

Part III

Com; IV 154-251
Monday 11, 10, 13

SALVATION'S RULE OF LIFE

pre-Mosaic

I. The Contrast in ~~other~~ Ages.

A. Importance of dispensational truth.

- 1. Definition. Economy--way of running things, stewardship. Eph 3:2; Lk 16.
- 2. Characteristics. God gives a promise, stewardship, conditions, usually 1 man prominent, failure at end, judgment. But these are characteristics, not definition.
- 3. Number. All admit 2. O.T. and N.T. Then if think have to have 3 bec O.T. is pre-Mosaic and Mosaic. If premill then 4. If think then have to have in pre-Mosaic a pre-fall and post-fall. So have 5 at least if premill.
- 4. Example of importance. Mt 10 and Mt 28.

B. Responsibility in pre-Mosaic ages.

- 1. In Innocence, Gen 2:17.
- 2. In Conscience, Gen 4:7: do well.
- 3. In Human govt, Gen 9:6.
- 4. In Promise, stay in land.

C. Rule of life in pre-Mosaic ages.

- 1. Gen 18:19--Keep way of Lord and teach it. Evidently pretty wide knowledge of way of Lord.
- 2. Gen 26:5--knowledge of commands, statutes, etc. dearly existed.
- 3. Rom 5:13. Men accountable but not for transgressing Mosaic law bec wasn't any. Punishment was for lack of conformity ~~to~~ to righteous will of God.

Inherent law OK but explicit and taught by one generation to another. Inherent doesn't mean unrevealed or unknown. Uncodefied. Unsystematized.

II. The Contrast of the Mosaic Age.

A. The Completeness of the Law.

- 1. Commandments, moral issues, Ex 20:1-17.
- 2. Judgments, civic issues, Ex 21:1-24:11.
- 3. Ordinances, religious issues, Ex 24:12;-31:18.

Covered all of life. Nothing else needed for right relatn to Commonwealth or to point to eternal life.

B. The Characteristics of the Law.

Rom 7:12; 7:14; 1 Tim 1:8. Holy, spiritual, good. Holy because it ^{discloses} condemns sin, just bec it condemns justly the sinner; good bec its aim was life. Happy earthly relatns was principal aim of law.

C. The ^{Confines} Commencement of the Law.

Commenced at Sinai, Deut 5:1-3; Ex 19:3-8. Heb 12:18-21. Concluded at Calvary, Gal 3:19. Jn 1:16-17.

D. The Commandments of the Law as a rule of life.

- 1. Detailed. Every aspect of life.
- 2. Codefied. Some things law before but not in code and punishments exacted.
- 3. Limited to purpose. Not justification, Acts 13:39; not perfection, Heb 7:19.
- 4. Limited as to enablement. No universal promise of indwelling of HS. Psa 51.

E. The Conclusion of the Law.

2 Cor 3; Heb 7. Any application? Yes. Note p 209 Vol IV. Heresies Exp 165. 1st comm repeated in NT 50x, Acts 14:15

- F. 2--12x, 1 Jn 5:21.
- 3--4x, Jas 5:12; Col 4:6.

The Carry-Over of the Law. All disp. carry-over to certain extent. Law no excepti.

4--0x.

5³/₄--6x, Eph 6:1

6--6x, 1 Jn 3:15.

7--12x, Eph 5:3; 1 Cor 6:9-10.

8--6x, Eph 4:28.

9--4x, Co. 3:9.

10--9x, Eph 5:3.

Application in leading men to X by showing them 1 standard of God's will.

Note 1 Tim 1:9.

III. The Teachings of Grace.

A. Their distinctivenesses.

1. As to ~~main~~ subjects. Addressed to those in Christ. Note order of epistles--doctrinal practical. Addressed to those for whom God has done something. Not addressed to world in general. Tho Xn should salt the world he prob shouldn't impose distinctively in X standards on those not in X.

2. As to enablement. HS indwelling all and seeking to infull all. Note Rom 7:6; 2 Cor 3:6; Jn 7:37-9; Gal 5:16; Phil 2:13; 2 Cor 10:3-5. Hs is doing His work when Lord is being glorified in the life. Gal 5:22-23-- picture of X. X is standard, 1 Jn 2:6 and X-likeness is result of reproduction.

~~3.~~ As to simplicity. Must not be mixed with law, Rom 11:6; Acts 15:19-29. Must not be superseded by law, Gal 4:21-31. Must not be motivated by law, Rom 7. Must be kept simple and uncomplicated. Grace is quite sufficient in itself.

