is a unique feature of divine revelation foreign to human ability.
 1976. One-fourth.
 1977. Concerning Israel, Gentiles, Church, Christ in first and second advents. That before, during and after the exile and millennial prophecies.
 1978. Fulfilled and unfulfilled.
 1979. Israel, coming of Messiah, and times of the Gentiles.
 1980. Israel, Gentiles, and the church.
 1981. 8 times.
 1982. Before, during, and after the exile.
 1983. All.

1984. Deut. 18:15-19; Jn. 1:45; 7:40; 8:28; 12:49f.
 1985. Those pertaining to the first advent, death and resurrection.
 1986. No.
 1987. If I am in right relation to the Holy Spirit He will guide me into a knowledge of the truth including a right understanding of prophecy.

Propitiation

1988. That which Christ became for the sinner, 1 Jn.2:2; 4:10.
 1989. Propitiation (that which makes God well-pleased).
 1990. The place of propitiation, Rom. 3:25; Heb. 9:5.
 1991. At the mercy seat.
 1992. In the Person of Christ.
 1993. Hilasterion.
 1994. His righteousness.
 1995. No.
 1996. A call for more mercy, Mt. 9:13; 12:7.
 1997. To be made gracious or reconciled, Lk. 18:13; Heb. 2:17.
 1998. No.
 1999. God requires propitiation in order that He may not transgress against His own righteousness. He alone can provide that which is necessary and He has done so. Thus God both demands and provides that which He demands.
 2000. That God might be propitiated toward him.
 2001. No because God is propitious.
 2002. Believing in Christ.
 2003. Christ.
 2004. It changed it from a place of judgment to a place of mercy.
 2005. No. When Christ died.

Providence

2006. Once.
 2007. Acts 24:2 where it refers to a Gentile king.
 2008. The directing acts of God.
 2009. It embraces the animate and inanimate, good and evil, but especially applies to those yielded to Him.
 2010. The outworking of the decree.
 2011. Final manifestation of His glory.
 2012. All things, I am assured of, work together for good no matter what they may be.
 2013. The care of God which assures continued existence.
 2014. Providence assures the working out of preservation.

Punishment

2015. Because His character is outraged and His authority resisted.
2016. God's authority is sovereign and extends over all creation. He may exercise it in any way that He wills.
2017. Forever.
2018. No.
2019. Rev. 16:10 gives a picture of the physical judgment of the kingdom. Rev. 22:10 refers to the period just preceding the judgment of the Great White Throne. Lk.16:26 refers to the separation of the just and unjust. Mt. 25 refers to the judgment of the nations.
2020. Remorse due to failure to secure blessings of heaven when they were offered. Suffering of the soul. Lake of fire.
2021. Christ.
2022. Matt. 25:41,46; Mk. 9:43,45,47; Lk. 12:5; Jn. 5:28,29 of. Matt. 5:22; 29,30; 10:38; 18:9; 23:15; 23:33;
2023. Both refer to the place of departed spirits.
2024. The grave where activity ceases; end of life as mere human knowledge can go; place of conscious sorrow.
2025. Gehenna, Hades, Tartaros.
2026. Gehenna--speaks of human sacrifice and suffering. Hades--place of departed spirits. Tartaros--lowest abyss where the wicked spirits are consigned.
2027. Perdition, damnation, torment, second death, lake of fire, everlasting fire, and everlasting punishment.
2028. It must mean everlasting because 47 times the new life of the believer is said to be eternal or everlasting. The eternal Spirit, the everlasting God, eternal salvation, eternal redemption, eternal glory, everlasting kingdom and everlasting gospel are also spoken of.
2029. 7.
2030. To new life, the Spirit, God, salvation, redemption, glory, kingdom, gospel.
2031. Yes.
2032. In Egypt.
2033. Yes (chastened and scourged).
2034. A form of correction.
2035. Conquering the will.

Reconciliation

2036. Katallagee, katallasso, hisaskomai.
2037. A thing that is thoroughly changed or adjusted to something which is a standard.

2038. It was equivalent to atonement.
 2039. Sin was covered over.
 2040. Ungodly, without strength, sinners, enemies.
 2041. Because of what Christ did on the cross the world is changed in its relation to God. Man has been reconciled to God, not vice versa. God has made it possible for man to change and be forgiven of sin.
 2042. No.
 2043. Savable.
 2044. Sins of the Christian are no longer reckoned to him for he has been completely forgiven in Christ.
 2045. Each individual must appropriate this for himself.
 2046. That which is positional, that of general relationship; that which is mental attitude.
 2047. Mt. 5:24--we must be in fellowship with our brother. 1 Cor. 7:11--A woman who leaves her husband must either be reunited or remain unmarried. Eph. 2:16--Both Jew and Gentile are one body in Christ.
 2048. Soteriology.

Redemption

2049. To release on receipt of ransom; a ransoming redemption; liberation procured by the payment of a ransom.
 2050. Frequent the market place; ransom, redeem, buy off.
 2051. To purchase in the slave market; to buy out of the market never to be subject to sale again; to set free completely by payment of a price.
 2052. Time--before the foundation of the world; scope--save the elect; purpose--bring many sons into glory.
 2053. He redeemed a person sold into bondage or land that had been forfeited.
 2054. Must be a near kinsman, able and willing to redeem, free from the curse.
 2055. He was human and divine, free from sin, able and willing to redeem.
 2056. Israel from Egypt.
 2057. The kinsman redeemer and blood as the price.
 2058. Ruth.
 2059. Man has lost the estate given by God; Christ, the near kinsman, was able and willing to redeem; the redeemed became the bride of the redeemer.
 2060. Deliverance from bondage.
 2061. Rom. 7:14; Eph. 2:2; 1 Cor. 12:2.
 2062. Death by shedding of blood.
 2063. Yes.
 2064. The unsaved.
 2065. Slave bought out of the market never to be offered for sale again.

2066. No.
 2067. A slave who had been set free but who loved his master so that he wished to continue serving him had his ear pierced as a sign of voluntary servitude.
 2068. God does not desire offerings of legal obedience. He who serves most is greatest.
 2069. The believer has been bought out of the market and is released and set free by the blood of Christ which is the purchase price.
 2070. Soteriology.

Regeneration

2071. New birth, reproduction, renewal, re-creation.
 2072. Apokalupsis.
 2073. Generation.
 2074. Mt. 18:28; Tit. 3:5.
 2075. Ezek. 37:1-10; Mt. 17:11; Jn. 2:6f; 1:13; 2:19; 3:9; 4:7; 5:1,4,18; Acts 3:21; Rom 8:21; 1 Cor. 15:27; 1 Pet. 1:3,23; Rev. 21:1.
 2076. Yes.
 2077. They are born such.
 2078. The Spirit.
 2079. God.
 2080. Yes.
 2081. Rom. 8:17.
 2082. Believing in Christ.
 2083. Eternal.
 2084. Jn. 3:16, 36; 4:14, 36.
 2085. Soteriology.

