



GLOBAL TRAINING
NETWORK

Foundations of the Christian Faith 1

The Theology of the Bible
The Theology of God - Father, Son, Holy Spirit
(Version 2.0, June 2025)

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Introduction

Welcome to Foundations of the Christian Faith 1. In this class we will explore the roots of some of our most important beliefs. We will approach our discussion of these beliefs using a topical organization called 'Systematic Theology.'

What is Systematic Theology?

Systematic theology is a way of studying the teachings of the Bible topic by topic. These topics are called 'Doctrines' which means 'teachings.' Psalm 1:1-3 teaches us to delight in the law of the Lord. It promises us that to do so makes us fruitful trees planted by rivers of living water.

Why Study Systematic Theology?

A study of systematic theology should not just increase our knowledge, but also transforms our lives and ministries.

Every Christian is a theologian.

The real question is not, "Do we need sound doctrine?", but rather, "Is the doctrine I have sound?"

Discuss Ephesians 1-3 (Orthodoxy) vs 4-6 (Orthopraxy). "right" doctrine leads to "right" living. See Eph 4:1.

"Acquiring the knowledge of the spiritual content of the Bible is a lifelong task"
Lewis Sperry Chafer



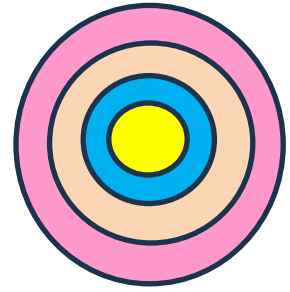
Benefits of studying theology and having sound doctrine ...

- Provides a right understanding of God's person and character. The only way for us to know God is for Him to reveal Himself to us. The only place He does this in such a way that we can have a relationship with Him is in His Word.
- Enables us to respond appropriately to God. Wrong ideas about God produce unacceptable worship of God: idolatry. (Acts 17:23, 30-31) "unknown God", Intentional ignorance (Romans 1)
- Produces true and vigorous affections for God. God's Word is designed to produce godly affections in our souls. (Psalm 1:2, Psalm 19:8, Psalm 119:16, Psalm 119:50 Jeremiah 15:16, John 15:11, Romans 15:4)
(delight in the Law, joy to the heart, Delight in decrees, preserves life, complete joy, offers hope)
- Produces stability in the Christian life. (Ephesians 4:13-14)
(become mature, not infants, not deceived)
- Protects us against false teaching. (Ephesians 4:13-14, Acts 17:10-11, Hebrews 5:14)
(solid food is for the mature)
- Keeps us focused on Christ. (Hebrews 2:1) (do not drift away)
- Enables us to accurately understand the Bible and mature in the faith. (Hebrews 5:11-14)
- Helps us to encourage others. (Titus 1:9)
- Helps us to endure testing and trials. (Matthew 4:1-11) "It is written"
- Strengthens the church. (Ephesians 4:15-16) (all built up, become mature, unity, knowledge)

Why study: Teach all Jesus commanded, correct wrong ideas, make better decisions, grow as Christians.

Doctrinal Levels

Convictions/Absolutes – Any doctrine or truth, which if denied or misunderstood, keeps one out of heaven, seriously distorts the revelation of God to man, or leads to gross sin and/or error.



- This is something you would be prepared to die over.
- You have few convictions.
- These do not change over time.

Examples: Scriptures, Trinity, virgin birth, Deity of Christ, substitutionary Atonement

Persuasions – Any doctrine or truth, which you have studied and have gained a level of understanding, that you hold to strongly.

- You may have many of these.
- You would defend the reasons why you believe them.
- Your position on these issues may change as you mature spiritually over time.

Examples: Spiritual gifts, End Times, church leadership

Opinions – Any issue where Christ followers can disagree and where there may be more than one valid viewpoint.

- Most churches divide over opinions.
- You may be open to discussing these opinions and changing them.
- Opinions are often shaped and changed by needs arising out of culture.

Examples: music, Bible translations, dress, diet, worship style, communion, modes of baptism, structure and roles in church

Where are We Going?

These are the topics we will be discussing during this course and the courses to follow.

Foundations of the Faith 1

- The Bible
- The Doctrines of God
 - God: The Father
 - God: The Son
 - God: The Holy Spirit
 - God: The Trinity

Foundations of the Faith 2

- Mankind: Our History, Nature, and Destiny
- Sin: Its Nature and Results
- Salvation: Sin's Remedy

Foundations of the Faith 3

- Angels: Faithful and Fallen
- The Church: Its Nature, Tasks, and Place in God's Plan
- Future Events: The End of the Story or Just the Beginning?

Lesson 1: The Bible I

“The grass withers and the flowers fade but the Word of God remains forever.” Isaiah 40:8

Statement of Belief

We believe in the Holy Bible as originally written by the Holy Spirit-controlled men. It is inerrant in every respect, infallible, and verbally and plenary inspired. We believe the Bible is the complete, final, and authoritative revelation of God's Will and Word, therefore being the absolute authority for Christian union and the supreme standard by which all human conduct, creeds, and opinions shall be tried. By Scriptures we mean the 39 books of the Old Testament and the 27 books of the New Testament always accepted by historical orthodox Christian churches.

- Verbal: The very words on the pages of the Bible are inspired by God, not just thoughts and concepts. (*Isaiah 55:10-11, Proverbs 30:5, Matthew 5:18*)
("every word is flawless", "not a jot or tittle will disappear", "words out of my mouth")
- Plenary: All Scripture is equally inspired. (*II Timothy 3:16-17*)
- Complete and Sufficient: There are 66 books; 39 of the OT and 27 of the NT. (*Revelation 22:18-20*)
- Clarity and Perspicuity: The Bible is clear and has been written to be understood. (*II Peter 1:20-21*) (*Illumination of the Holy Spirit*)
- Inspiration: God-breathed — the very words of God. (*II Timothy 3:16*)
- Authoritative: Scripture is binding on all mankind.
- Inerrancy: The Bible is without error.

Structure of the Old Testament: 5-12-5-5-12

Section	Write the names of each OT book (39)
Law (5)	
History (12)	
Poetry (5)	
Major Prophets (5)	
Minor Prophets (12)	

Structure of the New Testament: 4-1-21-1

Section	Write the names of each NT book (27)
Gospels (4)	
History (1)	
Epistles (21)	
Paul: Early Letters (3)	
Paul: Major Letters (3)	
Paul: Prison Letters (4)	
Paul: Pastoral Letters (3)	
General Letters (8)	
Prophecy (1)	

Canonization of the Bible

- Canon means “rule” or “standard”
- Tests:
 - Authority: written by Prophet/Apostle/taught by Jesus
 - Orthodoxy: No contradiction in doctrine/teaching
 - Transformative: Divine capacity to transform lives
 - Inspired: Accepted as inspired
 - Writers performed miracles to authenticate their message and authority
- Old Testament written between 1400-400 BC; accepted as inspired by 200-150 BC with translation of Hebrew Bible into Greek). Dead Sea scrolls (1947-1956 has provided manuscripts dating to 200-100 BC)
- New Testament written between 50-95 AD; accepted as inspired progressively between 90 – 397 AD.
(Clement of Rome – 8 books 95 AD; Polycarp 15 books 108 AD; Muratorian – 22 books 170AD; Irenaeus – 23 books 180 AD; Athanasius – 27 books 367 AD; Council of Hippo – 27 books 393 AD; 3rd Council Carthage – 27 books 397 AD)
- Extra-Biblical Writings
 - Apocrypha (means “hidden”)
 - Written during 400 “Silent Years”
 - Never accepted as inspired books of Hebrew Bible; not quoted in NT
 - Proven errors and contradictions
 - Catholic Church did not add these books until Council of Trent (1546 AD) in response to Reformation.
 - Psuedepigrapha (means “false writings”)
 - Written between 200 BC and 300 AD
 - Unknown authors
 - Contains historical errors and heretical teaching; not accepted as inspired

Revelation of the Bible

There are two categories of revelation: general revelation and special revelation. Revelation is the act of God whereby He discloses to man what would otherwise be unknown.



General Revelation

General revelation refers to God revealing Himself through His creation (Psalm 19:1-6; Romans 1:18-20) and through human conscience (Romans 2). Knowledge about God through general revelation is limited because it only communicates knowledge about God and His character.

Characteristics of General Revelation

- It reaches all people (Matthew 5:45; Acts 14:17) (sun, rain harvest)
- It encompasses the entire globe (Psalm 19:2) (heavens declare the glory of God)
- It is general in its methodology; that is, it employs universal means, for example the heat of the sun (Psalm 19:4-6) and human conscience (Romans 2:14-15).
- It affects all people wherever and whenever they lived and it brings light and truth to all, or if rejected, it brings condemnation. (no one is without excuse)

Content of General Revelation (Psalm 19:1-6; Romans 1:18-20, 2:14-15)

- God's glory (Psalm 19:1)
- God's power in creating the universe (Psalm 19:1) (sky above proclaims God's creative handiwork)
- God's supremacy and nature (Romans 1:20) (invisible attributes, eternal power and divine nature revealed)
- God's providential control of nature (Acts 14:17) (rains from heaven and fruitful seasons)
- God's goodness (Matthew 5:45) (sun rises on evil and good, rain on just and unjust)
- God's intelligence (Acts 17:29) (greater than the imaginations of man)
- God's living existence (Acts 17:24-28) (in him we live and move and have our being)

General Revelation

Psalm 19:1-6

Romans 1:18-20



Value of General Revelation

- Displays God's common grace toward humanity – even after the Fall.
- Makes the case for Theism and discredits atheism, agnosticism and evolutionism.
- Justly condemn those who reject God's revelation.

How does general revelation fall short of giving people enough information to lead directly to salvation?

Special Revelation

God revealing Himself to humanity through historical events, miracles and signs, dreams and visions, theophanies, prophets, Jesus Christ, and through the written words of God in the Bible. Through special revelation man can learn about God's character, His will, purpose for creation, and plan for redemption. Special revelation shows us how we can know Him through a saving relationship in the person and work of Jesus Christ.

Types of Special Revelation (Psalm 19:7-11, Hebrews 1:1-3)

- The Lot (Proverbs 16:33; Acts 1:21-26)
- The Urim and Thummim (Exodus 28:30; Numbers 27:21; Deut 33:8; 1 Sam 28:6; Ezra 2:63)
- Theophanies (Abraham - Gen 17:1; Isaac - Gen 26:2; Jacob – Gen 32:30; Moses - Ex 3:2-6)
- Dreams and Visions (Jacob's ladder – Gen 28:12-16; Daniel – Dan 2:19, 28)
- Miracles (Flood – Gen 7; Burning Bush – Ex 3; 10 Plagues – Ex 7-13; Red Sea – Ex 14)
- Prophets
- Events
- Jesus Christ
- The Bible (Hebrews 1:1-4)

IN THE PAST GOD SPOKE TO OUR ANCESTORS THROUGH THE PROPHETS AT MANY TIMES AND IN VARIOUS WAYS, BUT IN THESE LAST DAYS HE HAS SPOKEN TO US BY HIS SON, WHOM HE APPOINTED HEIR OF ALL THINGS, AND THROUGH WHOM ALSO HE MADE THE UNIVERSE. THE SON IS THE RADIANCE OF GOD'S GLORY AND THE EXACT REPRESENTATION OF HIS BEING, SUSTAINING ALL THINGS BY HIS POWERFUL WORD. (HEBREWS 1:1-3)

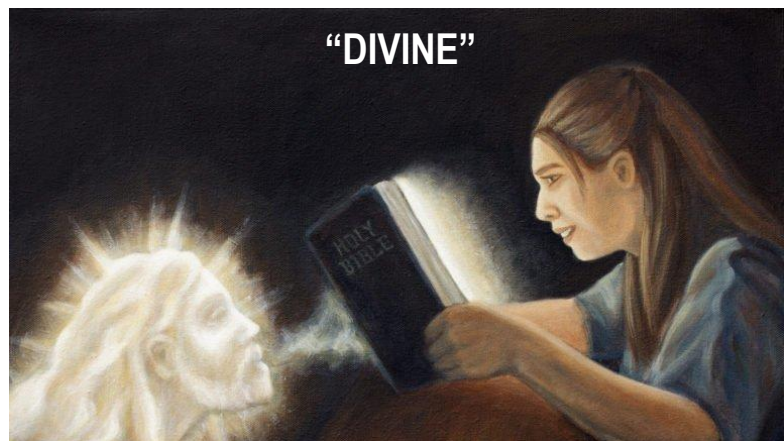
Special Revelation: Inspiration of the Bible

¹⁶ ALL SCRIPTURE IS BREATHED OUT BY GOD AND PROFITABLE FOR TEACHING, FOR REPROOF, FOR CORRECTION, AND FOR TRAINING IN RIGHTEOUSNESS, ¹⁷ THAT THE MAN OF GOD MAY BE COMPLETE, EQUIPPED FOR EVERY GOOD WORK. (II TIMOTHY 3:16-17)

- What does verse 16 mean when it says that the Bible is inspired?
- What four things is the Bible profitable for? Give an example of each.
- What is the result of the Bible's inspiration (verse 17)?

Does the Bible have higher authority than other great books? To answer this question, we must answer a different question first: "Is the Bible inspired in a more significant way than other great books?" The word "inspiration" actually refers to the breath of God.

SPECIAL REVELATION
INSPIRATION
2 Timothy 3:16-17



Inspiration: God's direction to the human authors of the Bible so that they composed and recorded His messages to humanity in their original writings (II Timothy 3:16-17; II Peter 1:19-21). God moved men, by the Holy Spirit to write the words of God. By "inspired" we mean that every word on every page is "God-breathed." This is inspiration beyond any ordinary book. There is much evidence that this is true.

- The Old Testament claims to be inspired (Exodus 7:17; I Samuel 10:18; I Kings 12:24; II Chron 34:24).
- The New Testament claims to be inspired (II Tim 3:16, II Pet 1:19-21, Matt 4:4, II Pet 3:16).
- Jesus Christ confirmed the believability of the Scriptures (John 5:39; Luke 24:27).
- The Bible is spiritually convincing.
- The Bible is historically accurate (Hebrews 6:13-20).
- The Bible is internally consistent (1600 years, 40 authors, 3 languages, no editor, unified message).
- The Bible contains hundreds of prophecies which have been fulfilled (Isaiah 44:28; 45:1).
- The Bible has influenced the course of human history more than any other book
- The Bible has changed the lives of countless millions of people (Genesis 12:3).