B. Their Detail.

1. In relation to Godhead. Eph 5:1--as children related to Father. Adjust self to live as heavenly child. Phil 1:29--suffer bec related to X. Col 1:18--serve bec related to Head of Ch. 1 Cor 6:19--be sanctified bec related to HS as temple of His. Much more but these are samples.

2. In relation to cosmos. Eph 6:10-12--wrestle with prince of it and his emmisaries. 1 Jn 2:15-17, 1 Cor 7:31--use but don't love world. Rom 13; 1 Pet 2:13-17--obey world govt. 1 Tim 2--pray for wulers of them. Jn 3:16--have same attitude, love, as God toward men of world who are lost. Includes Col 4:5.

3. In relation to body of X. Jn 13:34--love other Xns. Cf Eph 4:32. Eph 5:21--submit to one another. cf Phil 2 } General principles . Eph 6:18--pray for one another. a. Above 3--Generally. In general. b. In church. Heb 13:7,17; 1 Thess 5:12-13. c. In home. Eph 5:22-32. Husband and wife. Eph 6:1-4, children. Cf 2 Tim 3:2. d. In business. Col 3:22-4:1. Eph 6:5-9. ^{James} Note situation where slave might be a ruler in ch where master was member. e. In case of sinning Xn. Gal. 6:1; 1 Thess 5:14; 2 Thess 3:6, 11-15. 2 Jn 9-11 (person who doesn't hold true doctrine, not one who disagrees about interpretation). f. In case of weak Xn. Rom 14:1-4; 1 Cor 8. Curb your liberty. g. In case of strong brother. Rom 14:1-30--don't condemn.

Theology is the great counter balance to keep you from being doctrinally insane.

SYSTEMATIC THEOLOGY II FIRST SEMESTER

SOTERIOLOGY

John 1-12
Rom 1-5
Gal 1-3

INTRODUCTION

Against mistranslation - Gal 1:8-9
1/1000 state it right - use

1. Soteriology is that branch of Systematic Theology which treats of Salvation. The term is derived from Greek Soter, meaning saviour.
2. The Scripture meaning implied in the word Salvation is determined by the original words used. The O. T. doctrine is set forth by four words Yesh-oo-aw, tesh-oo-AW; yaw-SHAH and mo-shaw-AW; while the N. T. doctrine is set forth by six words - soter, soteria, soterion, soterios, sozo, and

Intro (3)

The O. T. and N. T. conceptions are merely identical and convey the thought of deliverance, safety, preservation, soundness, restoration, healing.

The terms are used for a wide range of human experience, but especially of the saving work of God in behalf of man. In this use the word Salvation is the great inclusive word of the Gospel, gathering into itself as contributing themes the doctrines of Redemption, Reconciliation, Propitiation, Conviction, Repentance, Faith, Regeneration, Forgiveness, Justification, Sanctification, Preservation and Glorification.

The word Salvation likewise conveys the revelation concerning the lost, the object of the work of the Son on the cross, His presence at the right hand of the Father and in the believer, the work of the Spirit convicting of Sin, imparting the resurrection life of Christ and the divine nature, indwelling, baptizing, sealing, and filling.

The doctrine of salvation includes every divine undertaking from the believer's deliverance from the lost estate to his final presentation in glory conformed to the image of Christ. God's saving work began at the cross, though it was purposed from all eternity (Eph. 1:4; Rev. 12:10).

(3)

3. The word Salvation, as used of the saving grace of God, implies a deliverance or rescue from an undesirable estate. That estate, as has been declared (see Anthropology), is fourfold; and for each there is a divine remedy: (a) Men are born into a lost estate; being in Adam, they are judged in Adam's sin (Rom. 5:12-13). (b) They partake by inheritance of Adam's fallen nature. (c) They are sinners by practice. (d) They are said to be "under sin" as a divine reckoning. Christians are also said to be saved from death (2 Cor. 7:10), from destruction (Phil. 1:28), from wrath (1 Thess. 5:9; John 3:36), and from "the power of darkness" (Col. 1:13).

Intro (17)

4. Since the doctrine of salvation reaches on to the final perfection in glory, it appears under three time-relationships, or tenses: (a) The Christian was saved when he believed (Lk. 7:50; Acts 16:30,31; 1 Cor. 1:18; 2 Cor. 2:15; Eph. 2:8, R.V.; 2 Tim. 1:9). This is the essential and unchanging fact of salvation. At the moment of believing, the saved one is completely delivered from his lost estate, cleansed, forgiven, justified, freed from all condemnation, and safe forevermore. (b) The believer is being saved from the dominion of sin (Rom. 6:1-14; Phil. 1:19; 2:13; 2 Thess. 2:13; Rom. 8:2; Gal. 2:20; 4:19; 2 Cor. 3:18).