Resurrection

2086. Anastasis.
 2087. Exanastasis, exegiro, egersis.
 2088. Resurrection out from the dead.
 2089. Resurrection of Christ; resurrection of humanity saved and unsaved.
 2090. Lev. 14:4; 23:11.
 2091. Two birds and first-fruits.
 2092. Testimony of eye witnesses, empty grave, changed lives, growth of Christian church, conversion of Saul, fulfillment of O.T. prophecy.
 2093. No.
 2094. No.
 2095. He knew God's promise of a king to reign forever and he saw the death of this king. So he knew that He must be resurrected that the promise might be fulfilled.

2096. Covenant theology has no place for it.
2097. No.
2098. He is the first fruit of the new creation, He has immortality alone, He is king of kings and Lord of lords.
2099. Not subject to death in any manner.
2100. Yes.
2102. They are merely reviving of old life whereas Christ took on new life.
2102. Mt. 16:21; 17:23; 20:19; Lk. 18:31-33; 24:7.
2103. Father, Himself, Spirit.
2104. Because of who He is.
2105. To fulfill prophecy.
2106. To be Head over the Church.
2107. To bring forth fruit.
2108. Impart power.
2109. On account of our justification being accomplished.
2110. To be the first-fruit.
2111. The believer is now raised as to spirit.
2112. He rose to fulfill Scripture and on account of our justification.
2113. He was declared to be the Son of God with power by it.
2114. He arose to a new life and since we arose with Him we should walk in newness of life.
2115. After.
2116. Job. ;9:26; Jn. 11:24; Heb. 6:2.
2117. Resurrection--new life after death.
2119. Restoration--giving back of former life.
2118. 1 Cor. 15:20-24; 52-54; Phil. 3:21.
2119. 1 Cor. 15:52-54.
2120. Of Christ, of believers, the end resurrection.
2121. The church age.
2122. About 1007 years.
2123. Dan. 12:2; Mt. 11:22,24; 12:41f; Lk. 10:14; 11:32; Jn. 5:25-29; Acts 24:15; 1 Cor. 15:22.
2124. Yes.
2125. No.
2126. Christ's glorified body.
2127. The Rapture, 1 Cor. 15:51-53; 1 Thess. 4:14ff.
2128. Yes. cf. 2123.
2129. The New Creation includes Christ and the Church, and every believer is in it. He is placed in it by the Spirit's baptism. Christ is the Head who directs and of whose life we partake. The ultimate destiny of the believer is to be like Christ and this will occur at the rapture when the church is taken to be with Him.
2130. Soteriology.

Revelation

2131. Apokalupsis.
 2132. Apokalupto.
 2133. It is reasonable that God should speak to His creatures whom He has made capable of such communion.
 2134. Unveiling.
 2135. Creation, prophets, written Word, living Word.
 2136. All creation is made by God for His glory and it reveals to all His glory, omnipotence, omniscience, omnipresence, and sovereignty.
 2137. The visible things of creation reveal the eternal power and Godhead. Man did not recognize this and made himself idols and thus stands condemned.
 2138. It treats faithfully and truthfully of things in heaven and earth.
 2139. By its teachings, its purity, consistency, revelation of Christ, testimonies of the writers and fulfillments of prophecy.
 2140. That of the prophets to the father is contrasted with that of the Son to us.
 2141. No person in the flesh has seen the Triune God but He is revealed through His Son.
 2142. Bosom suggests the place of access for the believers.
 2143. No.
 2144. That He is love.
 2145. The wisdom and power of God.
 2146. His death.
 2147. Beginning of the new dispensation, fulfillment of prophecy, resurrection of saints, moving of Paradise, the sinfulness of sin, the justice of God.
 2148. Bibliology.

Rewards

2149. As recognition for faithful service.
 2150. Salvation by grace means that no human merit can be counted toward salvation, but God does recognize service done for Him by rewards. It is not a payment on account but a recognition of the obligation He sustains to the one who serves.
 2151. The fact that human merit is not credited toward salvation.
 2152. No.
 2153. Accepted in the Beloved.
 2154. No.
 2155. 1 Cor. 1:30; Eph. 1:6; Col. 2:10; Heb. 10:14.
 2156. In the merit of Christ.

2157. The judgment seat of Christ will occur after the rapture, in heaven, occupied by Christ and believers will be judged as to their works.
2158. Both issues at these judgments will be the issue of works.
2159. Mt. 16:27; Lk. 14:14; Rom. 14:20; 2 Cor. 5:10; 1 Cor. 4:5; Eph. 6:8; 2 Tim. 4:8; Rev. 22:12.
2160. Rom. 14:10; 2 Cor. 5:10.
2161. 1 Cor. 3:9-15; 9:16-27.
2162. Every believer is building some kind of works on the one foundation which is Christ. These works are either of the flesh or of the Spirit. They will all be tried and those of the flesh will be burned. If the works abide there will be rewards given.
2163. The Christian life is like a race. We must forget all hindrances and strive to run as the runner runs to win the race.
2164. Dokimus is translated "approved", therefore the negative should be "disapproved".
2165. Rom. 14:18; 16:10; 1 Cor. 11:19; 2 Cor. 10:18; 2 Tim. 2:15.
2166. An incorruptible crown.
2167. Incorruptible crown, crown of rejoicing, of righteousness, of life, of glory.

2168

Righteousness

2168. Righteousness is nearly equivalent to holiness. It comprehends holy principles and affection of heart, and conformity of life to the divine law.
2169. Righteousness refers to legal requirements. Goodness is manifest by love. A man may conform to legal requirements and yet not be good.
2170. Grace.
2171. God's own righteousness, man's righteousness, imputed and imparted righteousness.
2172. In order above--Rom. 3:26; 3:10; 4:3; 8:4.
2173. His is a righteous person and righteous in all His ways.
2174. No.
2175. Christ satisfied all of God's righteous demands and the believer is seen in Christ and having His righteousness.
2176. Rom. 3:10; 10:3; 2 Cor. 10:12; Isa. 64:6.
2177. They are ignorant of God's righteousness and attempting to establish their own.
2178. No one is righteous in the sight of God.
2179. Gen. 15:16; Psa. 32:2; Rom. 4:3; Gal. 3:6; Jsa. 2:23.
2180. Imputed righteousness is that which we are reckoned to be at the moment of salvation when Christ's righteousness becomes ours.

2181. On our acceptance of God's salvation.
 2182. Every believer.
 2183. When he believes.
 2184. 4.
 2185. Rom. 8:4.
 2186. A righteous conduct produced by the Spirit in the life of the believer.
 218 7. Soteriology.