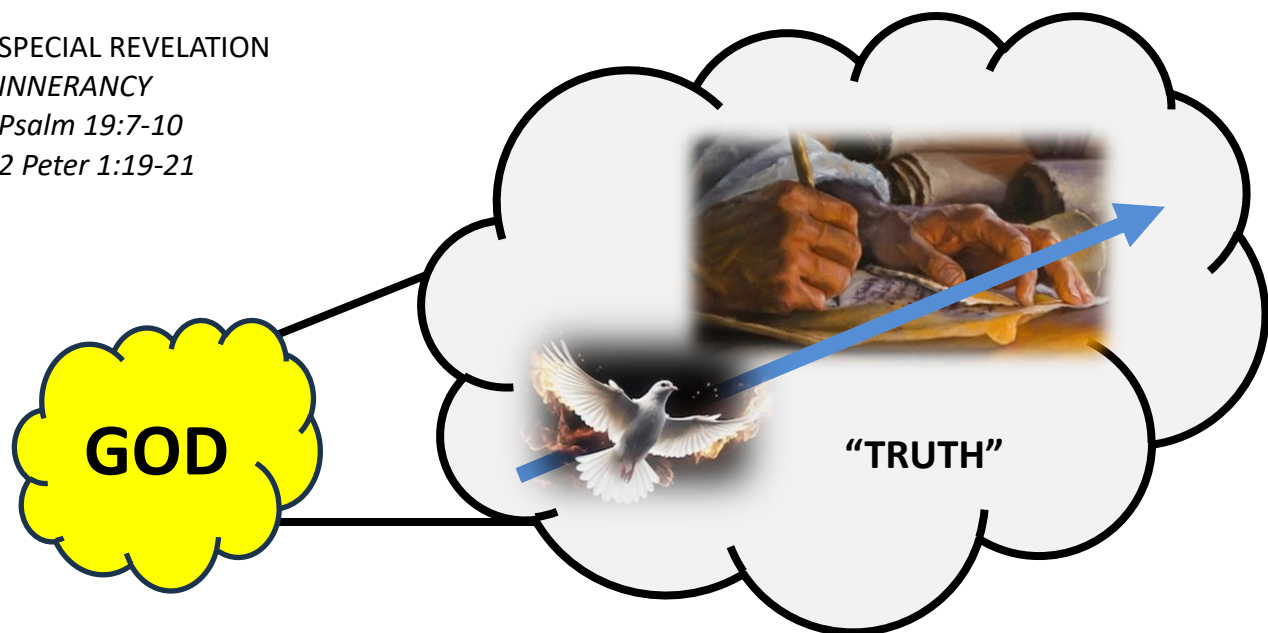
Special Revelation: The Inerrancy of the Bible

- *If the Bible is God's inspired Word, did God make any mistakes in the Bible?*
- *How do you know that the translation you have is God's Word?*
- *Why is it important to understand that the Bible is free of errors?*

¹⁹ AND WE HAVE THE PROPHETIC WORD MORE FULLY CONFIRMED, TO WHICH YOU WILL DO WELL TO PAY ATTENTION AS TO A LAMP SHINING IN A DARK PLACE, UNTIL THE DAY DAWNS AND THE MORNING STAR RISES IN YOUR HEARTS, ²⁰ KNOWING THIS FIRST OF ALL, THAT NO PROPHECY OF SCRIPTURE COMES FROM SOMEONE'S OWN INTERPRETATION. ²¹ FOR NO PROPHECY WAS EVER PRODUCED BY THE WILL OF MAN, BUT MEN SPOKE FROM GOD AS THEY WERE CARRIED ALONG BY THE HOLY SPIRIT. (II PETER 1:19-21)

- *How does II Peter 1:19 describe the Scriptures?*
- *What does verse 19 tell us to do?*
- *According to verse 20, what should we understand above all else?*
- *What moved the prophets who wrote the books of the Bible?*

SPECIAL REVELATION
INNERANCY
Psalm 19:7-10
2 Peter 1:19-21



“The inerrancy of Scripture means that Scripture in the original manuscripts does not affirm anything that is contrary to fact” (Grudem, Systematic Theology 1994). This means that the Bible speaks truthfully on every subject which it addresses. Believing the Scriptures to be inerrant does not preclude the biblical authors’ inclusion of observations from a human perspective, the use of round numbers, unusual grammatical constructions, varying perspectives on particular events. It does mean, however, that Scripture is an infallible guide to salvation and that it is truthful in all that it affirms (Deuteronomy 18:22; Proverbs 30:5; Matthew 5:18; John 10:35; I Timothy 4:16; Titus 1:2; Hebrew 4:12-13, 6:18).

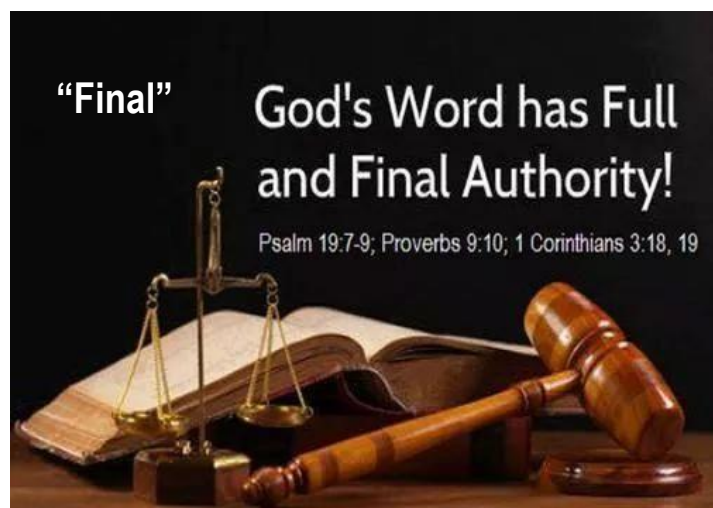
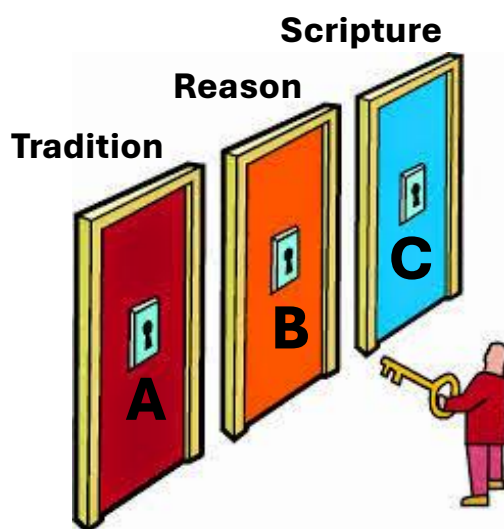
Importance of Inerrancy

Several problems emerge if we deny the inerrancy of Scripture.

- If the Bible is inspired but has errors, this leaves us with questions about God’s character. If the Bible is inaccurate, God either lacks knowledge or is a liar.
- If God is capable of speaking falsely, this destroys our confidence in anything He says.
- If the Bible has errors, then we become the judges of what is true and false.
- If the Bible has errors, how can we know what to teach and believe?
- If you thought there were errors in the Scriptures, how would it affect the way you read and study the Bible?

Special Revelation: The Authority of the Bible

Because the Bible is inspired, or ‘breathed out,’ by God, God’s special revelation to humanity, without error (it is inerrant), it is the ultimate standard of authority for the Christian. Because it is truthful in everything it teaches, Scripture is humanity’s source for wisdom, instructing us on how to live life well to the glory of God. Submitting to the authority of Scripture means that we are to believe and obey God by believing and obeying His Word.



Authority: The last word always goes to the Word of God. We must never allow science, church councils, or traditions to take precedence over Scripture!

Compare the Thessalonians with the Bereans relative to the final authority of Scripture (Acts 17:1-15).

Lesson Review

The inspiration, inerrancy and authority of the Bible are inseparable. Since all Scripture is breathed out by God, it reflects and reveals his infinitely holy character. Therefore, to disbelieve the Bible is to disbelieve God. To disobey the Bible is to disobey God.

- *If God physically appeared to you and commanded you to do something, would you be more likely to do it than if you just read it in the Bible? Why?*
- *If you hear a sermon or read a book which expresses doubt about the inspiration, inerrancy, or authority of the Bible, how should you respond?*
- *Who could you teach about the inspiration, inerrancy, and authority of the Bible?*
- *Do you have a personal Bible reading plan?*

Bible Reading Plans

Bible reading plans are widely available online and include many options. One can read through the Bible chronologically (arranging daily readings in the historical, poetic, and doctrinal sections of the Bible so as to read them according to the order of the biblical timeline), canonically (reading straight through the Bible from Genesis to Revelation), or historically (reading the Bible according to the order in which the books were authored). One can also choose to read through the Bible in various lengths of time such as one year, 180 days, or 90 days.

A suggestion for a *Chronological Annual Bible Reading Plan* is included in the Appendix.

When reading the Bible, your study can be enhanced by using a simple **method for** finding valid ways to apply the Scriptures to your life. One commonly used plan involves the acrostic SOAP:

S - Scripture. Simply read the text.

O - Observation. Write down what is happening in the passage you are reading. DO NOT make application at this point. Simply write down what you observe happening in the text within its historical and cultural context.

A – Application. Once you observe what is happening in the text in its time and place, then ask, “What principles are seen here and how do they apply to me today?”

P – Prayer. Conclude your study by praying about what you have learned.

There are some helpful rules for interpreting the Bible (Exegesis = bringing out the meaning). Hermeneutics is the study of the principles of interpretation. The following principles come from Charles Ryrie's Basic Theology.

1. *Interpret grammatically:* Since words are the vehicles of thoughts, and since the meaning of any passage must be determined by a study of the words and their relationships in the sentences, determining the grammatical sense of the text must be the starting point of normal interpretation.
2. *Interpret contextually:* Words and sentences do not stand in isolation; therefore, the context must be studied in order to see the relation that each verse has with those which precede and follow.
3. *Compare Scripture with Scripture:* The dual authorship of the Bible makes it necessary not only to know the human author's meaning but also God's. God's meaning may not be fully revealed in the original human author's writing but is revealed when Scripture is compared with Scripture. We can not say that the human authors of Scripture always understood the full implications of their own words. When we compare Scripture with Scripture, we can discover the fuller intention of the divine Author.
4. *Recognize the progressiveness of revelation:* To be able to consistently interpret plainly, it is imperative to recognize that revelation was given progressively. This means that in the process of revealing His message to man, God may add or even change in one era what He gave in another. Obviously, the New Testament adds much that was not revealed in the Old. What God revealed as obligatory at one point may be rescinded at another.

Lesson Summary

The Bible is our final authority for all matters of faith and Christian living. The importance of its full inspiration cannot be overstated. The fact that it is without error flows from its inspiration. More importantly, its authority in our lives flows from its inspiration. We may rely upon the Bible as the all-important Word of God.

Lesson 2: The Bible II

Special Revelation: The Clarity of the Bible

By “clarity” we mean that “the Bible is written in such a way that its teachings can be understood by all who read it seeking God’s help through the Holy Spirit and being willing to follow it” (Grudem, Systematic Theology 1994). Believing the Scriptures are clear does not mean that every part is equally easy to interpret, neither does it mean we will never make mistakes in our interpretation. It does mean that with God’s help, people are capable of understanding the biblical text for themselves as they employ proven methods of interpretation.

SPECIAL REVELATION
CLARITY OF THE BIBLE
Deut 30:11-14
Romans 10:5-17



Deuteronomy 30:11-14 ... The Word is near not far!
Romans 10:5-17 ...

“The saving message of Christ is plainly taught in Scripture and can be understood by all who have ears to hear it. We don’t need an official religious magisterium to tell us what the Bible means.”

The clarity of the Bible is also seen in the widespread Christian recognition of certain writings as inspired and therefore authoritative. This is called the ‘canonicity’ of the Bible. Certain books were almost universally recognized as belonging to the number or “Canon” of books belonging in the Bible. The canon of the Old Testament was almost universally recognized before the time of Jesus. The New Testament canon has been widely recognized among believers since before the fourth century.

- *If the doctrine of the clarity of the Bible is true, why are there disagreements among Christians about the teaching of the Bible?*
- *Some conclude, “People can make the Bible say anything they want.” How do you think Jesus would respond to this statement?*

“Ordinary people using ordinary means can accurately understand enough of what must be know, believed and observed for them to be faithful Christians.”

Special Revelation: Illumination of the Bible

Because of the vast difference between God's wisdom and our wisdom, and because of humanity's sinful state, humans beings are incapable, on our own, of fully grasping spiritual truth without being aided by the Holy Spirit through the process of illumination. When it comes to understanding the meaning of God's Word, Christians do not rely ultimately upon human reason in the process of interpretation, nor do we rely solely upon an institution or body of scholars. Instead, a Christian's ultimate reliance is upon the work of the Holy Spirit of God, who illuminates the Scriptures in the heart and mind (John 14:15-18, 16:7-15).

Read" 1 Corinthians 2:6-16

(four times the word understand, understood, comprehend is repeated)

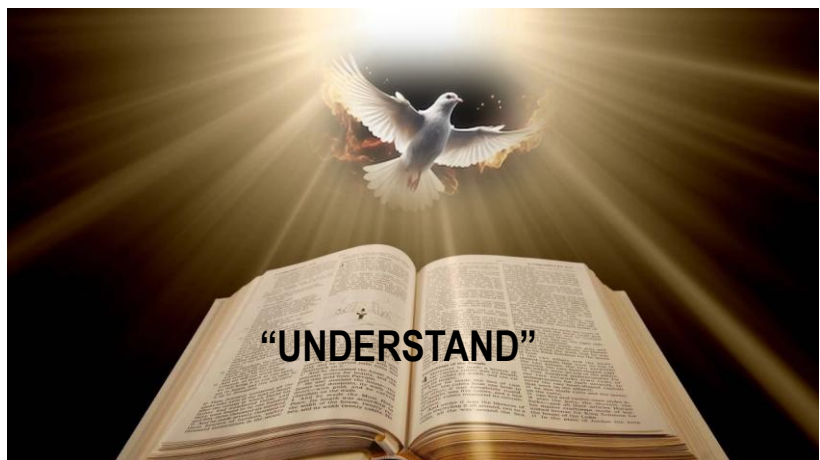
⁶ YET AMONG THE MATURE WE DO IMPART WISDOM, ALTHOUGH IT IS NOT A WISDOM OF THIS AGE OR OF THE RULERS OF THIS AGE, WHO ARE DOOMED TO PASS AWAY. ⁷ BUT WE IMPART A SECRET AND HIDDEN WISDOM OF GOD, WHICH GOD DECREED BEFORE THE AGES FOR OUR GLORY. ⁸ NONE OF THE RULERS OF THIS AGE UNDERSTOOD THIS, FOR IF THEY HAD, THEY WOULD NOT HAVE CRUCIFIED THE LORD OF GLORY. ⁹ BUT, AS IT IS WRITTEN,

*"WHAT NO EYE HAS SEEN, NOR EAR HEARD,
NOR THE HEART OF MAN IMAGINED,
WHAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM"—*

¹⁰ THESE THINGS GOD HAS REVEALED TO US THROUGH THE SPIRIT. FOR THE SPIRIT SEARCHES EVERYTHING, EVEN THE DEPTHS OF GOD. ¹¹ FOR WHO KNOWS A PERSON'S THOUGHTS EXCEPT THE SPIRIT OF THAT PERSON, WHICH IS IN HIM? SO ALSO NO ONE COMPREHENDS THE THOUGHTS OF GOD EXCEPT THE SPIRIT OF GOD. ¹² NOW WE HAVE RECEIVED NOT THE SPIRIT OF THE WORLD, BUT THE SPIRIT WHO IS FROM GOD, THAT WE MIGHT UNDERSTAND THE THINGS FREELY GIVEN US BY GOD. ¹³ AND WE IMPART THIS IN WORDS NOT TAUGHT BY HUMAN WISDOM BUT TAUGHT BY THE SPIRIT, INTERPRETING SPIRITUAL TRUTHS TO THOSE WHO ARE SPIRITUAL.