Tenses

Intro (3)

The Christian is now being divinely preserved and sanctified. (c) The believer is yet to be saved from the presence of sin when presented faultless in glory (Rom. 13:11; 1 Pet. 1:3-5; 1 John 3:1-2; 1 Thess. 5:8; 2 Thess. 2:13; Heb. 1:14; 9:28). Likewise there are scriptures which combine all time-aspects of salvation (Phil. 1:6; 1 Cor. 1:30; Eph. 5:25-27). *T. J. 2:11-15*

5. Salvation in its every aspect is a work of God alone. Even the willingness to receive it, which is the issue on the human side, described in the scriptures as a personal faith in Christ, cannot be secured apart from the illuminating, convicting work of the Spirit. Salvation is God's work for man and not man's work for God. It is God's greatest work (Cf. Psa. 8:3 with Isa. 53:1). No divine effort exceeds that of the cross as the ground of redemption. *John 2:9. A X^r is one for whom God has done something - not one who does something for God.*

Intro (2)

6. Dispensationally considered, the divine plan in salvation is subject to various divine purposes. While salvation is always of necessity an unrequited exercise of divine grace, the human responsibility is not always the same in every dispensation (Cf. Gen. 15:6 with John 5:24). *God never does anything apart from death of X. Terms for human race vary. In OT - obedient life.*

(1) legal aspect - holiness of God (2) practical - sinners need Saviour - can't do it himself

Abram believed God about his own promised son though he did see Christ's day by faith; the Christian has believed about God's Son. In every case they believed God. Again, saints of other ages were not saved into the estate of the heavenly bride of Christ.

7. Three motives are, according to the Scripture, assigned to God for His saving grace. (a) The securing of good works (Eph. 2:10); (b) that men might be benefited to the extent of not perishing but have everlasting life (John 3:16; John 10:28); and (c) that His own grace may be seen in all coming ages (Eph. 2:7). *least of 3 - LSC*

(3)

(d) outshining of Divine love.

FIRST DIVISION * - - - THE SAVIOUR

I. CHRIST'S SEVEN POSITIONS.

- 1. Pre-Incarnate (John 1:1; 17:5; Col. 1:17; Heb. 13:8). Note all "Angel of Jehovah" scriptures of O. T. *Proper beg. of NT. Synoptic's are consummation of Judaism. Gen 1:1 modern history.*
- 2. Incarnate (Review Kenosis Theory) (Phil. 2:5-9; Heb. chapter 2; 1 John 4:2; Isa. 7:14; Matt. 1:23; Gen. 3:15; Gal. 4:4). *Virgin birth is beg of incarnation. God one of us forever. Humanity never exalted; Deity never staid. of authorship of Bible. When in womb could have dismissed.*
- 3. A Sin Offering, Dead and buried (2 Cor. 5:21) - Note importance of this fact. *Burial of X has type in OT scapegoat.*
- 4. Raised from the dead. Still a glorified man, a pattern of all who follow.
- 5. Ascended and Seated, generally termed Christ's Session.
 - a. His work accepted.
 - b. Appearing as "First Fruits."
 - c. Presenting His blood.
 - d. Head to the church.
 - e. Advocate.
 - f. Intercessor.
 - g. Bestower of gifts (Eph. 4:10,11).
 - h. Building place where we're going, Jn 14:2*

Requirements

1. Content of course
Sot. & eccl.

2. Text.

LSC Vol 3 & IV (eccl.) on exam
Table of Contents as guide.

3. Outside reading as per schedule.

4. Exams. 5th, 10th, final.

5. Questions in class.

6. Personal preparation.

Objectives

1. Keep from biblical inanity.
e.g. Soteriology & Theology as center in cor. & disp.
e.g. body & organization in eccl.
2. To preach gospel accurately. Gal 1: 6-9.
Read examples.

Intro to Soteriology.

1. Total depravity. — 4 reasons
2. Pardon is totally God's.
Jonah 2:9. Psa 8:3.
Legally — we can't meet God's demands
Practically — " " " " " "
3. Prr. is total.
Tenses —

Notes —
Wks — Gal 2:10
Lk — Jn 3:16
Gn — Gal 2:7

Gal 2:8. Acts 16:30
Rom 6:1-14
1 Pt 1:3-5

Soteriology God's love.

} Phil 1:6. TR 2:12

comes the fountain of all new covenant blessings.