Sabbath

2188. Cessation or complete inactivity with no implication relative to worship or spiritual activity.
 2189. No.
 2190. With creation's work completed (Gen.2:2f).
 2191. After the law was given at Mt. Sinai.
 2192. No.
 2193. There was no Sabbath observance before it was given in the law.
 2194. No.
 2195. It was so important that failure to keep it meant death.
 2196. The death penalty for failure and the fact that the prophets gave it first place in Israel's duties show this.
 2197. No.
 2198. Death.
 2199. So that the land might have rest Israel was removed.
 2200. During the inter-Testament period.
 2201. No.
 2202. Plucking of corn labeled work, healing on the Sabbath called work, man carrying his bed unlawful, washing of hands and pots and vessels' tradition, dedication of property to God at the expense of the parents are all un-Scriptural traditions.
 2203. No.
 2204. No.
 2205. No one is called a breaker of the Sabbath after the resurrection and men are to use every day for the Lord now and are not required to rest one out of seven.
 2206. Being no longer under law but under grace we are not bound by legal observance. We are accountable to God not to men.
 2207. No.
 2208. Heb. 2:11.
 2209. Yes.
 2210. Yes.
 2211. The Jews are told to pray that their flight will not be on the Sabbath.

2212. All will worship on the Sabbath, the temple will be open on the Sabbath, and the commandments will be obeyed including the one about the Sabbath.
2213. He preached to those who were gathered on that day.
2214. To reach the Jews who would gather on that day.
2215. A clear definition of the way the Sabbath was to be kept was given, and this could not be it if it was to be as every man was persuaded in his own mind.
2216. Ex. 31:16.
2217. It is a sign of Israel's separation to God. If Israel is not separated as now, then the sign would cease.
2218. The Lord's day is not a day of rest but of activity for Him. We have a new day, not a carry-over from the law.

Sacrifice

2219. It means an execution of the sentence of the law upon a substitute.
2220. It is of Divine origin, Gen. 3:15.
2221. Yes.
2222. For the congregation of the family.
2223. Abel, Abraham, Noah, Job, Israel, Jacob.
2224. Exodus, Lev., Numb., Deut.
2225. Burnt offering speaks of Christ offering Himself without spot to God. Meal speaks of Him is His human perfection tested by suffering. Peace speaks of Christ our peace. Sin offering of Christ atoning for the guilt of sin and trespass of Christ atoning ~~of~~ the injury of sin.
2226. God.
2227. Heb. 1:1-12.
2228. Anti means in the stead of; super, for.
2229. 1 Tim. 2:6; Rom. 5:8.
2230. Gal. 3:13; 2 Cor. 5:21.
2231. Lev. 1:4; Isa. 5:5f; 2 Cor. 5:21.
2232. Gen. 22:9; Jn. 1:18.
2233. Ga. 3:13; Eph. 1:7; 1 Cor. 6:20.
2234. Rom. 3:25; 1 Jn. 2:2.
2235. Rom. 5:10; 2 Cor. 5:18f; Col. 1:21f.
2236. Jn. 12:32f.
2237. Jn. 5:16; 1 Jn. 4:9f.
2238. Heb. 13:5, cf. Eph. 5:20.
2239. Sacrifice of the lips, of his body, of money.
2240. They will be a memorial looking back to the cross.
2241. No.

Saint

2242. It is what he is by the position of Christ.
 2243. Holy, sanctify.
 2244. Yes.
 2245. 50
 2246. 62.
 2247. No.
 2248. Yes.
 2249. Believers, brethren, Christians.
 2250. 50, 180, 3.

Salvation

- 225 1. Soteriology.
 2252. To be made whole.
 2253. Substitution, redemption, ~~red~~conciliation, propitiation, conviction, calling, election, predestination, sovereignty, free will, grace, repentance, faith, regeneration, forgiveness, justification, sanctification, preservation, glorification.
 2254. All that is involved in God's dealing with man in saving him from sin.
 2255. 3.
 2256. Past tense--salvation from the guilt and penalty of sin, Lk. 7:50; 1 Cor. 1:18; 2 Cor. 12:15.
 2257/ Present tense--salvation from the power of sin, Jn. 17:17; Rom 6:14; 8:2; Phil. 2:12f.
 2258. Future tense--salvation from the presence of sin, Rom. 13:11; Eph. 5:25-27; Phil. 1:6; 1 Pet. 1:3-5; 1 Jn. 3:1f.
 2259. God.
 2260. Good works are an effect of salvation not a cause.
 2261. Faith in Christ.
 2262. Since God alone can accomplish salvation it is reasonable that He should require only that we believe that since that honors Him.
 2263. Turning from the old way to the new is repentance which is a part of salvation.
 2264. Spirit baptism is accomplished at the moment of salvation. Water baptism is an outward symbol of the inward salvation.
 2265. Confession of sin to God, not to man, is a prerequisite of salvation.
 2266. Public confession is not essential to salvation but should follow salvation.
 2267. Reformation is a result of salvation.
 2268. No.
 2269. To call out a people to populate the third heaven.
 2270. In past some have been saved for heaven (patriarchs) and some for the earth (Israelites). Now it is for heaven.

2271. God the Father gave the Son.
 2272. Christ offered Himself as a sacrifice for sin.
 2273. The Spirit convicts and imparts saving faith.
 2274. It removes the guilt of sin and will remove the presence of sin from the believer.
 2275. Satan is judged.
 2276. It will free the world from the curse of sin.
 2277. Satan is cast from heaven and a people is made fit to inhabit heaven.
 2278. Yes.
 2279. Since it is wholly a work of God, it will never fail.

Sanctification

2280. It must be rightly related to other doctrines, not interpreted by experience, consider all Scripture.
 2281. The setting apart of any person or thing, usually as unto God.
 2282. If so, He could not.
 2283. This refers to excellence of character resulting from a separated walk.
 2284. The position of the believer in Christ.
 2285. The altar sanctifying the gifts and the temple sanctifying the gold.
 2286. Set apart as unto God.
 2287. Means of sanctification are the work of the Spirit within; the presentation of the body as a living sacrifice, confession of sin and realization of dependence on the power of the Spirit, and a complete and continual yieldedness to the Spirit.
 2288. It includes anything that Christ is, and since we are in Him, we are set apart in Him.
 2289. Heb. 10:10,14; Jude 1; Eph. 4:24 cf. 1 Cor. 1:2; 6:11; 1 Cor. 5:1f; 5:1-8.
 2290. Perfected once for all.
 2291 No.
 2292. Self-dedication, freedom from evil, Christian growth.
 2293. Yes.
 2294. Rom. 12:1f. gives the basis for dedication. This is necessary for the filling of the Spirit. Even though the life is once dedicated there come times when the believer realizes that there are other things that he must give over to God. The filling of the Spirit occurs many times and is experimental sanctification.
 2295. The Word, Christ's intercession, the work of the Spirit are divine provisions for preventing sin. There is no such thing as sinless perfection until the rapture but the Christian may have victory now.

2320. He was judged predictively in Eden (Gen.3:15). He was completely judged at the cross (Jn. 12:31; 16:11). He is to be cast out of heaven (Isa. 14:12; Lk 10:18; Rev. 12:7-12). He will be confined to the abyss during the millennium (Rev. 20:1-3,7), and he will finally be cast into the lake of fire (Rev. 20:10; Isa. 14:15-20; Ezek.28:16-19).
2321. No.
2322. An enemy.
2323. This is very serious for I would be helpless and powerless in his hands were it not for the power of the Spirit.
2324. On my position in Christ.
2325. Angelology.