¹⁴ THE NATURAL PERSON DOES NOT ACCEPT THE THINGS OF THE SPIRIT OF GOD, FOR THEY ARE FOLLY TO HIM, AND HE IS NOT ABLE TO UNDERSTAND THEM BECAUSE THEY ARE SPIRITUALLY DISCERNED. ¹⁵ THE SPIRITUAL PERSON JUDGES ALL THINGS, BUT IS HIMSELF TO BE JUDGED BY NO ONE. ¹⁶ "FOR WHO HAS UNDERSTOOD THE MIND OF THE LORD SO AS TO INSTRUCT HIM?" BUT WE HAVE THE MIND OF CHRIST.

**SPECIAL REVELATION
ILLUMINATION OF THE BIBLE
1 Cor 2:6-16**



- The Holy Spirit is the Teacher, and His presence in the believer guarantees the availability of this ministry to all believers.
 - Unbelievers, therefore, cannot experience this ministry. Even though they may achieve a high level of understanding of the Bible, they consider what they know basically as foolishness.
 - The Spirit's teaching encompasses "all truth" including that of "what is to come".
 - Carnality in the believer can thwart this ministry.
 - The Spirit will use those who have the gift of teaching to carry out His ministry (Romans 12:7; I John 2:27).
 - The Spirit illumines the meaning of the closed canon through study and meditation. Study employs all the proper tools for understanding the meaning of the text. Meditation thinks about the true facts of the text, putting them into a harmonious whole and applying them to one's life.
 - The end result of the illumination ministry of the Spirit is to glorify Christ and promote healthy doctrine that brings spiritual health and wholeness to the believer's life producing Christlikeness.
- (From Basic Theology, Charles C. Ryrie)

Special Revelation: The Sufficiency of the Bible

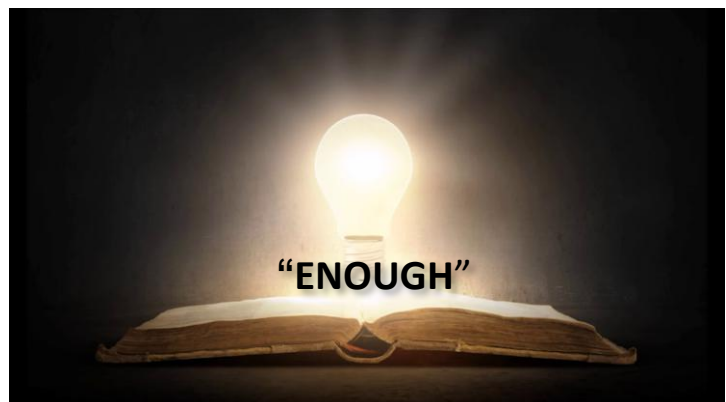
Definition of the sufficiency of the Bible

Wayne Grudem defines the sufficiency of Scripture as follows: "The sufficiency of Scripture means that Scripture contained all the words God intended His people to have at each stage of redemptive history, and that it now contains all the words of God we need for salvation, for trusting Him perfectly, and for obeying Him perfectly" (Grudem, Systematic Theology 1994).

2 Peter 1:3-4

His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature, having escaped the corruption in the world caused by evil desires.

SPECIAL REVELATION
SUFFICIENCY OF THE BIBLE
2 Peter 1:3-4



The sufficiency of Scripture ...

- Keeps tradition in its place
- We are careful not to add or subtract from God's Word
- We expect the Bible to be relevant to all areas of life (2 Peter 1:3-4; 2 Timothy 3:16-17)
- We are invited by God to open the Bible and hear from Him!

The Bible is sufficient for the following purposes (and much more):

ACTIVITY: BREAKOUT GROUPS

Ask students to break into groups of 2 and assign each group 1 or 2 of the stated purposes for Scripture in the chart below. Ask them to read the texts for that purpose. Ask each group to give a two to three sentence report beginning with the words: "The Bible is sufficient because..."

<u>Admonishment</u> Psalm 17:4; Psalm 19:9; I Corinthians 10:11	<u>Assurance</u> I John 5:13	<u>Blessing</u> Daniel 11:22-28; Psalm 1:1-3; James 1: 25	<u>Comfort</u> Psalm 119:50, 76; Psalm 23
<u>Discipline</u> 2 Timothy 3:16	<u>Edification</u> Acts 20:32; I Timothy 4:6	<u>Encouragement</u> Romans 15:4; I Thess. 4:18; Hebrews 12:5	<u>Giving Life</u> John 6:63, 68
<u>Guidance</u> Psalm 19:8; Acts 17:11; II Peter 1:19	<u>Hearing</u> Exodus 19:7-9; Deut. 4:9-13; Acts 13:44	<u>Hope</u> Psalm 119:49; Romans 15:4	<u>Learning</u> Deuteronomy 5:1; I Corinthians 2:10-13
<u>Preaching</u> Acts 8:4; I Corinthians 15:2; 2 Timothy 4:2	<u>Preservation</u> Psalm 119:25; Ephesians 6:13-17; I John 2:1	<u>Reading</u> Deut. 17:18-20; I Timothy 4:13	<u>Revealing Christ</u> Matthew 5:17; John 5:39; I Peter 1:10-12
<u>Salvation</u> John 5:24, 46-47; Romans 1:2, 16-18 Romans 10:13-17	<u>Sanctification and Spiritual Growth</u> Deut 6:6-7; John 17:17; I Thess. 2:13; I Peter 2:2	<u>Study</u> Ezra 7:10; Psalm 1:1-2; II Timothy 2:14-15	<u>Teaching</u> Deut. 4:5; Acts 8:30-35; Romans 15:4; 2 Tim. 3:16; I Peter 4:11

"Scripture contains everything we need for knowledge of salvation and godly living. There is no need for new revelation from heaven."

If the Bible contains everything we need God to tell us for obeying Him perfectly, what is the role of the following in guiding us:

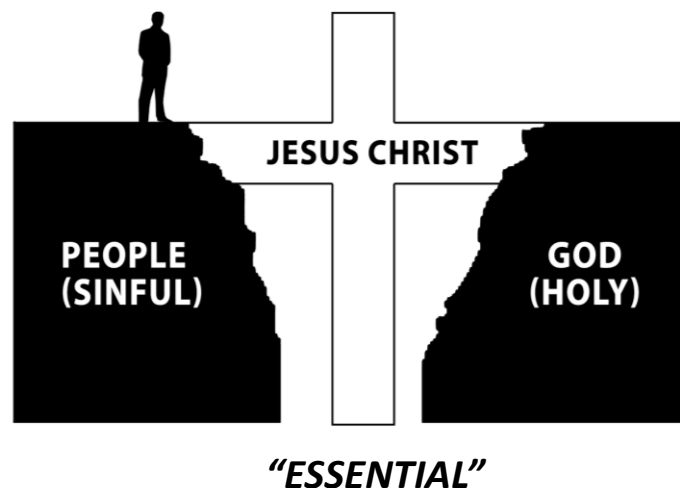
- Advice from others?
- Sermons and Bible classes?
- Our consciences?
- Our feelings?
- The leading of the Holy Spirit?
- Changes in circumstances?

Special Revelation: The Necessity of the Bible

The Bible is the book of books. It has been translated into more languages than any other book. It is the most widely published and read book in history. But why is it so important? Why do we need the Bible?

- The Bible is necessary for knowing the gospel (Romans 10:13-17).
- The Bible is necessary for growing spiritually (Deuteronomy 6:4-9;32:47 and others).
- The Bible is necessary for knowing God's will (Psalm 1:1-2; 119:1,Philippians 4:9, I Thessalonians 4:3-5, I John 5:3).

SPECIAL REVELATION
NECESSITY
2 Timothy 3:14-15



“General Revelation is not enough to save us. We can’t hear the gospel through creation, personal experience, or human reason. We need God’s Word to point us to Christ for salvation and godly living.”

Questions

- *Do you nourish your soul on the spiritual food of the Word as carefully and diligently as you nourish your body on physical food?*
- *What makes us so spiritually insensitive that we feel physical hunger much more acutely than spiritual hunger? What is the remedy?*

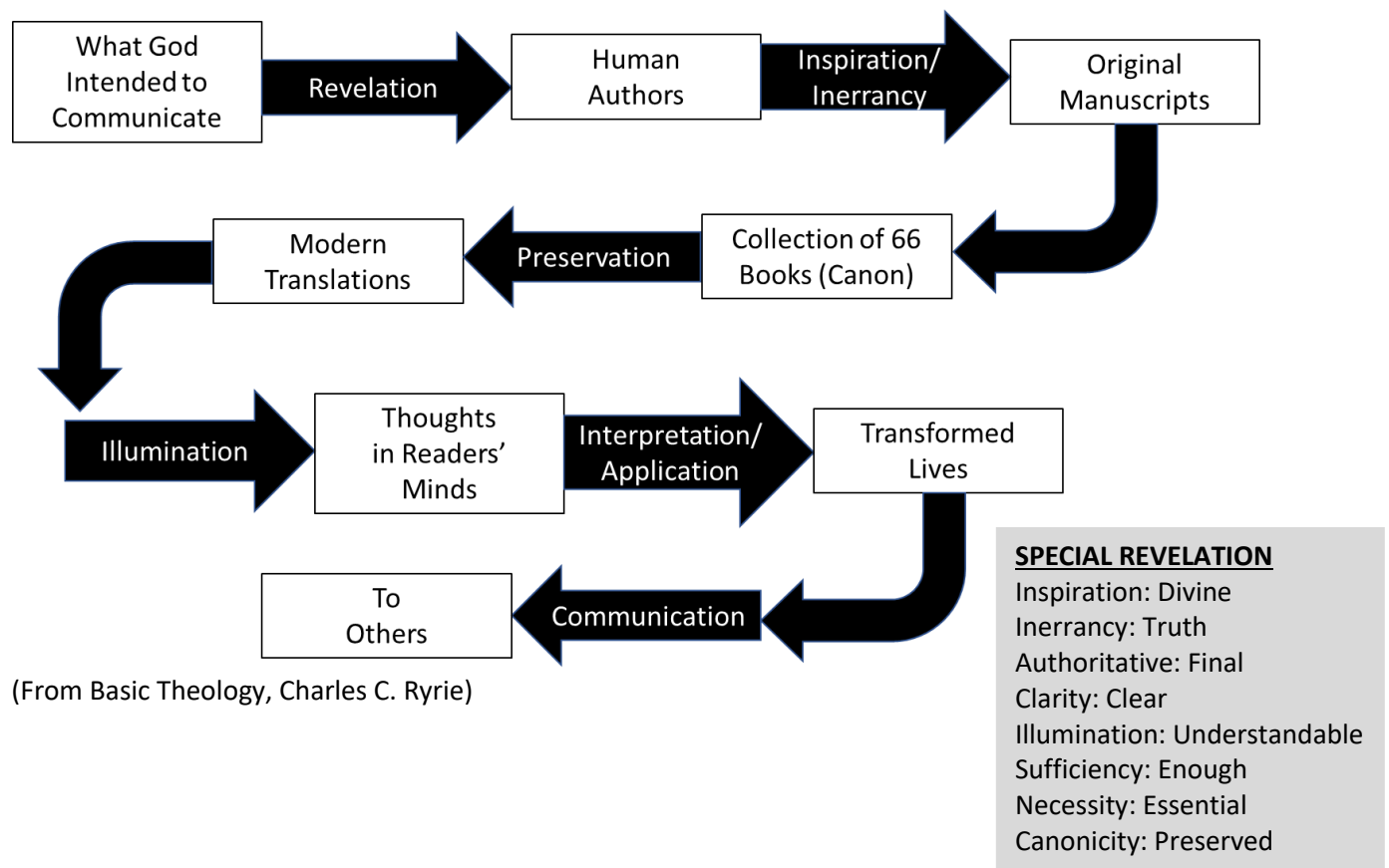
Testimonies

Share a brief testimony of how the Bible has impacted you personally.

Lesson Review

The Bible is clear enough to be understood by anyone who seeks such understanding. It is sufficient to meet our spiritual needs and is the only written revelation we need. We do need it. It is necessary if we want to hear the Gospel or understand the salvation we enjoy.

Summary of How our Bibles Came to Us



Lesson 3: God the Father I

WHO IS LIKE THE LORD OUR GOD, WHO IS SEATED ON HIGH, WHO LOOKS FAR DOWN ON THE HEAVENS AND THE EARTH? (PSALM 113:5-6)

- *Is there anyone or anything completely like God?*
- *What is God's relationship to creation (Verse 6)?*
- *Why do you think the Psalmist asked this question?*
There are many false gods (Is 40:18-20, 25-31)
- *What is an appropriate response to this question?*

- God is Spirit (John 4:24)
- God is Light (1 John 1:5)
- God is Love (1 John 4:16)
- God is a consuming fire (Heb 12:29)
- He is the Living God
(1 Samuel 17:26,
1 Thessalonians 1:9-10)

The Existence of God

People from all walks of life and in every country and culture accept the existence of God (or of gods). The Bible begins with this assumption: "In the beginning, God..." (Genesis 1:1). It is a nearly universal belief. Why is this so? There are several lines of evidence which point to the existence of God.

- Human beings have an inner sense of God (Romans 1:19-25).
- Nature gives evidence of the existence and nature of God (Psalm 19:1-4; Romans 1:20).
- The Bible gives evidence of the existence of God. Everywhere it assumes the existence of God. Since there are many evidences of the truthfulness and inspiration of the Bible, its words provide powerful evidence that God is real.
- God provides a witness for us in our hearts and the logic of our minds (conscience) (Romans 2:14-16).
- In the end only God can overcome our sin and persuade us of His existence. Only God can change our hearts so that we seek Him (1 Corinthians 2:4-5).