The feasts are:

1-4 Church
5-7 Israel

- (1) Passover: redemption by blood.
- (2) Unleavened bread: communion with Christ in a holy walk.
- (3) Firstfruits: Christ in resurrection.
- (4) Pentecost, 50 days after Firstfruits: Ascension following resurrection, symbolized Church by loaf (Lev. 23:9-22). (Note 50 days between wavesheaf and loaf.)
A long period following.
- (5) Trumpets: Israel regathered (Isa. 18:3; 27:13; Joel 2:1 to 3:21).
- (6) Day of Atonement: Israel mourning (See the order of Lev. 23).
- (7) Tabernacles, which, though it is a memorial, is also an anticipation of Israel's kingdom blessing.

Note: Of these seven feasts the first four are for the Church and the last three for Israel.

D. The Death of Christ as Presented in Various Portions of the Scriptures.

1. Death of Christ in the Psalms (22:1-21; 40:6,7. See notes in Scofield Bible - Psa. 102:25-27).
2. Death of Christ in prophecy (Isa. 52:13 to 53:12. So, lesser references)
3. In the Gospels - Four historical narratives with Christ's own predictions of His death.
Note theory that Matthew represents the Trespass Offering (13:44; 20:28; 26:28); that Mark represents the Sin Offering (10:45; 14:24; Cf. Matt. 27:50 with Mark 15:37); Luke represents the Peace Offering (22:20; 24:26,47); and John represents all the Offerings (1:29; 3:14-16; 6:51-58; Cf. 6:3; 10:11-18; 12:24).
4. The death of Christ in Romans, Galatians, and First and Second Corinthians.
Since the theme of salvation is so dominant in these books and salvation rests only on the death of Christ, the N. T. doctrine is largely found here (Rom. 3:22-26; 4:25; 5:7-10; 6:1-15; 14:9,15; 1 Cor. 1:18 to 2:8; 15:3; 2 Cor. 5:14-21; Gal. 1:4; 2:20; 3:10,13; 6:14,15).
5. The death of Christ in Ephesians, Philippians, and Colossians. (Eph. 5:25-27; Col. 1:14,20). Reconciliation of "things" not "persons" (Cf. Heb. 2:16,17; Heb. 9:23; Job. 15:15; Col. 2:20; 3:1-4; Cf. Eph. 2:6; Phil. 2:8).
6. The death of Christ in Hebrews (See "Christ", His offices). Hebrews contributes most to the doctrine of Christ's death. The Holy Spirit's indication of the typical meaning of O. T. teachings (Heb. 1:3; 2:9; 5:1-10; 7:25-27; 9:12-15, 16-18; 10:1-21; 12:2,24; 13:10-13).
7. Other N. T. Books (Acts 17:3; 1 Thess. 4:14; 5:10; 1 Pet. 2:21; 3:18; 4:1; 1 John 2:2; Rev. 5:6,9,12; 13:8).

E. Things Accomplished by Christ's Death. (Question 169)

1. Substitution. *A sinner punishes his sin is not a X. This is answer to moral influence theory. Sinner needs cleansing + clothing.*

a. On the divine side a transaction whereby God's holy demands are recognized and His love for sinners can be satisfied. So, also, that death is seen to be both a delight to God and at the same time that from which He turned His face, Sweet-savour and non sweet-savour.

b. On the human side, the ground of hope. Note possible limitation to elect as compared to "Finished Work." Consider Christ as a qualified Saviour. He alone acquired rights both against sin and in behalf of the sinner. See the four correlations of Rom. 6:1-6. Both forgiveness and justification are in Christ's substitution. Distinguish anti and hyper.

9/10 commandments are restated in NT. #1 - 50x.

2. End of the law. What has a perfected believer to do with self-efforts at perfection by the law? (John 1:16,17; Rom. 6:14; 10:4; 7:1-6; 2 Cor. 3:1-18; Eph. 2:15; Col. 2:14; Gal. 3:19-25).

3. A final dealing with pre-cross sins (Rom. 3:25). *Law asks, but does not provide. Grace provides, then asks. A X starts at the goal of the law. Don't have the fruit of which you don't eat. Neither are we living with Moses. Formerly covered by animal sacrifices. There is an inherent law not done away. / 1 Cor 9:21.*

4. A redemption toward sin (Rom. 3:24; Eph. 1:7; 1 Pet. 1:18).

5. A reconciliation toward man *world made savable.* (Rom. 5:6-11; 2 Cor. 5:19,20).

6. ^{infinite} Propitiation toward God (1 John 2:2; Rom. 3:25,26). *God is propitius (kindly disposed) Unshackled God.*