Security

2326. The continuation of salvation for the saved.
2327. No.
2328. They mistake security for assurance, they depend on experience, they appeal to certain passages of Mt. 24:13; Jn.3:10; 1 Tim.4:1.
2329. These are dispensational passages which do not bear upon this age of grace.
2330. These passages refer to unregenerate teachers in the last days who depart from the truth.
2331. This is self-reformation.
2332. The normal experience is that salvation will be evidenced by good works. However, this is not always the case for there are fruitless Christians.
2333. No.
2334. The believer may lose his reward but never his salvation.
2335. Fellowship may be lost by unconfessed sin in the life. This is the basis of fellowship. However, salvation rests on the finished work of Christ and may never be lost.
2336. Falling from grace is not loss of salvation but is a turning from the liberty which is in Christ to the bondage of the law.
2337. Unconditional covenant of God, power of God, prayer of the Son of God.
2338. His death, resurrection, advocacy, intercession.
2339. Regeneration, indwelling, baptism, sealing of the Spirit.
2340. Yes.
2341. No.
2342. No.
2343. It should have the effect of a holy life before God.
2344. No.
2345. Soteriology.

2296. The Word, intercession of Christ, work of the indwelling Spirit.
2297. Christians are supposed to grow in wisdom, knowledge, experience, grace. As they grow they will become more and more set apart unto God and thus sanctified. A Christian may be blameless but never faultless in this life. 2 Cor. 3:18; 2 Pet. 3:18.
2298. In grace.
2299. Of Christ.
2300. Ultimate sanctification will occur at the rapture. Then we will be changed and will be like Him. We will be free from every spot and wrinkle. 1 Jn. 3:1-3.
2301. Positional will culminate in the ultimate.
2302. Experimental is relative and ultimate is perfect.
2303. I am sanctified positionally and to some extent experimentally.

Satan

2304. It is taught in the Scriptures where he is called a person.
2305. No.
2306. Ezek. 28:11-16.
2307. He was the defender of the holiness of God and the head of all such defenders. Indeed, he was next to God in supreme power and importance.
2308. Job. 2:7; Isa. 14:12-17; Lk. 4:6; 22:31 RV; 1 Cor. 5:5; Heb. 2:14.
2309. He has power over the kingdoms of this world. In Job's case he had power over sickness. He sifted Peter. He weakened the nations, made the earth tremble, shook kingdoms, made the earth a wilderness, destroyed the cities, had such power that Michael did not dare to contend against it. He has a host of demons who aid and serve him. Although he is not omnipresent, through the demons he is in touch with the whole earth.
2310. Yes.
2311. No.
2312. Isa. 14:14ff.
2313. To be like the most High and to be worshipped.
2314. God permits him to do what he does.
2315. The demons do Satan's will.
2316. Isa. 14:17; 2 Cor. 4:3f; Eph. 2:2; Col. 1:13.
2317. He counterfeits the truth. He is called a liar and the lie.
2318. He is a murderer and a liar and the father of such.
2319. Satan delights in counterfeiting the truth of God and the things of God. He promotes religion, but always excludes the blood of Christ. His counterfeits are often based on the Scriptures themselves.

Separation

2346. Separation represents the human side of sanctification.
 2347. Israel separated from Egypt.
 2348. Abraham separated from his homeland.
 2349. Positional and experimental.
 2350. The fact that we are in Christ.
 2351. Rom. 6:1-11; Gal. 6:14f; John 17:14,16; 17:21-23.
 2352. From evil and unto God.
 2353. We are not taken out the the world but are left in the midst of evil conditions.
 2354. To keep him in the midst of evil.
 2355. God cannot bless both parties in an unequal relationship.
 2356. The unseparated party.
 2357. Since God cannot bless the transgressor and false teacher we must not either lest we lose God's blessing on us.
 2358. Rom. 12:1.
 2359. He will deliver his own in the time of trouble (Ps.5:7-19).

Sin

2360. Anything that is contrary to the character of God.
 2361. No.
 2362. No because there may be no selfishness in unbelief or hatred of God which is sin.
 2363. If this is true then the educated are more righteous than the ignorant and Satan who is full of wisdom must be as holy as he is wise. The blame for sin is transferred from man to God.
 2364. Ideally, sin existed as long as virtue, its opposite, did.
 2365. It could have no expression until God created beings capable of sin.
 2366. Creation of beings capable of sin.
 2367. Man must learn by experience or revelation though God knows all things perfectly. Man had to learn to distinguish between good and evil by experience. God could not show his grace completely unless man had sinned.
 2368. Yes.
 2369. There has to be a full expression of sin.
 2370. Only by being judged by God could sin show its infinite character of evil and its contrary nature to the character of God.
 2371. Because it could not demonstrate its infinite character of evil if He did.
 2372. Yes.

2373. These claims demand experimental testing rather than divine denunciation so every mouth would be stopped.
2374. Yes. Rom 9:22.
2375. God grace is seen is providing a way that a sinner can be freed from the bondage of sin apart from any merit of his own. If there were no sin, there would be no need for a Saviour.
2376. He must allow it although He hates it.
2377. He must consider it as evil as revelation and experience picture it to be.
2378. No.
2379. No.
2380. To secure sinners cleansed by blood for glory.
2381. That sin which is reckoned to us.
2382. Adam's.
2383. Death (physical).
2384. Real.
2385. Faith in Christ.
2386. It is the inherited Adamic nature.
2387. Adam.
2388. Mediatly.
2389. The blood of Christ which gives a new nature.
2390. Anything in our lives which is contrary to the character of God is personal sin.
2391. Rom. 3:10; Psa. 14:1; Isa. 64:6; Rom.10:3.
2392. Faith in Christ.
2393. To be under sin is to be divinely reckoned judicially to be without merit which could contribute to salvation.
2394. It is judicial because it is decreed of God.
2395. In other ages there was a difference in the divine estimation of Jew and Gentile. Not so now.
2396. Faith in Christ which reckons us in Him with all His merit.
2397. Every sin in itself is sinful because it outrages the holiness of God. Cf. question 92.
2398. Yes.
2399. In Satan's sin, in Adam's sin, in the death of Christ for sin.
2400. The death of Christ.
2401. Sins aforetime were those committed before the Cross which God passed over on the basis of the future shed blood of Christ. Sins at this time are those committed now which can be taken away by faith in Christ.
2402. Sins of the saved break his fellowship with God and have been forgiven by Christ although the fellowship is not restored until confession is made. Unsaved persons sins are not forgiven until he accepts Christ.
2403. He is now dead unto sin for sin as an issue is finished.

2404. Removed as far as east is from west, cast behind His back, sought for and not found, cast into the depths of the sea, forgiven, past present and future, remembered no more, removed by cleansing.
2405. Soteriology and anthropology.