Questions

- *Why do people question the existence of God?*
- *How has God revealed Himself to all people across time?*
(Psalm 19:1-6; Romans 1:18-22; 2:14-16)
- *What is the result when people ignore God's creative power, ignore their conscience, and turn from God? (Romans 1:21-22, Psalm 14:1)*
- *What should the general revelation of God seen in nature lead us to do?*
- *What does the Bible reveal about God's feelings for humans?*

Can We Know God?

Unquestionably the knowledge of God is desirable; the religious yearnings of mankind testify to that. But is it possible?

The Scriptures attest to two facts: the *incomprehensibility of God* and the *knowability of God*.

- To say that we cannot comprehend God is to assert that the mind cannot grasp the knowledge of Him. (Romans 11:33-36; Job 11:7; Isaiah 40:18)
- To say that God is knowable is to claim that He can be known. (John 14:7; 17:3; 1 John 5:20; Jeremiah 9:23-24; Ephesians 1:15-20)
- Both are true, though neither in an absolute sense.

The incomprehensibility of God does not mean that we can know nothing about God. Rather, it means that our knowledge is *partial and limited*, falling short of a total or comprehensive knowledge. The knowledge God reveals to us is both real and useful. We can know God to the degree that He chooses to reveal Himself. The finite can “grasp” the infinite, but the finite can never hold the infinite within its grasp. There will always be more to God than we apprehend.

“Plunge yourself in the Godhead’s deepest sea; be lost in His immensity; and you shall come forth as from a couch of rest refreshed and invigorated. I know nothing which can so comfort the soul, so calm the swelling billows or sorrow and grief; so speak peace to the winds of trial, as devout musing upon the subject of the Godhead.” C. H. Spurgeon, January 7, 1855

“A right conception of God is basic not only to systematic theology but to practical Christian living as well I believe there is scarcely an error in doctrine or a failure in applying Christian ethics that cannot be traced finally to imperfect and ignoble thoughts about God.” A.W. Tozer

The Relational Nature of God

We can be thankful that God’s nature is relational. The very design of nature reflects God’s choice to reveal himself to humanity. “For what can be known about God is plain to them, because God has shown it to them” (Romans 1:19). (Consider the relational nature of the Trinity)

The Bible reveals God in a more specific way than in nature. It tells the great story of God’s redemption of a sinning, rebellious humanity. It is the story of relationship created in the Garden, broken by sin, then redeemed through the sacrificial work of Jesus. This story powerfully demonstrates His relational nature.

- *What would you like to understand more clearly about God?*
- *Before this course, did you think of God as one who seeks mankind or as a God who waits for mankind to seek him?*
- *What other gods are said to seek out and reveal themselves to humans?*
- *What other gods sacrifice themselves to restore a relationship with humans?*

Personhood:

Intellect (Psalm 139:1-4; Ps 147:5; Acts 15:18; Heb 4:13)
Emotion (1 John 4:16;
Will (Ps 115:3; Is 46:10; Dan 4:35)

Misconceptions About God

1. God is distant.
Truth: God is NEAR (Psalm 139:7-12; James 4:8).
2. God watches our actions from afar.
Truth: God is intimately involved in EVERY DETAIL of our lives (Matthew 6:25-30; Luke 12:6-7).
3. God is waiting to judge those who do wrong.
Truth: God is waiting to FORGIVE all who ask (John 3:17).
4. God is powerless against or doesn't care much about evil in the world.
Truth: God ALLOWS an evil world to continue to exist so that more people might BE SAVED out if it (II Peter 3:8-9).
5. The world sees God as UNPPROACHABLE.
Truth: God is RELATIONAL. (Jeremiah 9:23-24)

Jesus taught us to call God our FATHER, a very relational concept.

- Our Father is willing to make SACRIFICES. He sent His Son into the world to die as our Savior (John 3:16; I John 4:14).
- Our Father has COMPASSION and love for His children (Psalm 103:13; II Cor 1:3).
- Our Father GUIDES His children (Proverbs 3:12).
- Our Father KNOWS our needs before we ask (Matthew 6:8; 7:9-11).
- Our Father REWARDS us (Matthew 6:20; Hebrews 11:6).
- Our Father makes us HEIRS (Romans 8:15-17).
- Our Father ENCOURAGES us (II Thessalonians 2:16-17).
- Our Father shows no FAVORITISM among His children (Ephesian 2:18; Romans 10:12; I Peter 1:17).
(Impartial whether Jew or Gentile)

Father/Creator

Hebrews 12:9
James 1:17
Job 38:4-7
Luke 3:30
Malachi 2:10
Acts 17:29
1 Cor 8:6

God's Attributes

Attributes are qualities that are inherent to a subject. They identify, distinguish, or analyze the subject. The various attributes of God are not component parts of God. Each describes His total being. Love, for example, is not part of God's nature; God in His total being is love. Although God may display one quality or another at a given time, no quality is independent of or preeminent over any others, Whenever God displays His wrath, He is still love. When He shows His love, He does not abandon His holiness.

God is more than the sum total of His attributes. God's attributes are known to us through revelation. The attributes of God apply equally to the Father, the Son, and the Holy Spirit

Write your own description of God based on your understanding of Scriptures.

God is ...

“The worst deed committed in the universe is failure to give God honor and glory. Above everything else, God is to be glorified. To glorify God is to exalt Him, to recognize Him as supremely worthy of honor, and to acknowledge His divine attributes. Since the glory of God is the manifestation of all of the attributes of His being, of all He has revealed of Himself to man, to give God glory is to acknowledge His glory and extol it.”
John MacArthur

The Unique Attributes of God

These attributes are often called the *incommunicable attributes* of God (that is, those attributes that God does not share or “communicate” to others). We will explore the *communicable attributes* of God in the next lesson.

- **God is independent** (Exodus 3:14; Acts 17:24-25). *Self-Existent / I AM / Self-Sufficient*
He can exist independently from all else. He was not created. He simply is (Exodus 3:14; Acts 17:24-25). This trait of God is often called his “self-existence” (Strong 1907), or his “freedom” (Ryrie, Survey 1972).
- **God is unchangeable.** (Psalm 33:11; 102:25-27; Isaiah 46:9-11; Numbers 23:19; Malachi 3:6; James 1:17) *Immutable*
His character and personality remain the same from eternity past to eternity future. His purposes regarding his creation remain unchanged since the beginning. His promises never fail. This trait of God is sometimes called ‘immutability.’ Christians can find assurance and peace of mind in knowing that the God who brought them out of darkness into His marvelous light is the God who will carry them through into eternity.

God’s unchangeable nature is extremely important:

- *If God could change for the better, what would that mean?*
- *If God could change his purposes or plans for humanity, how would that change the way you read the Bible?*
- *If God could decide not to fulfill his promises, how would that change the preaching of the gospel?*
- **God is infinite yet personal.** *Transcendent and Imminent*
God transcends (goes beyond) creation. God has no boundaries on His qualities and existence (Job 11:7-9; Psalm 147:5). God is infinite when it comes to space and time, meaning He is not confined by material space nor is He restricted by time since He is timeless (Psalm 90:1-2). Yet he clearly interacts with his creation. By personal, we mean that God is immanent; relatable to those made in His image, while remaining distinct and unique from all of His creation. The conception of a God who is both infinite and personal is unique to the God of the Bible. The implication of this doctrine is that God is inherently superior to humanity; God’s thoughts and ways are higher than ours (Is 55:8-9) while He interacts with us as persons, and we can relate to Him as persons. We can pray to Him, worship Him, obey Him, and love Him, and He can speak to us, rejoice in us, and love us.

- **God is eternal.** We are immortal

“God is also infinite in relation to time. He is without beginning or end, he is free from all succession of time, and he is the cause of time” (Thiessen, Lectures in Systematic Theology 1949).

Humans will always exist in time. Revelation describes our future in terms of a succession of events (Revelation 21:4; 22:2, 5). This requires time. For humans, “forever” is endless time. We have a beginning within time but no ending. Our souls are not eternal in the sense that God is eternal. Our souls are, instead, immortal.

- **God is present everywhere.** Omnipresent

This is sometimes called his ‘omnipresence.’ He fills every part of the universe (Jeremiah 23:23-24; Psalm 139:7-10). This means that...

God has no spatial dimensions. He cannot be contained by space no matter how large (I Kings 8:27). God can be present in different ways in different places at the same time (Amos 9:1-4, Matthew 18:20, Romans 8:9-10). He is present with us wherever we are, and sees all that occurs; nothing escapes His attention (Psalm 33:14; Is 57:15; Jer 23:23-24). God’s omnipresence is a deterrent for sin, and a source of great comfort and hope for believers.

- **God knows everything.** Omniscient

This is sometimes called his ‘omniscience.’ This means that...

God knows everything about the universe and every person and thing in it at this moment (Psalm 147:4). God knows all that has occurred in the past and all that could or will occur in the future with equal clarity (Acts 15:18; Isaiah 46:10). His knowledge is complete, and as He is outside of time. He has known from all eternity whatever will come to pass. In response to God’s omniscience, we admit our finite knowledge and trust His decisions as wise and good.

- **God is all powerful.** Omnipotent

This is sometimes called His ‘omnipotence’. This means that...

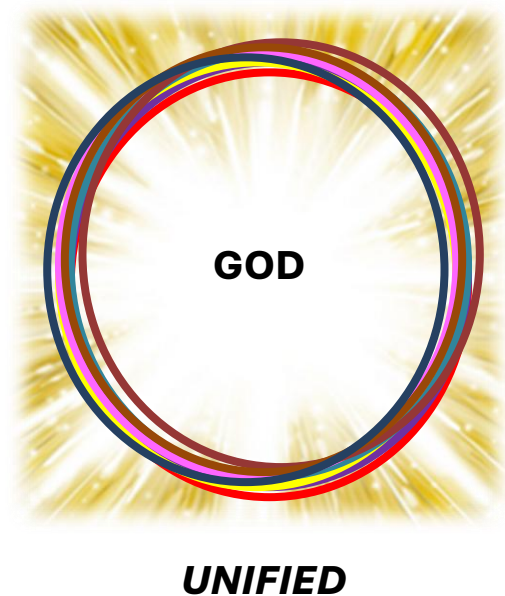
God is able to do anything consistent with His own nature. The word “Almighty” is used only of God in the Bible, occurring 56 times, and is the basis of the concept of omnipotence. There are natural limitations and self-imposed limitations.

The natural limitations include things God cannot do because they are contrary to His nature. He cannot lie (Titus 1:2), He cannot be tempted to sin (James 1:13), He cannot deny Himself (II Timothy 2:13).

Self-imposed limitations include those things He has chosen to include in His plan that He might have included as long as they were not contrary to His nature. He did not choose to spare His Son; He did not choose to save all people; He did not choose all nations in Old Testament times; He did not choose Esau; He did not choose to spare James (Acts 12:2). Though He could have done any of these things without being inconsistent with omnipotence, He did not choose to do so in His plan.

- **God is unified.**

God is not divided into parts, yet we see different attributes of God at different times. The scriptures never single out one attribute of God as more important than all the rest. Every attribute is completely true of all God's character. For example, John can say that "God is light" (1 John 1:5) and then a little later say that "God is love" (1 John 4:8). There is no suggestion that part of God is light and part of God is love. Nor should we think that God is more light than love or more love than light. Rather, it is God Himself who is light, and God Himself who is love.



Lesson Review

God is beyond our full understanding. His unique traits mean that he is above us as far as the sky is above the earth. Yet he is personal and relational. We cannot fully know about Him, yet we can know Him on a personal basis. This is wonderful and worthy of praise.

Lesson 4: God the Father II

Introduction

The following attributes of God are ‘communicable.’ As attributes of God, they are infinite, yet, in a limited way, humans also possess them. We will focus on the traits that describe God’s moral character that are part of the “image of God” in humans (Genesis 1:27) from creation.

SO GOD CREATED MAN IN HIS OWN IMAGE, IN THE IMAGE OF GOD HE CREATED HIM;
MALE AND FEMALE HE CREATED THEM. (GENESIS 1:27)

- *What does the image of God include? What does it not include?*
- *God states that we are made in His image three times in one verse. What does this emphasis suggest?*
- *Why is it important that humans are made ‘male and female’ in His image?*
- *Do females reflect the image of God differently than males? How so?*

Moral Attributes of God **Shared Attributes**

- **God is Good** (I John 1:5; James 1:17; Psalm 34:8; Psalm 136:1).
God’s goodness is more than absence of evil in his character (I John 1:5). “Goodness” refers to his good and praiseworthy traits and actions. He is the source of all goodness (James 1:17). This trait is closely related to other moral traits such as love, mercy, patience and grace. Each expresses goodness in a different way.
- **God is merciful, gracious and patient** (Exodus 34:6; Psalm 103:8).
God’s mercy, grace, and patience are often, though not always, mentioned together (Exodus 34:6 and Psalm 103:8). They are connected as separate manifestations of God’s goodness. God’s *patience* is his goodness in deferring punishment of those who sin repeatedly” (Grudem, Systematic Theology 1994).
- **God is Love** (I John 4:8; John 17:24; John 14:31; Romans 5:8; John 3:16; Matthew 22:37-39).
The very essence of God involves his constant love for others (I John 4:8). His love was active before the creation of the universe (John 17:24). God the Father and God the Son love one another (John 14:31). God loves humanity and demonstrates it in his sacrifice for our salvation (Romans 5:8; John 3:16). God champions love as a relational source of righteous behavior (Matt 22:37-39).
- **God is holy** (Isaiah 46:9; Isaiah 6:3; Psalm 89:35, 99:9; I Peter 1:16; Rev 4:8).
God’s holiness is distinct from righteousness in that holiness stresses the absence of any evil from his character, while righteousness stresses his moral goodness. (See below.) God’s holiness also refers to God’s unique and distinct person and character. He is unlike anything in creation (Isaiah 46:9). God’s holiness is a source of great glory given to him by the angels and by humanity (Isa 6:3; Psalm 99:9 and many others). Human beings are designed to reflect God’s holiness (I Peter 1:16) as we are made to reflect every moral trait of God.