7. The ground of the believer's cleansing (1 John 1:7,9; Eph. 5:26; Note Red Heifer type (Num. 19:1-22; John 13:1-10).

8. Related to spoiling judgment of principalities and powers (Col. 2:14,15; John 12:31; 16:11). *Isa 14:12,16; 61:1. Spoiled Satan's hold on un saved.*

9. The judgment of the old nature (Rom. 6:1-10). *Gal 5:24. Rom 8:3. Took into well done meat. Is cook defeated? No, takes something & lifts out. We don't get to God by hanging on but by being lifted out.*

10. Israel's national salvation (Isa. 53:8; Rom. 11:26,27). *All Israel living after judgment. All Israel living after judgment.*

11. Every delay in judgment from Adam to the end of the time.

12. The ground of the purging of heaven and earth. *Act 9:22,23. Acc. as suitable abode for holy God.*

13. *Dealing with principle of sin.*

F. Particular Words Used in Scripture. (Question 181)

1. Atonement (Lev. 5:10).

a. Etymologically it means that which is accomplished through mediation or reconciliation, "at-one-ment"; but not so used in the Scriptures.

b. Its modern theological usage: employed to represent all Christ did by His death on the cross.

c. O. T. translation on 77 times of the Hebrew word kaphar, meaning to cover. Sin was only covered in the O. T. economy (Rom. 3:25; Acts 17:30), awaiting the efficacious work of Christ (John 1:29; Heb. 9:28; 1 Pet. 2:24), and the old and new are contrasted in Heb. 9:11-15; 10:1-4). *Sin Taken away now.*

LIMITED OR UNLIMITED ATONEMENT

I. The Issue.

- A. It is not whether all will be saved. All agree all won't.
- B. It is whether X died for all or elect. 5 points of Cal. Who is a Calvinist?

II. The Question--What is the purpose of the atonement.

- A. Arminian ans. from Art II of Remonstrance "X died for all men and for every man so that he has obtained for them all, by his death on the cross, red and forgiveness of sins; yet no one actually enjoys this forgiveness of sins except the believer." Suff grace is supplied to all men.
- B. Calvinistic. X died to secure sal for elect. Design of atonement was to save those for whom X died.
- C. Mod. Cal. Design was to provide a substitution for sinners.

Note: Supra--elect, create, permit fall, send X, HS apply. Extreme Cal.
Infra--create, fall, elect, X, HS Mod. Cal.
Sub--create, fall, Send X, elect, HS. Mod Cal and Arminian+suff. grace.

III. The Guidelines

- A. All men are lost including elect people.
- B. All must bel to be saved. Sole condition. Reg & faith at same time.
- C. Reg and faith come at same instant.
- D. Father must draw those who come. John 6:44.
- E. Faith is a channel. Jn 6:29. Eph 2:8-9.

IV. Scriptures which limit extent of atonement.

1. Jn 10:15--for the sheep.
2. Eph 5:25--for the church.
3. "many" like Matt 20:28; 26:28.

V. Scriptures which broaden extent of atonement

1. Jn 1:29--of the world
2. Jn 3:17--that the world thru Him might be saved.
3. 2 Pet. 2:1
4. 2 Cor 5
5. 1 Jn 2
6. 1 Tim 4:10

VI. Relatn of death of X to nonelect.

It adds another basis of condem--rejection of X who died for them, Jn 3:18
Not condemnd bec nonelect or bec X didn't die for them, but bec didn't bel.

Concl. Death of X is complete and conditional. Man is not saved only by death of X but by eternal plan of God, death, and faith.
X's work is actual in its availability and potential in its application.

DEVIATIONS IN DOCTRINE OF BAPTISM

1. Didache. Immersion if possible, pouring if not. Triune suggested.
Several day fast suggested and a period of instruction tho unspecified.
2. Bap. Reg. Tertullian argued bap nec (unless a martyr) and covered
sins committed before the bap. Thus it was often put off till nearer death.
Sins bet bap and death could be atoned for by penance. 160-230.
3. Mode. Justin 114-165 implies triune immersion and Tertullian defends it.
Western ch did it for a time but returned to single imm 6th C. Eastern still.
Pouring not general until 4th c. and only for those too ill. Called "clinical
bapt." Cyprian approved of sprinkling and was the 1st. (200-257).
Not general till 12th c.
4. Infant. Faith req. Acts 8:12. Support is not based on Script but theol. grounds.
Tertullian indirectly condemns the practice showing it may have been practiced.
Origen approved, 185-253, bec children polluted by sin and need remission.
Hippolytus refers to household bap including infants as having been
observed as early as 2nd c. Became general with Constantine, 313.