Sonship

2406. Human relationship, that into which one enters when saved, sonship by creation.
2407. Adam was called the son of God; the seed of David was to be a son; angels are called sons of God in Job 1:6.
2408. Yes, Jn. 3.
2409. The Spirit witnesses to us that we are sons of God and as such heirs of God with Christ.
2410. In the sense of nature and essence. It is an anthropomorphism to explain the relationship in the Godhead.
2411. From eternity.
2412. At the incarnation.
2413. Yes.
2414. The blessings of the covenant of promises to Abraham. In Him all the families of the earth are blessed.
2415. To reign on the throne of David.
2416. It shows that He had no human father.

Soul and Spirit

2417. The immaterial existed before and there is a transmigration from one existence to another.
2418. That the soul and spirit are created at birth.
2419. That they are generated as is the body.
2420. Traducian for the creation theory makes God create an unfallen soul and then condemn it.
2421. Yes.
2422. Soul is that which is related to life, action, emotion. Spirit is related to worship, communion, and divine influence.
2423. Yes.
2424. Yes, 1 Cor. 2:14; 2:15.
2425. Anthropology.

Spirit, the Holy

2426. The third person of the Godhead.
2427. He had part in creation, in striving with men, He filled men for specific tasks.
2428. Sovereign relation.

2429. He teaches, Neh.9:20; may be vexed, Isa. 63:10; has the attributes of God, Gen. 1:21, Job 26:13; performs the works of God and is called God, Job 33:4; Isa. 6:8f.
2430. Special filling for special acts.
2431. Restraining, convicting, regenerating, indwelling, baptizing, sealing, filling.
2432. Indwelling, baptizing, sealing.
2433. He began to form the body of Christ and indwell believers.
2434. Jn. 14:16f.
2435. By His restraining He is hindering the full working of Satan. This restraint will be removed at the rapture.
2436. Men are made to see their need of Christ.
2437. He seals every believer until the day of redemption. He Himself is the seal.
2438. No matter how carnal the believer may be still the Spirit indwells every believer in this age.
2439. Baptism of the Spirit places the believer in the body of Christ.
2440. This is the work of the Spirit by which one is born again and made a new creation and partaker of the divine nature.
2441. When the Spirit has complete control of the life He fills it. There are many fillings, but one baptism.
2442. The Spirit will teach, lead, intercede, promote praise and thanksgiving and the fruit of the Spirit will be produced.
2443. He was indwelt, baptised, sealed, and filled.
2444. Yes. (Oil, Abraham's servant etc).
2445. Same as in the O.T., Isa. 11:1-3; Joel 2:28-32.
2446. I have been regenerated, baptised, sealed and indwelt and filled as long as there is no unconfessed sin.
2447. Bibliology, Theology Proper, Soteriology, Ecclesiology, Eschatology.

Spirituality

2448. The manner of life wrought in the believer by an unhindered Spirit.
2449. 25.
2450. The flesh cannot fulfill the righteousness of God. But those who walk after the Spirit fulfill and satisfy God's righteousness.
2451. When the spiritual man is contrasted with the natural.
2452. Natural, unregenerate.
2453. Aspects of the earthly things are sensual.
2454. In contrasting the spiritual and carnal Christians.
2455. Fleshly, carnal, under the control of human attitude.
2456. No.

- 2457. Yes.
- 2458. By a right relation to the Spirit.
- 2459. Sarkikos.
- 2460. Pneumatikos.
- 2461. Baptism and the gifts of the Spirit.
- 2462. They are given by God, and energized by Him.
- 2463. God.

Standing and State

- 2464. Unchangeable and perfect work of God for the believer.
- 2465. God.
- 2466. Changing and imperfect condition of the soul.
- 2467. The Spirit.
- 2468. State.
- 2469. the Spirit.
- 2470. No.
- 2471. Jn.1:12; Rom.5:1; 1 Cor. 12:13; Heb. 10:19; 1 Pet.1:4f.
- 2472. 1 Cor. 1:2-9, 11; 3:1-2; 4:18; 5:2; 6:11cf.vs.7; 6:15.
- 2473. 6:7 refers to standing, 6:11 to state.
- 2474. As to standing we are members of the body of Christ, as to state, of an harlot.
- 2475. 1:12--standing, 3:8--state.
- 2476. No.
- 2477. No.
- 2478. No.

Stewardship.

- 2479. A slave charged with the pecuniary affairs of his master.
- 2480. A slave charged with the care and discipline of the children of the master. A slave charged with the over sight of all his master's affairs.
- 2481. 1 Cor. 5:15; Gal. 3:24f; 4:2.
- 2482. One who had complete charge of the household.
- 2483. All.
- 2484. None.
- 2484. We have nothing of our own but are stewards of everything we have for Him.
- 2486. Divine, grace, tithing or partial.
- 2487. 2 Cor. 8:9.
- 2488. 2 Cor. 9:8.
- 2489. It is wrought by the Spirit.
- 2490. Rom. 6:23; 8:32; Jn.3:16.
- 2491. Jn. 15:13; 10:28; 6:32f; Acts 20:35; 2 Cor. 8:9.
- 2492. It was total and not partial.
- 2493. Lk. 10:7; 1 Tim. 5:18; Rom. 12:11; 1 Cor. 10:31.
- 2494. To the glory of God.

2495. Yes.
 2496. God.
 2497. Yes.
 2498. No.
 2499. The love of God.
 2500. Yes.
 2501. No.
 2502. All of them.
 2503. Love and to help those in need.
 2504. Giving of necessity is on a legal basis and merit system. Giving hilariously is giving as prompted by the joy of giving.
 2505. They will be secured of self not the Spirit; they will be for merit and lead to a trust in the efficacy of the gift tending to ruin the testimony of the believer; they tend to be for man's approval rather than for God's; they tend to dishonor God by not relying on Him in faith.
 2506. No.
 2507. The love of money is the root of all evil.
 2508. Gold tried in the fire of judgment, raiment washed white in the blood of the lamb, treasures stored up in heaven.
 2509. 2 Cor 8,9.

Stone

2510. Christ.
 2511. In relation to the Gentiles Christ will be the one who will smite and destroy them.
 2512. In relation to the Church He is the foundation Stone and chief Corner Stone.
 2513. As the suffering Messiah He was a stone of stumbling to Israel who failed to see that He must first suffer. Thus they rejected Him.
 2514. Rom. 9:32f; 1 Cor. 1:23; 1 Pet. 2:8.
 2515. A stone of stumbling.
 2516. Foundation stone.
 2517. A stone of destruction.

Substitution

2518. No.
 2519. No.
 2520. Only insofar as it was a type of Christ dying for sin.
 2521. He identified himself with the sacrifice trusting God to make it efficacious. The Jews did not probably recognize that these pointed to a suffering Messiah.
 2522. The sweet and non-sweet savour offering.