- **God is peace** (I Corinthians 14:33; Isaiah 48:22, Ephesians 2:14; Isaiah 9:6).
“God is not a God of confusion but of peace” (I Corinthians 14:33). This picture of God stands in contrast to the picture of the wicked who “have no peace” (Isaiah 48:22). Peace is the absence of confusion, anxiety, distress, and disorder. It is the presence of calm, order, clarity, and control.
- **God is righteous and just.**
God always acts toward humanity in a manner that is not only devoid of sin, but is positively right. This is distinct from holiness. Holiness refers to God’s uniqueness as a being and the complete absence of sin in his character. Righteousness, by contrast, refers to the positive qualities of goodness which characterize God. Holiness refers primarily to God’s being. Righteousness, by contrast, primarily refers to his actions toward humanity (Ryrie, Survey 1972). Justice is God legislating His righteous standards.
- **God is jealous.**
God continually seeks to protect his own name and the honor associated with it. He commanded his people not to create or bow down to idols, but to tear them down instead because, “I the Lord your God am a jealous God” (Exodus 20:5; 34:14, see also Deuteronomy 4:24; 5:9). Human beings are also capable of jealousy. Jealousy for our own honor or rights as human beings is almost always wrong. God’s jealousy is based on the perfections of His nature and the fact that recognizing the perfect nature of God is in mankind’s best interests since anything less is harmful to us. Human’s capacity for jealousy may exist without sin when we exercise it in defense of God and His righteousness as David did in facing Goliath (I Samuel 17).
- **God is wrath.**
“The Wrath of God means that He intensely hates all sin” (Grudem, Systematic Theology 1994). This trait of God is necessary if we are to believe in His other traits such as holiness, righteousness and love. God cannot truly love His people unless He also hates the sin and the destruction that it causes among the people He loves. Human beings are capable of wrath as God is. When exercised in defense of righteousness, it reflects God.

Names of God

The many names of God in Scripture provide additional revelation of His character. These are not mere titles assigned by people but, for the most part, His own description of Himself. To call on the name of the Lord was to worship Him (Gen 21:33). To take His name in vain was to dishonor Him (Exod 20:7). Not to follow the requirements of the Law involved profaning His name (Lev 22:2, 32). Priests performed their service in the name of the Lord (Deut 21:5). His name pledged the continuation of the nation (I Sam 12:22).

There are hundreds of names, titles, and descriptions of God in the Bible, from Genesis to Revelation.
“Those who know Your name trust in You, for You, Lord, have never forsaken those who seek You.”
Psalms 9:10

Elohim: The Creator

Genesis 1:1, 26-27; Deuteronomy 10:17; Isaiah 43:7; Col 1:16

Adonai – Lord and Master

Genesis 15:2; Psalms 123:2, 145:14-15; Matthew 10:34-40; Luke 14:25-27; John 13:13-16; Romans 10:8-10

El Elyon – The God Most High, Sovereign Ruler

Genesis 14:19-20; 1 Samuel 2:6-10; Isaiah 14:24, 27, 46:9-11

El Roi – The God who sees

Genesis 16:13; Psalms 9:1, 139:7-12; 2 Thessalonians 1:5-10

El Shaddai – The All-Sufficient One, Our Sufficiency, Our Sustainer

Genesis 17:1-8; 2 Corinthians 12:9-10

Jehovah/Yahweh – I Am Who I Am, The Self-Existent, Ever-Revealing One

Genesis 2:4; Exodus 3:13-15; 34:5-7; Hebrews 13:8; Revelation 1:8, 22:13

Jehovah-Jireh – The LORD Will Provide

Genesis 22:8, 22:14; Isaiah 31:1; Matthew 6:11; John 5:21; Romans 8:32, 10:13; Philippians 4:19; Hebrews 9:27-28

Jehovah-M'Kaddesh – The LORD Sanctifies You

Exodus 19:2-6, 31:13; Leviticus 20:26; Ephesians 5:25-27; 1 Thessalonians 5:23; Hebrews 10:10-14, 12:14

Jehovah-Nissi – The LORD is my Banner

Exodus 14:13, 17:15-16; Deuteronomy 20:3-4; Hebrews 7:25

Jehovah-Qanna – The LORD Who is Jealous

Exodus 20:1-6, 34:12-17

Jehovah-Rohi – The LORD my Shepherd

Psalms 23:1-6, 100:3; Isaiah 53:6; Ezekiel 34:11; John 10:1-17, 10:27, 21:17

Jehovah-Rophe – The LORD Who Heals

Exodus 15:22-27; 2 Kings 20:1-5; 2 Chronicles 7:14; Isaiah 19:22, 53:5; Luke 4:18; 1 Peter 2:24-25

Jehovah-Sabaoth - The LORD of Hosts

1 Samuel 1:1-3, 17:42-47; Jeremiah 20:11-13; Malachi 1:10-11, 1:14

Jehovah-Shalom – The LORD is Peace

Leviticus 26:2-6; Isaiah 26:3; Jeremiah 29:11; Psalms 119:165; Romans 5:1-2, 15:33; Philippians 4:4-7

Jehovah-Shammah – The LORD is There

Exodus 13:20-22, 23:20-22, 33:12-15; Joshua 1:5; Ezek 48:35; John 14:2-3

Jehovah-Tsidkenu – The LORD our Righteousness

Jeremiah 23:6; Matthew 5:20; Romans 3:21-22, 6:16; 2 Corinthians 5:21

Light of the World (John 8:12)

Bread of Life (John 6:35)

The Gate (John 10:7,9)

The Good Shepherd (John 10:11)

The Way, the Truth, the Life (John 14:6)

The Resurrection and the Life (John 11:25-26)

The True Vine (John 15:1, 5)

The Alpha and Omega (Revelation 22:13)

Bright Morning Star (Revelation 22:16)

Prince of Peace (Isaiah 9:6)

Everlasting Father (Isaiah 9:6)

Wonderful Counselor (Isaiah 9:6)

Son of God (1 John 4:15)

Son of Man (Matthew 20:28)

Savior (1 John 4:14)

Redeemer (Galatians 3:13-14)

Lord of the Harvest (Luke 10:2)

King eternal, immortal, invisible (1 Timothy 1:17)

Discussion Questions

- *In what ways could you imitate the love of God today?*
- *Can you describe some aspects of what it would mean in your own life to “be perfect” as our Heavenly Father is perfect?*
- *You are designed for fellowship with God. Would you describe your present relationship to God as a personal relationship?*
- *How is your relationship with God like your relationships to other people? How is it different? What would make it better?*

ACTIVITY: WHAT IS GOD LIKE? (PART II)

Review the description of God you wrote at the beginning of Lesson 3 (page 21).

How has your perception of God changed or grown as a result of these two lessons?

Statement of God from the Westminster Confession of Faith

1. There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of His own immutable and most righteous will, for His own glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin; the rewarder of them that diligently seek Him; and withal most just and terrible in His judgments, hating sin, and who will by no means clear the guilty.
2. God hath all life, glory, goodness, blessedness, in and of Himself; and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He hath made, nor deriving any glory from them, but only manifesting His own glory in, by, unto, and upon them: He is the alone fountain of all being, of whom and through whom, and to whom, are all things and hath most sovereign dominion over them, to do by them, for them, and unto them, whatsoever Himself pleases. In His sight all things are open and manifest; His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain. He is most holy in all His counsels, in all His works, and in all His commands. To Him is due from angels and men, and every creature, whatsoever worship, service, or obedience He is pleased to require of them.

Lesson Review

To be made in the image of God is a wondrous privilege. By understanding this truth, we may understand the mind of God better as we think of the best impulses and works of human beings. In the same way, as we read the Bible and see the heart of God we can learn more of how we ought to think and live as redeemed humans in whom the image of God is being rebuilt.

- Jesus is God
- Jesus is Man
- Jesus is Savior
- Jesus is Lord

Lesson 5: God the Son I

Introduction

When we describe Jesus as the Son of God, we mean that all the traits which belong to God the Father also belong to God the Son. However, Jesus has a unique role within the Trinity and a unique role in God's relationship to humanity. Let's look at the unique person and role of God the Son.

Memory Verse

JESUS CHRIST IS THE SAME YESTERDAY AND TODAY AND FOREVER. (Hebrews 13:8)

- *When the verse says, "yesterday" to what is it referring?*
- *Did Jesus exist before he was born? In what form did he exist?*
- *When the verse says, "tomorrow," to what is it referring?*
- *In what form does Jesus exist today and in the future?*
- *If Jesus is the same from eternity past to eternity future, what does that suggest about his nature?*

Jesus is God

List some of the things that only God can do:

- Create (John 1:1-4; Col 1:16)
- Forgive sin (Mark 2:1-12; Luke 5:24)
- Give life (John 5:21, 25-26)
- Judge the world (John 5:22, 27-29)
- Receive honor (John 5:23)
- Reward saints (1 Cor 5:10)
- Accept worship (John 20:28)

Jesus is the Son of God and a co-equal member of the Trinity. The Bible demonstrates this in several ways.

- **The Bible claims that Jesus is God.** The terms, 'God' and 'Lord' are applied to Jesus in contexts which make his Divine nature obvious (John 1:1 (Word), Hebrews 1:8 (God), Luke 2:11 (Savior, Christ, Lord), I Corinthians 8:6 (One God/One Lord).

John 5:16-18: I am working like the Father ... made himself equal with God

John 5:58 Before Abraham was born, I am

John 4:26 Are you the Christ? I am he!

John 5:23 Honor me you honor my Father

John 10:31-33 I and the Father are one

John 18:5 Are you the King of the Jews? As you say.

John 20:28 My Lord and my God!

- **Look up the following verses that describe various attributes of Christ.**
 - Matthew 28:18 (Sovereign)
 - I John 1:1-2, John 8:58 (Eternal)
 - Hebrews 13:8 (Unchanging/Immutable)
 - Colossians 2:2-3, John 1:47-48, John 21:17 (All knowing/Omniscient)
 - II Corinthians 5:21 (Perfect/Sinless)
 - Acts 3:14-15 (Holy)
 - John 14:6 (Truth)

- **Christ demonstrated His power (omnipotence) in His earthly ministry in the following ways:**
 - Matthew 8:23-27: Power over nature/creation
 - Luke 4:40: Power over disease/sickness
 - Luke 4:33-36: Power over demons/unclean spirits
 - John 11:43-44: Power over death
 - What additional authority did Jesus claim and exercise in Mark 2:3-12?
Forgive sin
 - According to Mark 2:7, who alone can forgive sin? God
Therefore, who is Jesus? God!

- **Jesus' titles and descriptions show that he is God.**
 - He called himself "the bread that came down from heaven" (John 6:41) and "the way the truth and the life" (John 14:6). There are many such descriptions showing he is God.
 - Jesus is called 'Immanuel' which means 'God with us' (Matthew 1:23).
 - Jesus is called 'the Word' which emphasizes his Divine nature and role as the revealer of God (John 1:1-14).
 - Jesus is called 'The Son of God.' The term is used by others to describe Jesus and he accepts the description. For this He was accused of blasphemy (Matthew 26:63-65; John 5:18; 10:36).
 - The Bible claims that Jesus existed before his birth. Here are a few examples. "The Word became flesh" (John 1:14). "God sent forth his son, born of a woman" (Galatians 4:4). "Who, though he was in the form of God...emptied himself, ...being born in the likeness of men" (Philippians 2:6-7). "He came down from heaven (John 3:13). "He was from the beginning" (John 1:1-4). "Before Abraham was, I am" (John 8:58). "Glorify me with the glory I had before the world began" (John 17:5).

- **Write out these key statements of Deity ascribed to Jesus.**
 - Colossians 2:9 “Fullness of the deity dwells in bodily form”
 - Hebrews 1:1-3 “Radiance of God’s glory, the exact representation of his being”
 - John 1:1, 14: Jesus Christ (The Word) is God!
 - Romans 9:5: Christ, who is God, over all ...
 - Titus 2:13 “Jesus is our great God and Savior”
 - John 20:28 Thomas said, “My Lord and my God.”

- **The title reserved for God in Exodus 3:14 “I Am that I Am”. What are the “I Am” statements of Christ in the Bible?**
 - Matthew 11:29 _____
 - Matthew 27:43 _____
 - Matthew 28:20 _____
 - John 6:35 _____
 - John 8:12 _____
 - John 8:23 _____
 - John 8:58 _____
 - John 10:9 _____
 - John 10:14 _____
 - John 11:25 _____
 - John 14:6 _____
 - John 15:5 _____
 - John 18:37 _____
 - Revelation 1:8; 21:6 _____
 - Revelation 1:17-18 _____
 - Revelation 2:23 _____
 - Revelation 3:11 _____
 - Revelation 22:16 _____

- **Christ claimed to be God in John 10:31-33**

John 10:33 clearly records the fact that the Jews got the message when Jesus made these claims. "The Jews answered Jesus, 'For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God'" (John 10:33). They knew exactly who Jesus was claiming to be. He had claimed divine authority over angels; He had claimed divine authority over men; He claimed divine authority over everything when He said, "All authority has been given to Me in heaven and on earth" (Matthew 28:18). He claimed divine authority over the Law, over the Sabbath, over the tradition of the elders, every bit of it. He claimed power to forgive sin, power to raise Himself from the dead, and He proved it. (John MacArthur)

- *Do you know someone who denies that Jesus is God?*
- *If you were to try to persuade someone that Jesus is God, how would you do it?*
- *What amazes you most about Jesus as a human who is fully God?*

Jesus is Man

⁶WHO, THOUGH HE WAS IN THE FORM OF GOD, DID NOT COUNT EQUALITY WITH GOD A THING TO BE GRASPED, ⁷BUT EMPTIED HIMSELF, BY TAKING THE FORM OF A SERVANT, BEING BORN IN THE LIKENESS OF MEN. (PHILIPPIANS 2:6-7)

- *Since Jesus was “in the form of God,” what does that mean?*
- *What does it mean that He did not consider this something to be grasped?*
- *What did Jesus give up when He emptied himself?*
- *What does it mean that He took the form of a servant?*
- *What does it mean that He was born in the likeness of men?*

With such strong evidence of Jesus’ deity, it might seem difficult to believe that He is also fully human (Hypostatic Union). Yet the Bible affirms this just as clearly.

- The miraculous birth of Jesus to a virgin named Mary is well documented in the Bible (Isaiah 7:14, Luke 1:27-38). He was born a unique being whose mother was human and whose father is God. There was nothing noteworthy of his birth. Luke describes the birth of Jesus in less than 8 verses. His conception was supernatural, but Jesus was born, cared for as an infant, and grew and matured, like every other human being. Jesus was a real man, a real human.
- Jesus’ favorite title for himself was “Son of Man” (Matthew 16:13- 16). By using this title, Jesus identified with the human race. He also used it in connection with predictions of his suffering on behalf of humans. Luke portrays Jesus as the “Savior”, “Our Substitute”, and the “Perfect man”.
- Jesus had all the physical limitations of any human being. He had a physical body (Luke 2:12), a human mind and emotions (John 11:35). He could feel hunger and thirst (Matthew 4:2, John 19:28).
- Jesus is a high priest who understands those he represents by personal experience. He suffered. He was tempted but was without sin. He is therefore able to help those in trouble or facing temptation in a wonderfully personal way (Hebrews 2:18; 4:14-16).
- Jesus gave His life in the place of our lives (I John 2:2; I Timothy 4:10). His was a substitute sacrifice. He had to be fully human in order for His sacrifice to apply to humans (Hebrews 2:16-17).

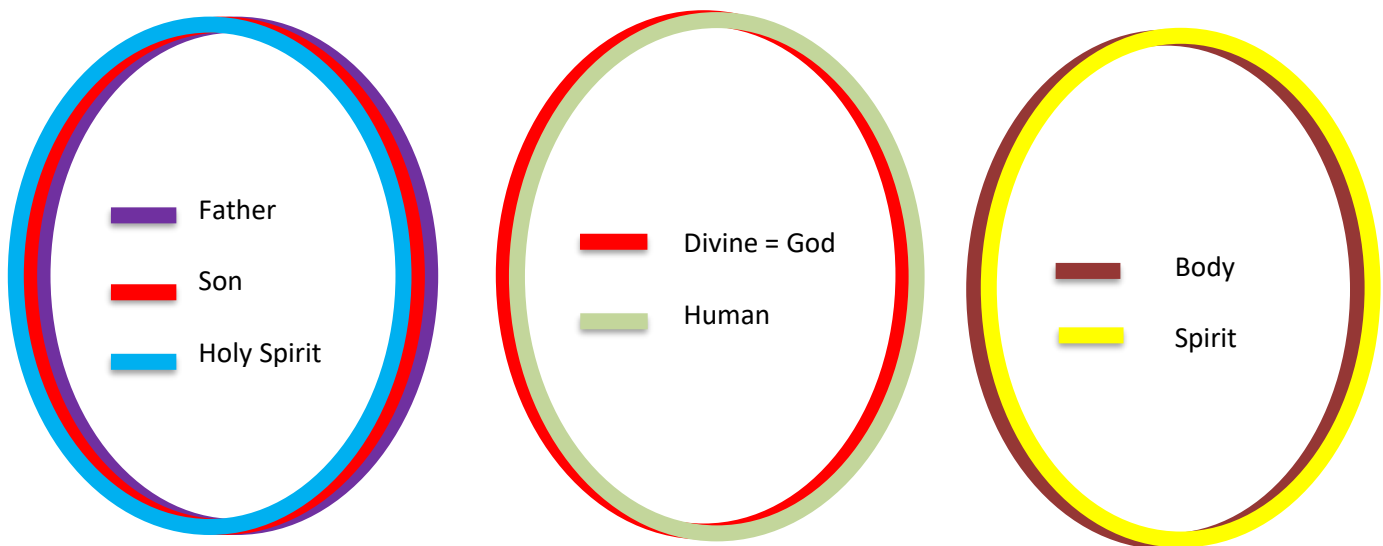
Questions

- *Why did Jesus need to be a real man?*
- *Why did Jesus need to be the true God?*
- *How does Jesus' humanity help you face temptations?*
- *How does Jesus' humanity help you pray?*
- *How does Jesus' humanity encourage you?*
- *What part of Jesus' example do you want to imitate more strongly?*

Jesus is Unique

Jesus affirmed that He is the Son of God and therefore divine. However, his favorite title was “Son of Man,” a title stressing His humanity. Both descriptions are accurate.

Jesus remained fully God but added to his divine nature the nature of a human being. To do this required that He surrender some of the prerogatives as a co-equal member of the Trinity (Philippians 2:5-11). He did so without giving up or in any way diminishing his deity. The diagrams below help to explain the relationship between the Trinity, the two natures of Jesus (Divine and human) and Jesus' human nature composed of body and spirit.



Trinity

- One God
- Three Persons: Father, Son, Holy Spirit
- Co- equal, Co-eternal, worthy of worship
- Same attributes
- Different roles

Son of God

(2nd person of the Trinity)

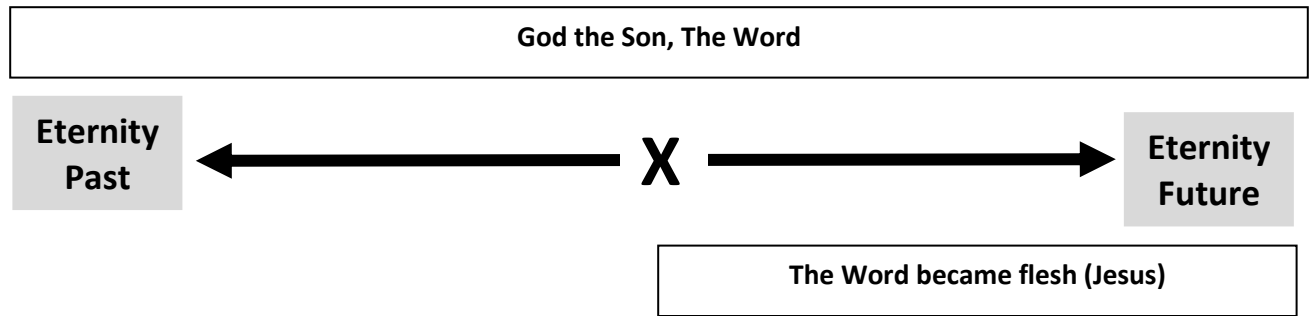
- One person
- Two Natures: Divine and Human
- 100% God and 100% Human
- Humanity was added to His deity

Son of God's Human Nature

- Body (physical/material)
- Spirit (spiritual)
- This is what makes us human as well (Body/Spirit)

Many of the false teachings in the early church revolved around the debate over the divine and human nature of Christ.

The Second person of the Trinity (Son of God, The Word) exists eternally. At the moment of the Incarnation, humanity was added to the deity of The Word (Son of God), and the two natures of the Lord Jesus Christ continue to exist together into eternity future.



The first Adam ... (created without sin – he sinned – brought death to all humanity)

The second Adam (Jesus) (born without sin nature – fully obeyed the Law – brought life and righteous
Romans 5:12-21

Below is a summary of a few of the leading heretical teachings related to the two natures of Christ (Divine and Human).

Apollinarianism: A Christological heresy attributed to Apollinaris of Laodicea in the 4th century. It posits that Jesus had a human body and sensitive human soul, but a divine mind, effectively denying the existence of a human rational mind in Christ. This heresy attempted to preserve Jesus' divinity at the expense of his full humanity, leading to significant theological issues regarding the nature of Christ. Apollinarianism is considered a heretical view because it undermines the complete human experience of Jesus.

Docetism: An ancient heresy in Christian theology that asserts Jesus was not fully human but only appeared to be so. The term comes from the Greek word "dokein," meaning "to seem." According to Docetism, Jesus had no physical body; instead, he was a phantom or apparition. This belief contradicts the core Christian doctrine of the true incarnation of Christ, which is fundamental to the understanding of salvation. Docetism is considered heretical because it denies the reality of Jesus' physical existence and suffering during his life on earth.

Gnosticism: Gnostics considered matter itself corrupt, they also considered the body corrupt. The trend of some Gnostics was to teach that there is no harm in indulging fleshly desires since the body is utterly corrupt and beyond redemption anyhow. Other Gnostics, perhaps the majority, held that the body must be kept in check by strict asceticism. Whether one chooses plan A or plan B, the underlying doctrine makes it impossible to understand how God could become a true man with a fleshly body in Christ Jesus.

Monophysitism: Taught that Jesus had only a divine nature. Jesus was more than human but less than divine.

The Council of Chalcedon (451 AD)

The council's ruling was an important step in further clarifying the nature of Christ and the orthodox doctrine of the Trinity.

In order to appreciate the significance of the Council of Chalcedon, we need a little background. Debate about the person of Christ arose prior to the first Council of Nicaea in AD 325. A man named Arius had taught the false doctrine that the Son of God was a created being and that He was of a different substance than the Father. The Council of Nicaea sought to unambiguously define the relationship between the Father and the Son. The council said Jesus was truly God. Yet the opponents of the deity of Christ did not simply give up after the Nicene affirmation. But faithful Christians like Athanasius continued to defend Christ's deity, and, in the end, truth triumphed over error.

After Nicaea came the Council of Constantinople in AD 381, which rejected the teachings of Apollinaris, who said that Jesus' divine nature had displaced His human mind and will. According to Apollinaris Jesus was not fully human, a teaching that 2 John 1:7 warns against.

The Council of Chalcedon cursed those who taught that Christ had only a single, divine nature and those who taught a "mixture" of His two natures. The Council produced the "Chalcedonian Definition," which affirms that Christ is "the same perfect in Godhead and also perfect in manhood; truly God and truly man." He is "consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood." Jesus Christ is "to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably" (quoted from www.carm.org). The divine and human natures of Christ are distinct yet united in one Person. This co-existence of Christ's two natures is called the hypostatic union.

By affirming that Jesus Christ is one Person who is both divine and human, the Council of Chalcedon made it easier to identify error. The Chalcedonian Definition affirms the truth that Jesus Christ is fully divine and, at the same time, fully human. He is both the Son of God (1 John 5:10) and the Son of Man (Mark 14:21). Jesus, the Word incarnate, assumed perfect humanity in order to save fallen humanity. He could not have saved us unless he was fully God and fully man.

Lesson Review

Jesus Christ, the God-Man truly died as our penal, substitutionary atonement for sin but the union of His two natures was never separated or broken. He never ceased to be the God-Man in His birth. He never ceased to be the God-Man in His death and resurrection. He now is reigning (ascended) in heaven as our mediator as the God-Man. And He will return one day as the God-Man to join our spirits to our resurrected/glorified bodies to be fit for eternity in the New Heaven and New Earth.

What other God is there who would seek His lost creation with such zeal that He was willing to take on flesh in order to redeem His people at the cost of His own life? This is the Savior we serve. This unique God/man did for us what could be done in no other way. No one comes to the Father except through him!

Lesson 6: God the Son II

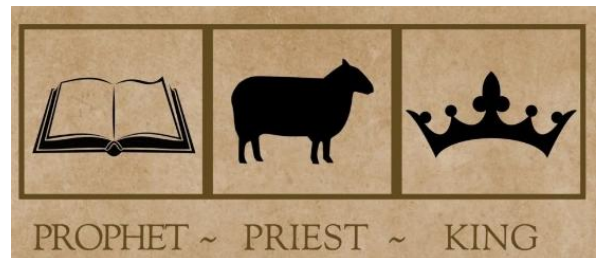
Introduction

Jesus' life, death, and resurrection life all have purpose. In this lesson, we will consider the work Jesus accomplished during his life on earth and in his resurrection ministry, as well as the offices Jesus holds and their importance.

*JESUS SAID TO THEM, "MY FOOD IS TO DO THE WILL OF HIM WHO SENT ME AND
TO ACCOMPLISH HIS WORK. (JOHN 4:34)*

The Work of Jesus Christ

As with his person, the work of Christ becomes more precise across the biblical covenants. The Bible brings many OT types to their fulfillment in Christ and what he accomplishes for the salvation of God's people. We can focus on three reasons why it helps to consider the sufficiency of Christ's work in terms of the threefold office of prophet, priest and king.



1. *The threefold office of Christ comes from the covenantal types developed throughout the Bible demonstrating how Christ functions as our mediator in the most superior way.*

All typology begins with Adam and then the roles of prophet, priest and king develop further through Moses, Aaron and the Levites, David and his sons. Ultimately, all three roles unite in Christ who is the final and better prophet, priest and king. This is the theme throughout the letter to the Hebrews.

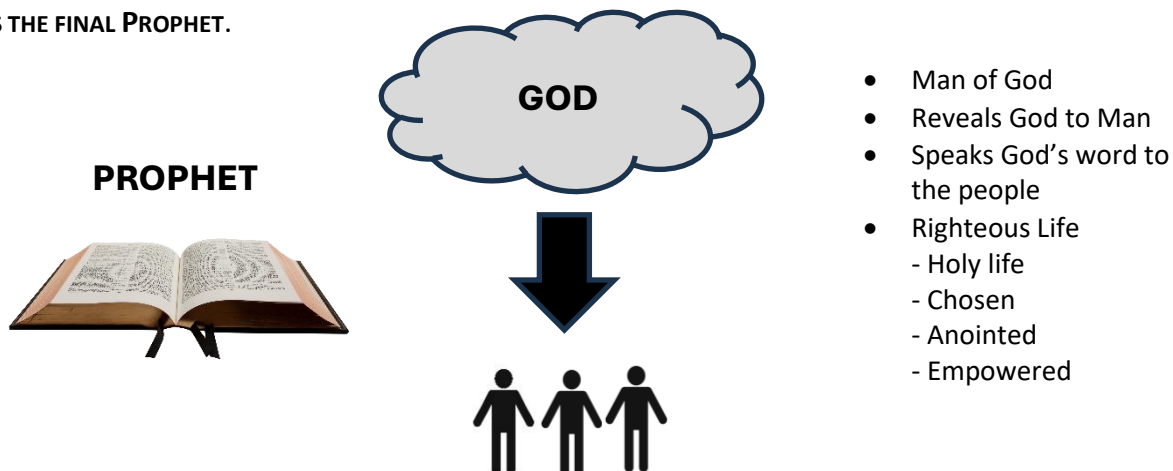
2. *The threefold office of Christ shows us the comprehensive nature of both sin's corruption and Christ's salvation.*

Christ's threefold work demonstrates how sin ruined our knowledge of God (prophet), the righteousness of our desire and deeds (priest), and our submission and obedience to the Lord (king). But praise God that the work of Christ also demonstrates how he is the finality of God's revelation (prophet), the one who accomplishes our justification (priest), and brings God's rule and reign to this world (king).

3. *The threefold office of Christ summarizes and integrates the Biblical doctrine on all Christ has done to fulfill God's plans and purposes.*

Considering Christ as prophet, priest and king allows us to highlight the essentials of what he has accomplished and integrate the major aspects of his work within the framework of Scripture.

JESUS IS THE FINAL PROPHET.