2523. Lev. 1-5.
 2524. The burnt offering, meal offering, peace offering.
 2525. Christ offering Himself without spot to God.
 2526. Christ tested by suffering in His humanity.
 2527. Christ our peace. He made, proclaimed, and is our peace.
 2528. Sin and trespass offerings.
 2529. Christ atoning for the guilt of sin.
 2530. " " " " injury " "
 2531. Since Christ's perfections are in view they are sweet to God.
 2532. God cannot look upon sin.
 2533. Heb. 9:11-14; 10:5-7; Phil. 2:8.
 2534. Rom. 3:23; 2 Cor. 5:21; 1 Pet. 2:24; 3:18.
 2535. In behalf of (substitution not in the word). Instead of (substitution there).
 2536. Soteriology.

Suffering

2537. In type and in prophecy.
 2538. From the Father, from men.
 2539. Yes.
 2540. Corrective and to glorify God.
 2541. Sharing His burden for lost men.
 2542. Christ suffered for the church and we do too as its preservation and growth falls to our lot. As a reward we shall share in His glory.
 2543. Christ suffered in His obedience even to the death of the cross. This we are not called upon to do although we may be obedient even unto death.
 2544. When we are reproached in service for Him we have fellowship in His sufferings. This is an honor and is certainly nothing to be ashamed of.
 2545. These verses are an indication of how great our concern for the lost should be, and this concern leads to suffering over their condition.
 2546. It is largely a sharing of His burden for the lost.
 2547. No.
 2548. Yes.
 2549. Slander, abuse, persecutions even unto death, many forms of ill treatment even by friends.
 2550. It is for the best interests of the believer and is prompted by God's love.
 2551. No.
 2552. Preventive, corrective, educational.
 2553. This is an example of chastisement to prevent sin. Paul's thorn was to remind him not to reveal what he saw in heaven.

2554. This is corrective chastisement. It is given to the Christian because God in His love does not wish us to wander too far in sin.
2555. He contended that suffering is discipline and educational.
2556. Yes.
2557. Direct punishment for sin, discipline and educational, to vindicate God in His worthiness apart from His benefits.
2558. To vindicate God in His worthiness apart from His benefits.
2559. Rom. 8:22.

Tabernacle and Temple

2560. Christ.
2561. Every feature of the tabernacle is rich in types.
2562. Candlestick is type of Spirit and power manifest in Christ the Light. Shewbread type of Christ as bread of life. Veil refers to the humanity of Christ. Brazen altar type of the cross. Oil type of the Spirit. Ark type of God's throne.
2563. Type of the temple at Jerusalem, of the believer's body, of the local church, of the true church.
2564. Hebron is a place consecrated to God. Naos is the actual dwelling place of God.
2565. 500 years.
2566. Solomon.
2567. David acquired 2-3 billion dollars for it in gold and silver. All the material was prepared away from the site so no sound of hammers etc. was heard there. It was twice the size of the tabernacle. 183,000 men were required to build it.
2568. 400 years.
2569. Nebuchadnezzar.
2570. Zerubbabel.
2571. 500 years.
2572. Antiochus Epiphanes.
2573. Herod's temple.
2574. Herod the Great.
2575. 46 years.
2576. Titus the Roman general.
2577. The one to be built by the Jews and occupied by the man of sin.
2578. It will be occupied by the man of sin.
2579. All the former glory of the temple will be restored, and it will surpass any other temple. Sacrifices will be offered looking back to the cross.
2580. Heavenly temple.
2581. It is the dwelling place of the Spirit.

Temptation

2582. To test or make trail.
 2583. Gen. 22:1; Mt. 6:13; Lk. 4:2; Jn. 6:6; 2 Cor. 13:5.
 2584. Gal. 6:1.
 2585. Temptations as solicitous to evil--1 Cor. 7:5; 10:13;
 Gal. 6:1f; 1 Thess. 3:5; 1 Tim. 6:9; Jas. 1:14.
 Testings in the direction of virtue--Gen. 22:1; Mt. 6:13;
 26:41; Gal. 4:14; Heb. 11:37; Jas. 1:2,12; 1 Pet. 1:6;
 2 Pet. 2:9; Rev. 3:10.
 2586. They are manifold.
 2587. Our own lust and the tempter.
 2588. Mt. 6:13--for virtue; 1 Cor. 10:13--to evil; Gal. 6:1f.--
 to evil; 1 Cor. 7:5--to evil; Gen. 22:1--for virtue
 also Jas. 1:2.
 2589. No.
 2590. God cannot be tempted with evil.
 2591. He may be tested.
 2592. 27.
 2593. Acts 15:10; Mt. 4:7.
 2594. Acts 5:9.
 2595. By our p̄esuming upon His care.
 2596. These look at temptation from man's and Satan's
 viewpoint.
 2597. Satan, Mt. 4:1-11. Cf. Lk 4.
 2598. Yes, by Satan.
 2599. He resisted sin even unto death.
 2600. To prove His virtue.
 2601. In all points except those coming from a sin nature
 which He did not have.
 2602. Incapable of sinning.
 2603. Yes, Jas. 1:13.
 2604. No.
 2605. Yes.
 2606. No.
 2607. The human was in subjection to the divine.
 2608. No.
 2609. No.
 2610. No.
 2611. Deity cannot sin.
 2612. No.
 2613. Yes.
 2614. Yes.
 2615. No.
 2616. Satan found no sin in Christ.
 2617. No.
 2618. That He could not sin.
 2619. Man.
 2620. Yes.
 2621. It is of no value.

Throne

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2622. 50.
2623. It is translated bema in Acts 12:21.
2624. Mt. 27:19; Jn. 19:13; Acts 18:12,16,17; 25:6, 10, 17;
Rom. 14:10; 2 Cor. 5:10.
2625. Judgment seat.
2626. The tribunal or judgment.
2627. The present location of God is His throne. It is a
symbol of His rule over all the earth and it is said
to be located both in heaven and it is heaven. Mt.
5:34; Acts 7:49; Rev. 4:2.
2628. A mountain.
2629. The throne of God.
2630. God promised the shepherd boy David that He would
establish his throne forever. On this same throne
Christ will be seated. It is literal, earthly, and
eternal in its character. 2 Sam. 7:16; Psa. 89:36;
2:6; Mt. 19:29; 25:31; Rev. 3:20f.
2631. He is a direct descendant of David and fulfills all
the necessary requirements.
2632. These verses show that ~~HE~~ is a direct descendant of
David and that He shall reign on the throne of His father
David.
2633. The throne of His glory.
2634. " " " " "
2635. Mt. 27:18; Jn. 19:13; Acts 18:12,16,17; 25:6.
2636. In heaven sometime after the rapture.
2637. The saved only.
2638. Rewards for service.
2639. Before this throne all the unsaved dead will appear
to be judged. This will be set up after the millennium
just before the eternal state.
2640. Yes, Mt. 12:26; Col. 1:16; Rev. 2:13.
2641. During the millennium the apostles will sit on
12 thrones judging the 12 tribes of Israel.
2642. Jk. 1:52.
2643. The throne of God is now a throne of grace to the
believer because our Great High Priest is our Mediator.
2644. These appear to be typical of the representatives of
all the redeemed.