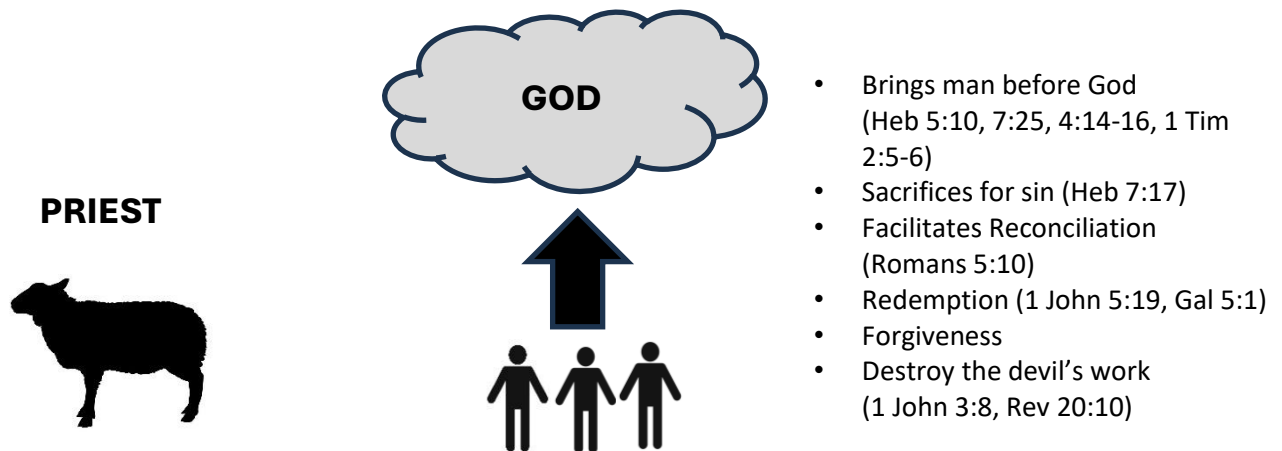


In his prophetic role, Jesus accomplished four significant ministries:

- **He fulfilled the ancient prophecies.** The theme of a coming Messiah runs through the Old Testament. (Deut 18:15 The true prophet will come from God, listen to him.)
- **He identified with humanity.** Philippians 2:5-11 describes him as taking the very form and nature of a man, becoming a servant and becoming obedient even to death itself.
- **He revealed God the Father.** John calls him 'the Word' (John 1:1). As such he is the revealer of God. "He was the channel through which God's message was communicated to man" (John 1:1-18, Hebrews 1:1-3). His very presence was a message, but he also proclaimed God's truths in important discourses such as the Sermon on the Mount (Matthew 5-7), the Olivet Discourse (Matthew 24-25), and the Upper Room Discourse (John 13-16).
- **He lived a righteous life.** His example shows us how to meet temptation (Luke 4:1-13; Hebrews 4:15), how and why to pray (Mark 1:35), how to have compassion (John 11:35), how to hate evil (John 2:15), how to treat women as equals (Matthew 26:6-13; John 11:19; Mark 5:25-34 and many others), and how obeying/doing God's will is better than sacrifice (Hebrews 10:5-7).
 - (Luke 4:1-13, Hebrews 4:14-16) tempted in every way but did not sin
 - (Mark 1:35) life of prayer
 - (John 11:35) compassion, sorrow
 - (John 2:15) Hate sin, zeal
 - (Matthew 26:6-13; John 11:19; Mark 5:25-34) counter cultural, equality
 - (Hebrews 10:5-7; Romans 12:1-2) obedient life

Which of the ministries we have discussed provide you with the greatest encouragement? Why?

JESUS IS OUR GREAT HIGH PRIEST.



Our Lord's work is presented in Scripture as a priestly work: "The atonement must be more broadly summarized under the Mediatorial work of Christ, and more specifically under the priestly office. But there is one Mediator, and Christ alone was called a High Priest after the order of Melchizek." (John Murray)

Hebrews 8-10 provides a summary of Jesus in the role as our Great High Priest.

Read: 8:1, 8; 9:6-14, 10:11-18

Jesus' priestly role provides five specific aspects of our salvation:

- **He became a substitutionary sacrifice.** He was appointed by God (Hebrews 7:17) and offered himself as the final sacrifice for sin. As a sinless human being, Jesus was a perfect substitute sacrifice for ALL human beings (Romans 6:10, 1 John 2:1-2). As such, Christ "is able to save completely those who come to God through him" (Hebrews 7:25).
- **He provided a way for us to be reconciled to God.** Jesus' death on the cross was powerful enough to satisfy God's righteous demands, to appease his wrath, and to change our sinful hearts, thus making a reconciliation possible (Romans 5:10, 2 Cor 5:18-21).
- **He redeemed us from slavery to sin.** The Bible pictures humans as having been enslaved to sin (1 John 5:19). The work of Christ on the cross has the effect of setting a believer free from slavery to sin (Galatians 5:1), granting us freedom to live righteously.
- **He brought about the destruction of the devil's work.** Satan continually attempts to thwart God. Jesus came in order to destroy the works of the devil (1 John 3:8). The destruction of his works will be complete when Satan himself is cast into the lake of fire (Revelation 20:10).
- **He represents his people before God,** interceding for us even today (Hebrews 4:14-16; 5:10; 7:25; 1 Timothy 2:5-6; 1 John 2:1-2). Christ represents a new humanity created in himself as God the Son incarnate (Hebrews 2:5-18).

If Christ bore all the guilt of our sins, all the wrath of God against sin, and all the penalty of the death that we deserved, then will God ever turn his wrath against you as a believer?

Can you support your answer with Scripture?

The Old Covenant priests offered the blood of animals on behalf of human sinners as a temporary means so the the holy covenant Lord could dwell with Israel without destroying her in judgment. As our Great High Priest of the New Covenant, however, Christ bears our sin and dies our death to bring us into full and eternal reconciliation with our Covenant Lord. In Christ alone, we have a full, effective, and complete salvation unlike the types/shadows of the old.

JESUS IS THE KING OF KINGS.



The rule and reign of Jesus as king is seen in his resurrection and subsequent ministry in heaven (ascension) (Isaiah 9:6-7; Luke 1:31-33).

- Because of its importance, details about the resurrection of Jesus are very specific in the New Testament. **The resurrection demonstrated God's power and established Jesus as King (Ephesians 1:19-23).** If there is no resurrection, Christian preaching is false, and faith is useless (I Corinthians 15:12-19). Christ's resurrection ensures our regeneration by the Holy Spirit (Romans 6:1-23; Eph 1:19-20, Col 3:1; 1 Peter 1:3). It serves as the ground for our justification (Romans 4:25; Philippians 2:8-9). And it guarantees our future glorification as we are conformed to Christ and patterned after his glorified human nature (1 Cor 6:14; 15:12-58; 2 Cor 4:14). In Scripture, Christ's resurrection is central to his work as our victorious king.
- Once in heaven, **Jesus was given an exalted position.** This involved glory and honor (Hebrews 2:9), a name above every other name (Philippians 2:9), a place reigning as a king (Colossians 1:13) at the right hand of God the Father (Hebrews 10:12), all authority in heaven and earth (Matthew 28:18), a role as head of the church, and the destruction of his enemies (Ephesians 1:22).

- As a result of Jesus' resurrection, ascension to heaven, and exalted place, He is now spiritually present everywhere (Ephesians 4:10). He made it possible for us to go directly into the presence of God when we die (2 Corinthians 5:6-8). He intercedes before the Father on behalf of believers (Hebrews 4:14; 7:25). He has poured out his Holy Spirit upon us and given us spiritual gifts (John 14:16, Ephesians 4:8-11). All of this results from his resurrection, ascension to heaven, and exaltation to a place of high authority.

Read 1 Peter 1:3-9.

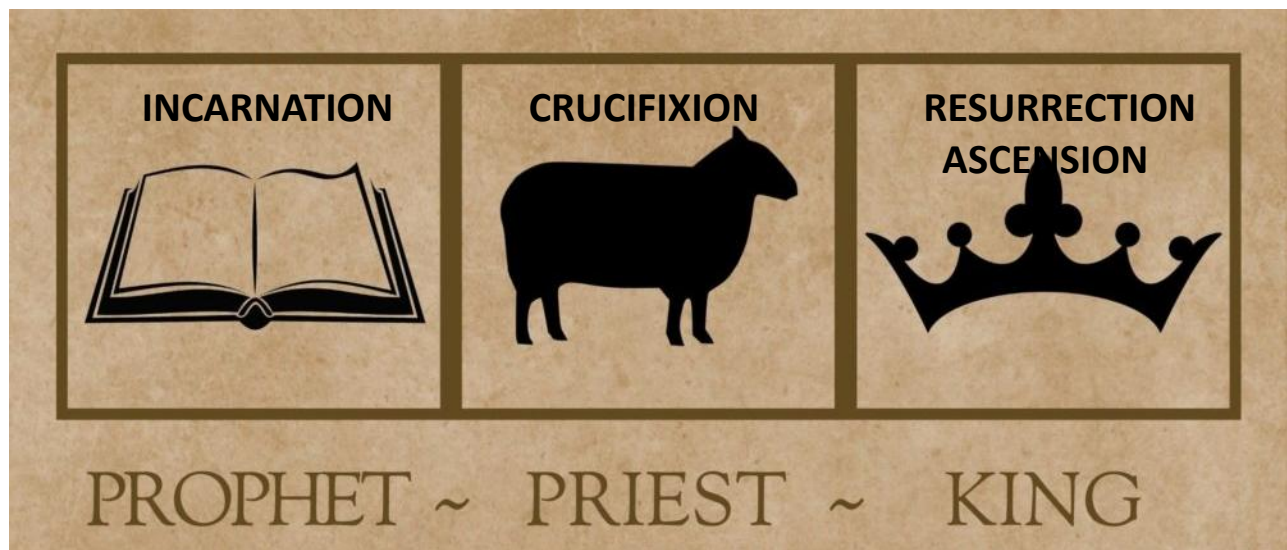
We have new birth into a living hope that is secure!

Lesson Review

Taken together, the three offices of Christ as Prophet, Priest, and King are the key to the purpose of the incarnation. As a prophet He revealed the truth of God. As a priest He offered himself and became our Savior and Mediator. As a king, He has the right to reign over Israel and over the entire earth. (Walvoord 1969)

"In Christ alone all our needs are met completely and perfectly. Our need for truth is found in him as he final prophet and the revelation of God. Our need for righteous standing before God is achieved by him as our priestly representative, substitute, and new covenant head. Our need to have our rebel hearts subdued, our enemies defeated, and the new creation consummated is accomplished by him who is our conquering king." (Stephen Wellum)

The gospel is simple enough for a child to understand. Yet the work of Jesus is so complete and perfect, we can study it all of our lives and never fully grasp its significance. The salvation Jesus provides for us meets all of our spiritual **needs now** and forever more.



Lesson 7: God the Holy Spirit

Introduction

The Holy Spirit is a member of the Triune God and is frequently tasked with carrying out God's work in the world. Although this is true in the Old Testament (Genesis 1:2 and many others), it is particularly true in the New Testament age (Acts 10:38; 2:4, 17–18; Romans 8:3).

Theological Truths

His Nature

- He is God (Acts 5:3-4; II Corinthians 3:17-18)
- He is a person not a force. He possesses Intellect (Romans 8:27; I Corinthians 2:11), Emotion (Ephesians 4:30), and Will (I Corinthians 12:7,11; Acts 13:2).
- He has attributes of Deity. Omniscience (Is 40:13-14), Omnipresence (Psalm 139:7), Eternal (Hebrews 9:14), Truth (I John 5:6-7, John 16:13)
- A person, not an impersonal force. Speaks (Acts 13:2), Teaches (John 14:26), Distributes gifts (I Cor 12:11), Searches (I Cor 2:10), Testifies (John 15:26) Guides (Acts 16:6-7), Can be grieved (Eph 4:30), Can be resisted (Acts 7:51), Can be obeyed (Acts 10:19-21)

His Work

- Co-Creator of the world (Genesis 1:1-2; Psalm 104:29-30)
- Creator of mankind (Job 33:4)
- Inspired the Bible (II Peter 1:20-21)
- Helper (John 14:16-17)
- Convicts of sin before salvation (John 16:7-11)
- Regenerates, baptizes, and indwells at moment of salvation (John 3:5-8; Titus 3:5-6; Romans 8:9; I Corinthians 12:13)
- Seals us after salvation (Ephesians 1:13; II Corinthians 1:22)
- Empowers us for his service (Acts 1:8)
- He teaches believers (I Corinthians 2:12-13)
- Sanctifies (I Peter 1:2)

BUT YOU WILL RECEIVE POWER WHEN THE HOLY SPIRIT HAS COME UPON YOU,
AND YOU WILL BE MY WITNESSES IN JERUSALEM AND IN ALL JUDEA AND SAMARIA, AND TO THE END OF THE
EARTH. (ACTS 1:8)

Questions

- *What power does the Holy Spirit give to believers enabling them to be Christ's witnesses?*
- *Is there a difference between this power(Acts 1:8) and the authority mentioned in the Great Commission (Matthew 28:18-20)?*
- *How have you seen this power manifest itself?*

The Holy Spirit Empowers

- **The Holy Spirit gives life.**
The Holy Spirit grants us new spiritual life in Christ (John 3:6-7). It was the Holy Spirit that conceived Jesus in the womb of Mary, his Mother (Matthew 1:18), and when Jesus returns, it will be the Holy Spirit that brings resurrection life to the mortal bodies of all who have died in Christ (Romans 8:11).
- **The Holy Spirit gives power to serve God.**
In the days of the Old Testament, the Holy Spirit empowered Joshua with leadership skills(Numbers 27:18). He empowered Judges such as Othniel, Gideon, Jephthah, Samson and others to deliver Israel. He also empowered the kings of Israel (I Samuel 11:6; 16:13 and many others). His ministry was limited in many respects and he did not permanently indwell his people.

In the New Testament era, the Holy Spirit empowered Jesus (Matthew 3:16), and empowers his disciples (Acts 1:8). His work among early Christians involved miracles associated with the preaching of the gospel (Acts 6:5, 8). He also empowered their preaching (Acts 4:8).

Today, the Holy Spirit grants spiritual gifts to equip Christians for ministry (I Corinthians 12:7) and helps to make our prayers powerful and effective (Romans 8:26). The Holy Spirit empowers believers to overcome spiritual opposition to the gospel and God's work in our lives (Matthew 12:22-29).

Questions

- *How have you experienced the Holy Spirit's empowering in a specific situation of ministry?*
- *What made you aware of his empowering?*

The Holy Spirit Purifies

- **The Holy Spirit cleanses believers and sets us apart from sin, so we can live righteously (I Corinthians 6:11, I Peter 1:2 Titus 3:4-7).**
This means he does the initial cleansing work in new believers causing them to break their former patterns (I Corinthians 6:11). He also produces 'the fruit of the Spirit' within us (Galatians 5:22-23). He transforms us progressively causing us to increasingly reflect the image of God (II Corinthians 3:18).
- **The Holy Spirit also has a restraining influence in the world, inhibiting sin from being fully expressed (II Thessalonians 2:7).**

Questions

- *Have you experienced the Holy Spirit setting you apart from sin in any specific instance? Can you give an example?*
- *How does the Holy Spirit restrain sin in the world?
Does he do so directly or through the influence of believers or both?*

The Holy Spirit Reveals

The revealing ministry of the Holy Spirit can be described in seven general areas:

- **He gave revelation to the prophets and apostles.**
He spoke to and through the Old Testament prophets. Many of his revelations to those prophets became the Old Testament itself. He also spoke to the apostles who wrote most of the New Testament (II Peter 1:21). Others such as Zechariah (Luke 1:67), Elisabeth (Luke 1:41) and others were filled with the Holy Spirit and spoke or sang words which became part of the New Testament.
- **He gives evidence of God's presence.**
The Holy Spirit bears witness to Jesus (John 15:26). He also makes himself known by phenomena that indicate his activity in both the Old and New Testament periods. He came upon the 70 elders with Moses who then prophesied (Numbers 11:25-26). He empowered the judges to do mighty deeds. He also empowered kings in Israel and revealed His will to the prophets. He made his presence visible when He came upon Jesus (John 1:32). He manifested Himself as the sound of rushing wind and tongues of flame when the first Christian believers were indwelt by the Holy Spirit (Acts 2:2-3). During the apostolic era, he revealed Himself through the exercise of miraculous gifts as well as other signs and wonders (Acts 2:4; 10:44-46; 19:6).
- **He reveals scriptural truths to the hearts of believers.**
Jesus promised that the Holy Spirit within us would be like a river of living water flowing out of us (John 7:38-39). The Holy Spirit bears witness with our spirit that we are children of God (Rom. 8:16). He provides a guarantee or a down payment of our future fellowship with Him in heaven (II Corinthians 1:22; 5:5) He reveals his desires to us so that we can be led by those desires and follow them (Romans. 8:4-16; Galatians. 5:16-25). Finally, He gives gifts that manifest his presence (I Corinthians 12:7-11).