Tithing

2645. Gen. 14:17-20 of Heb. 7:4,9,10.
2646. It was God's way to support the ritual and priests.
2647. Much had been added through tradition.
2648. Under grace it is to be not of necessity, as is purposed
in the heart, as the Lord hath prospered, and cheerfully.
2649. No.

2650. Grace giving is guided by the Holy Spirit. Giving but not tithing may be indiscriminate giving regulated neither by legal obligation nor by the Spirit.
2651. As God hath prospered.

Tongues

2652. God confused the tongues as judgment upon man who did not obey Him in scattering but rather built the tower of Babel.
2653. Yes, it was a judgment.
2654. Mk. 16:15; Acts 10:44-46; 11:15; 19:6.
2655. God.
2656. The human spirit prays but the understanding is unfruitful.
2657. It should be omitted in thanksgiving.
2658. Yes.
2659. Yes.
2660. Only 2.
2661. They should keep silence.
2662. Yes.
2663. They have been used to establish error.
2664. Many received the gospel in their own language then that might not have heard for many years in the normal course of events.
2665. This showed the Jews that they had not received the gospel alone.
2666. No.

Transfiguration

2667. A change of external form.
2668. Matt., Mk., Lk.
2669. Prophetic.
2670. It was a preview of Christ in the Kingdom.
2671. Peter was an eyewitness of the power and majesty of Christ. He saw them at the transfiguration and recounts them as already accomplished, viewing the kingdoms of the future as already present.
2672. Christ glorified, saints glorified, Jews on earth glorified.
2673. Transfiguration is a change from within and transformation is a change brought about from an external source.
2674. We are not to be like this world but to be transfigured. The whole life is to be new and this inward change should be made manifest.
2675. It seems to refer to a change from without while the Spirit's work is what is in view.
2676. Looking to Christ and letting the Spirit work in us will bring about transfiguration into the image of Christ.

Tribulation

2677. About 46.
 2678. 21.
 2679. 17.
 2680. Of any trial--Jn. 16:33; Rom. 2:9; 5:3; 8:35; 2Cor.1:4.
 2681. Of the Great Tribulation--Mt. 24:24.
 2681. Deut. 4:29.
 2682. Deut. 4:29f; Jer. 30:4-7; Dan. 12:1; Mt. 24:9-28;
 2 Thess. 2:8-12; Rev. 3:10; 7:13f; 11:1-19:6.
 2683. Daniel's 70th week is a period of about 7 years following
 the rapture. It will begin when the covenant is made
 with the Jews which covenant will be broken in the
 middle of the week. Following this breaking will come
 great tribulation on the Jews and will be ended only
 by the return of Christ.
 2684. Because the first 69 weeks were periods of 7 years each.
 2685. It will be shortened.
 2686. The Jews.
 2687. Jer. 30:4-7.
 2688. Psa. 205.
 2689. In heaven with the church, 2 Thess. 2:7.
 2690. On the earth, Rev. 12:12.
 2691. 2 Thess. 2:11.
 2692. The man of sin.
 2693. The return of Christ.
 2694. The battle of Armageddon.
 2695. Yes.
 2696. Mt. 24:21-23.
 2697. Eschatology.

Trinity

2698. No.
 2699. No.
 2700. The use of the word Elohim, the plural pronouns (Gen.
 1:26; 3:22; Psa. 110:1; Isa. 6:3), the three primary
 names and three-fold ascriptions (Isa. 6:3), Father,
 Son, and Spirit are mentioned separately and in correlation
 with each other (Psa. 2:7; Isa. 63:9f; 48:16, the
 incarnation is anticipated in the Angel of Jehovah
 appearances and predicted in David covenant (Isa. 54:13f;
 8:6f; Jer. 23:5f).
 2701 Cf. no. 750.
 2702. Unity.
 2703. Trinity.
 2704. To prove Christ is God for purpose of redemption.
 2705. 2 Cor. 11:21; Jn. 14:16,17,26.
 2706. Theology Proper.

Types

2707. A blow or the imprint thus made which may serve as a mold or pattern.
2708. Same as above.
2709. A mold or pattern.
2710. Persons, events, things, institutions, ceremonials.
2711. Adam, Melchizedec, Abraham, Isaac, Moses.
2712. Preservation of Noah and sons, redemption from Egypt, Passover, Enoch's translation.
2713. Tabernacle, laver, lamb, Jordan.
2714. Sabbath, sacrifice, priesthood, kingdom.
2715. Cleansing of priests, of the High Priest, anointing of High Priest, dedication of the altar of incense.
2716. This is of great importance.
2717. Ensample, example, figure, pattern, print of the nails.
2718. It opens up areas of truth in understanding the antitype.
2719. O.T.
2720. See 2710.
2721. It foreshadows some truth, that is, predictions in the form of shadow.
2722. No.
2723. Types, prophecies, continuity of truth.
2724. A type is a prediction in the form of a shadow.
2725. Yes.
2726. Yes.
2727. Christ.

Will

2728. The faculty in a rational conscious being by which he has power to choose a course of action and to continue in it.
2729. Will of God, of man, general facts.
2730. Directive and permissive.
2731. Decrees, election, predestination, foreordination.
2732. Often if we reject God's will He gives us only second best. It is His will but only His permissive will. Often this permits us to go into evil ways.
2733. His will is the standard of all that is right in motive, design, and execution.
2734. When He conforms to God's will.
2735. He came to do the will of the Father.
2736. It is the dividing point between Calvinism and Arminianism.
2737. Yes.
2738. No.
2739. It serves the divine purpose.
2740. Some give it absolute freedom and sovereignty and utmost importance.

2741. A man is accountable to know the will of God.
 2742. It is dependent on the will of man.
 2743. " " " " " " "
 2744. God.
 2745. Satan.
 2746. No.
 2747. Very little--some left their first estate, some did not.
 2748. I will ascend into heaven, I will exalt my throne
 above the stars of God, I will sit also upon the mount
 of the congregation in the sides of the north, I will
 ascend above the heights of the clouds, I will be like
 the most High.
 2749. Isa. 14:13f.
 2750. 7.

Woman

2751. Formed from a rib from Adam's side.
 2752. To be a help meet for him.
 2753. Yes.
 2754. Yes.
 2755. They were honored above the women of the nation. Children
 were to honor mothers.
 2756. She is subject to man and is to obey her husband.
 2757. Different from.
 2758. Loss of full blessing of God; spoils her testimony and
 that of her husband; encourages laxness in obedience to
 Scripture on part of her children; family suffers for
 lack of that which she should furnish in her right relation.

World

2759. 3.
 2760. Order and arrangement in contrast to chaos.
 2761. Chaos.
 2762. No, it is separate from God.
 2763. The first refers to the present world; the second, to
 the new heavens and earth; and the third, to the world
 that was before the flood.
 2764. The world of men; the satanic system.
 2765. God loved the inhabitants and hates the satanic system.
 2766. The institutions of men independent of God and headed
 by Satan organized on the principles of self, greed, etc.
 2767. No, Satan's.
 2768. Satan heads up a mighty system of evil with the help of
 demons and unregenerate men who fall easy prey to him.
 War, commercialism, greed are all a part of this system.

2769. Self, greed, armament, commercialism.
 2770. No.
 2771. 186.
 2772. The inhabited world in contrast to the barbarian world.
 2773. All prophecy dealing with men when addressed to the world refers to the oikoumene.
 2774. When the Gospel of the Kingdom has been preached in all parts of the inhabited world as a witness to all the nations, then shall come the end of the times of the Gentiles.
 2775. 15.
 2776. An age or period of time.
 2777. This present period in which we are living.
 2778. God.
 2779. Grace had been bestowed on us and eternal life had been promised.
 2780. 100.

Zion

2781. It is an ancient Jebusite stronghold. Jerusalem is called Zion, and it is used figuratively of the city of God.
 2782. Israel.
 2783. 1 Chron. 11:7; Psa. 2:6; Isa. 2:3.
 2784. Isa. 1:27; 2:3; 4:1-6; Joel 3:16; Zech. 1:16f; 8:3-8; Rom. 11:26.
 2785. The heavenly Jerusalem.
 2786. An innumerable company of angels, the general assembly and church of the firstborn, God, and the spirits of just men made perfect.
 2787. Of the church.

Conclusion

2788. Doctrine is the teaching of Scripture on any certain subject.
 2789. 2 Tim. 2:15; cf. Mt. 13:52.
 2790. Yes.
 2791. It would make every Christian strong in the faith. It would give each a balance that so many lack. It would keep so many from error.
 2792. Yes.
 2793. Bible truth cannot be correctly understood without the knowledge of doctrine. Doctrine is the great balance wheel which brings the Scriptures in harmony with themselves.

2794. Many passages which were not clear before have become clear from my study of doctrine. The isolated facts that I knew have become a wonderfully complete system. Truths have been made clear and their relation to each other has been seen.
2795. The whole subject of the spiritual life and work of the Spirit has been opened up to me. These truths have made me see the wonders of my salvation and have drawn me closer to the One who died for me.
2796. Yes.
2797. The great need of the world and the simplicity of the message committed to me have been impressed on me. For Christians I see the need of knowing some of these wonderful truths and I trust God will give the opportunity to teach many of them to many. Ignorance is on every hand, and He has committed the message to me.
2798. I have realized more than ever what a great God I have. And that same God loved me enough to send Christ to die. He has become to me not only a great God but a wonderfully kind and loving Heavenly Father who cares for me. It makes me love Him more and realize more than ever how much I owe to Him.
2799. Calvinistic.
2800. I will ever thank God for the course in theology that I have received. Its thoroughness and practical application to my own life have set before me the whole field of truth. I'm thankful that it has been a Biblical theology. I knew so very little about all these wonderful truths that I have seen in these four years. The Doctrinal Summarization has been a helpful review of some doctrines and a summary and precipitation of the truth of other doctrines which had not been dealt with in detail before. And yet I realize that this has only been an introduction to the whole field, but thank God that good foundations have been laid. No matter into what field of ministry He may lead, I trust that this is only the beginning of the lifetime study of Systematic Theology. May He use everything He has given me and will give me to win others to Christ and to edify His own blood-bought people to His honor and glory.

Exam 1. Abiding thru Depravity, 1-45.

I. Central passages for followings: (18)

Abiding	Carnality
In Adam	Chastisement
Present Antichrist	Advocacy
Future Antichrist	10 Commandments
Future Babylon	

II. Outline doctrines of Bibliology and Christology (12)

III. Define concisely:

Abiding	Christian	(36)
Adoption	Higher criticism	
Federal Theory	Day of Lord	
Traducianism	Last days for church	
Apestasy	Conversion	
Atonement (theol. meaning)		
Blood		

IV. How would you deal with a 12 year old child who needs assurance of salvation? (14)

V. Defend your choice of mode of baptism. (20)

1. The great field of truth involved
2. The careful recognition of what is a true type. Only that so treated in the Bible. Some things only illustrate truth, but do not foreshadow. Cf. congruity, analogy, or parallel of truth.

IV. Various classifications of types. They may be:

1. Of persons (Rom. 5:14), as Adam, Melchizedec, Abraham, Sarah, Ishmael, Isaac, Moses, Joshua, David, Solomon.
2. An event (I Cor. 10:11), as the preservation of Noah and his sons redemption from Egypt, the Passover memorial, the Exodus, the passing of the Red Sea, the manna, the water drawn from the rock, the serpent lifted up, and all the sacrifices.
3. A thing (Heb. 10:20, the Tabernacle, the laver, the lamb, Jordan, a city, or a nation.
4. An instution (Heb. 9:11), the Sabbath, sacrifice, priesthood, kingdom.
5. A ceremonial (I Cor. 5:7), all Old Testament appointments for service.

V. Important distinctions

1. Types are found in the Old Testament, and mostly in the Pentateuch, and covers the wide range of truth and subjects named above.
2. Strictly speaking that is a type which is so indicated in the Bible. (I Cor. 10:11 is therefore of great import in this connection.
3. Types are one of three binding factors between the two Testaments-- (1) Types, (2) Prophecies, and (3) continuity of truth.
4. Types are predictions in form of foreshadow.
5. Types are as much inspired as the Scriptures and intended of God for admonition.
6. Christ is the outstanding antitype.

177. WILL

That faculty in a rational conscious being by which he has power to choose a course of action and to continue in it. Note two general heads:

I. The will of God The will of God is either directive or permissive.

1. Directive, which includes the doctrines of decrees, election, predestination, and foreordination.
2. Permissive, in which God is seen to allow man his choice of second best or to permit him to go in evil ways.

God's will is the standard of all that is right in motive, design and execution. Man's highest end is realized when he conforms to God's will. Even Christ came not to do His own will, but the will of His Father. There is nothing higher for man than to find and to do the will of God.

II. The will of man This is a dividing point between the two great systems of theology.

EXAMINATION IN DOCTRINAL SUMMARIZATION

No Bibles

May 1957

- I. 1. What is the etymological meaning of foreknowledge? 1. _____ (3)
2. What is the theological meaning of foreknowledge? 2. _____ (3)
3. What is the meaning of Elohim? 3. _____ (3)
4. What is the meaning of Jehovah? 4. _____ (3)
5. Give 1 argument against congregational form of government. 5. _____ (3)
6. Name the 3 imputations with Scripture for each. 6. (1) _____ (6)
- (2) _____
- (3) _____
7. What is the central passage for the judgment of Israel? 7. _____ (3)
8. Put in logical order: faith, justify, righteous, in Christ. 8. _____ (6)
9. What is the meaning of phileo? 9. _____ (4)
10. Give meaning of and Scripture for reconciliation. 10. _____ (4)

II. Define concisely: (42)

1. Glory
2. Covenant of grace
3. Parousia
4. Repentance
5. Inspiration
6. Type
7. Neo-orthodox view of inspiration

III. On the back of this sheet give a complete outline of the doctrine of nothing or marriage or mystery. (20)

(Please certify on the back of this sheet that your attendance in this course has met the seminary requirements.)