- **He guides God's people.**
Scripture gives many examples of direct guidance from the Holy Spirit. He led Jesus into the wilderness where He was tempted (Matthew 4:1).
- **He recreates Christians in godliness.**
He brings about a God-like atmosphere wherever He is active. Thus, in the lives of believers He brings conviction of sin, righteousness and judgment (John 16:8-11), pours God's love into our hearts (Romans 5:5), brings us peace, joy, and clarity (I Corinthians 14:33), bears Christlike fruit in our lives (Galatians 5:22-23) and helps us to grasp all the various truths taught in Scripture concerning salvation.
- **He gives God's people assurance.**
The Holy Spirit bears witness "with our spirit that we are children of God" (Rom. 8:16), and gives evidence of the work of God within us (I John 3:24; I John 4:13).
- **He teaches and illumines.**
Jesus promised this teaching function especially to his disciples (John 14:26; 16:13). He also promised that when His disciples were put on trial because of persecution, the Holy Spirit would teach them what to say (Luke 12:12; cf. Matt. 10:20; Mark 13:11). The illuminating work of the Holy Spirit enables us to understand spiritual truth (I Cor. 2:12).

Questions

- *In your own experience, in what ways does the guidance of the Holy Spirit come to you?*
- *Is there anything in your life right now that is grieving the Holy Spirit? What do you plan to do about it?*

The Holy Spirit Unifies

In the event of Pentecost, the Holy Spirit created a new community called the Church. The community was marked by unprecedented unity (Acts 2:42-47). Paul blessed the Corinthian church by seeking the unifying fellowship of the Holy Spirit for all of them (II Corinthians 13:14). Paul appealed for unity in the Philippian church referring to the unifying work of the Holy Spirit (Philippians 2:1-2). He reminded the Ephesian believers of the unity which can be brought about through the Holy Spirit (Ephesians 4:3). The Holy Spirit even unifies Jews and Gentiles (Ephesians 2:18, 22).

Jesus prays for oneness/unity within His church (John 17:20-23).
The Apostle Paul emphasizes the unity of the church in Ephesians 4:1-6.

Questions

- *Where have you seen disunity among God's people?*
- *How is the Holy Spirit's work limited when God's people are not unified?*

Our response to the Holy Spirit matters!

Many biblical examples show that the Holy Spirit will bestow or withdraw blessing based on the will and behavior of the people involved. **He never removes His presence though from believers under the New Covenant!**

- In the Old Testament, the Holy Spirit came mightily upon Samson and others several times (Judg. 13:25; 14:6, 19; 15:14), but ultimately left him when he persisted in sin (Judg. 16:20).
- Paul warns, “Do not *grieve the Holy Spirit of God*” (Eph. 4:30) and “Do not *quench the Spirit*” (I Thess. 5:19). This represents discipline but not departure of the Holy Spirit.
- Paul warned Christians against sexual sin due to the indwelling presence of the Holy Spirit (I Corinthians. 6:19–20).

On the other hand, in the life of Christians whose conduct is pleasing to God brings great blessing, by God’s grace.

- We can experience close fellowship and partnership with the Holy Spirit in our lives (II Cor. 13:14; Phil. 2:1).
- He entrusts to us gifts (I Cor. 12:11) and truth (II Tim. 1:14) and ministries (Acts 20:28).
- Jesus promised that the life given us by the Spirit would overflow like “rivers of living water” (John 7:38–39).
- The presence of the Holy Spirit rests especially on those who suffer for the sake of Christ (I Peter 4:14).

Questions

- *What aspects of the Holy Spirit’s ministry are you more aware of now than you were before this lesson?*
- *Do you need to increase your sensitivity to the work of the Holy Spirit in your life? How will you do that?*
- *(If time permits...) What are your questions about the Holy Spirit?*

Lesson Review

The Holy Spirit indwells every believer. God is permanently with each of us. He meets all of our spiritual needs. He empowers us with spiritual life and the ability to serve God. He purifies us and restrains sin in the world. He reveals God's presence to us and teaches us through the Scriptures all that we need to know enabling us to obey it and granting us assurance of our salvation. He brings unity to his people in the place of jealousy, suspicion and hatred.

Pneumatology: the Doctrine of the Holy Spirit		
TRUTH	PASSAGES	MEANING
Deity of the Holy Spirit	1 Cor. 2:11 Rom. 8:9-11 Eph. 4:4	The titles, attributes, and works of the Holy Spirit each attest to His deity as the third person of the Trinity.
Personality of the Holy Spirit	Rom. 8:27 Eph. 4:30 Acts 16:6-11	As a member of the Trinity, the Holy Spirit has the attributes of a person: intellect, emotions, and will.
Work of the Holy Spirit in OT	Ps. 51:11 Gen. 41:38 Judg. 3:10 Jn. 14:16-17	In the OT, the Holy Spirit's ministry was selective, being temporary and transitory, meaning that His work was limited in extent, duration, and effect.
Regeneration of the Holy Spirit	Titus 3:5 Rom. 6:20 2 Cor. 5:17	Regeneration is the act by which God, through the Holy Spirit, grants eternal life to each believer, resulting in a new nature.
Baptism of the Holy Spirit	1 Cor. 12:13 Eph. 4:5 Mark 1:7-8	Through the baptizing work of the Holy Spirit, each believer is placed eternally into the body of Christ. Baptism is <i>not</i> equal to filling.
Sealing of the Holy Spirit	2 Cor. 1:22 Eph. 1:14; 4:30	The gift of the Holy Spirit is a guarantee (security) of the believer's salvation.
Indwelling of the Holy Spirit	Jn. 16:5-15 1 Cor. 3:16; 6:19 2 Cor. 5:5	Each believer is given the Holy Spirit as a gift, residing <i>in</i> Him to lead him to truth and righteousness.
Filling of the Holy Spirit	Eph. 5:18 Acts 2:4; 4:31 Col. 3:16	Through filling, the Holy Spirit's ministries are worked in and through the believer. Unlike regeneration, baptism, sealing and indwelling, this is a repeated activity.
Gifts of the Holy Spirit	Rom. 12:4-8 1 Cor. 12 Eph. 4:11-13 1 Pt. 4:7-11	The Holy Spirit equips believers with a gift(s) to build up the body of Christ.
Fruit of the Holy Spirit	Gal. 5:22-23	As a result of filling, the Holy Spirit's work will be realized and recognized in the life of the believer.

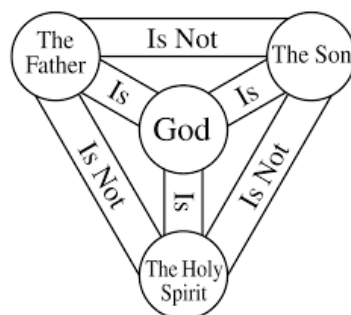
Lesson 8: God: The Trinity

Introduction

The Doctrine of the Trinity is easy to state, but difficult to understand. Yet it is one of the most important doctrines in Scripture.

*AND WHEN JESUS WAS BAPTIZED, IMMEDIATELY HE WENT UP FROM THE WATER, AND BEHOLD,
THE HEAVENS WERE OPENED TO HIM, AND HE SAW THE SPIRIT OF GOD
DESCENDING LIKE A DOVE AND COMING TO REST ON HIM;
AND BEHOLD, A VOICE FROM HEAVEN SAID, "THIS IS MY BELOVED SON, WITH WHOM I AM WELL PLEASED.
(MATTHEW 3:16-17)*

- *How is each member of the Trinity represented in these verses?*
- *Consider these passages where God the Father, God the Son, and God the Holy Spirit are presented.*
 - *Creation (Genesis 1:1-3, John 1:1-4)*
 - *The Great Commission (Matthew 28:18-20)*
 - *Ephesians 1:3-14*
 - *Upper Room Discourse (John 14-16)*
 - *II Corinthians 13:14*
 - *I Peter 1:2*
 - *Revelation 1:4-5*
 - *John 3:1-21*
- *Explain how this diagram attempts to summarize the doctrinal truths related to the Trinity.*



Doctrinal Truths

The word Trinity is not found in the Bible, but evidence for *Trinitarianism* is on display throughout the Scriptures. Systematic Theology provides a helpful framework to develop this doctrinal truth.

Essential Elements of the Trinity

- God is one.
- Each of the persons within the Godhead is Deity.
- The “*oneness*” of God and “*threeness*” of God are not contradictory.
- The Trinity (Father, Son, and Holy Spirit) is eternal.
- Each of the persons of God is of the same essence and co-equal.

God is One

- OT: “Hear, O Israel” The LORD our God, the LORD is one” (Deut 6:4)
- NT: “Now to the King, eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen. (1 Timothy 1:17)

Three Distinct Persons as Deity

The Father

- OT: “He said to me, ‘You are my Son; today I have become your Father.’” (Psalm 2:7)
- NT: “... who have been chosen according to the foreknowledge of God the Father.” (I Pet 1:12)

The Son

- OT: “He said to me, ‘You are my Son; today I have become your Father.’” (Psalm 2:7)
- NT: As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said, ‘This is my Son, who I love; with him I am well pleased.’” (Matthew 3:16-17)

The Holy Spirit

- OT: In the beginning God created the heavens and the earth And the Spirit of God was hovering over the waters. (Genesis 1:1-2)
- NT: The Peter said, ‘Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit ...? You have not lied to men but to God.’” (Acts 5:3-4)

Plurality of persons in the Godhead

- OT: The God said, ‘Let us make man in our image, in our likeness ...’” (Genesis 1:26)
- NT: “Therefore go and make disciples of all nations baptizing them in the name (singular) of the Father and of the Son and of the Holy Spirit.” (Matthew 28:19)

Persons of the Same Essences: Attributes applied to Each Person

Attribute	Father	Son	Holy Spirit
Eternal	Psalm 90:2	John 1:1-2; Rev 1:8, 17	Hebrews 9:14
Power	I Peter 1:5	I Cor 12:9	Acts 1:8; Romans 15:19
Omniscience	Jeremiah 17:10	Col 2:2-3; Rev 2:23	Isaiah 40:13-14; I Cor 2:11
Omnipresence	Jeremiah 23:24	Matthew 28:20	Psalm 139:7
Truth	John 7:28	Revelation 3:7, John 14:6	I John 5:6-7; John 16:13
Benevolence	Romans 2:4	Ephesians 5:25	Nehemiah 9:20

Equality with Different Roles

Activity	Father	Son	Holy Spirit
Creation of the World	Psalm 102:25	Colossians 1:16	Job 33:4; Psalm 104:30
Creation of Man	Genesis 2:7	Colossians 1:16	Genesis 1:2; Job 26:13
Baptism of Christ	Matthew 3:17	Matthew 3:16-17	Matthew 3:17
Death of Christ	Hebrews 9:14	Hebrews 9:14	Hebrews 9:14

Source: Taken from *Charts of Christian Theology and Doctrine* by H. Wayne House, Copyright 1992 by H. Wayne House.

Key Perspectives

In discussing the Trinity, we may understand the significance of this doctrine by considering it from five different perspectives.

- **The Trinity is progressively revealed in Scripture.**
 - **It is partially revealed in the Old Testament.**
There are many references to God which are plural such as Genesis 1:26 which says, “Let us make man in our image.” There are also references which mention more than one member of the Trinity such as Isaiah 48:16: “And now the Lord God has sent me, and His Spirit...”
 - **It is more completely revealed in the New Testament.**
Jesus’ entrance into the world demonstrates the plurality of God. At his baptism, all three members of the Trinity are present (Matthew 3:16-17). The Great Commission communicates the Trinity (Matthew 28:18-20), and the apostles deal with the Trinity in many passages.

- **Three statements summarize the biblical teaching on the Trinity.**
 - **There is One God.**
This is clear in both the Old and New Testaments (Deuteronomy 6:4; I Timothy 2:5).
 - **God is three persons.**
The Father, Son, and Holy Spirit are distinguished in several passages such as John 14:26, Romans 8:27, and Matthew 28:18-20.
 - **Each person is fully God.**
The Father is clearly God throughout the Old and New Testaments. The Son is also described as God in many passages such as John 1:1 and Hebrews 1:3. The Holy Spirit is likewise referred to as God in passages such as Acts 5:3-4.
- **There are important distinctions between the Father, Son, and Holy Spirit.**
They exist eternally as three distinct persons who together are one God. They also have distinct primary functions.
 - In creation God the Father spoke the creative words which brought the universe into being, but God the Son (the Word) carried out these words (John 1:3, Colossians 1:16). The Holy Spirit was also active in the process (Genesis 1:2).
 - In the redemption of those who believe, the members of the Trinity also have distinct functions. God the Father sent his Son into the world (John 3:16). The Son obeyed the Father and accomplished the work (John 6:38). The Holy Spirit applies redemption to us (John 14:26). He also continues to work within us today.
 - These distinctions in the functions of the members of the Trinity are permanent as seen in the permanent relationship between God the Father and God the Son (I Corinthians 15:27-28).

Questions

- *Where do you see submission within the Trinity?*
 - *Does this submission make the members of the Trinity in any way unequal?*
 - *What does this suggest about submission within human relationships such as marriage?*
- **Humanity and creation reflect the unity and diversity of God.**
 - Unity and diversity are practiced in marriage (Genesis 1:27).
 - Family life reflects unity and diversity (Ephesians 5:21-6:4).
 - The Church reflects the unity and diversity of God as well (I Corinthians 12:12).
 - The various races within humanity reflect this (Ephesians 2:16).
 - All creation reflects unity and diversity as well (Philippians 2:10-11).

Questions

- *What are some of the ways in which members of your family reflect the diversity found in the Trinity? How does your family reflect the unity found in the Trinity?*
- *Have you ever thought that if your church allows new or different kinds of ministries to develop, that it might hinder the unity of the church? How might the fact of unity and diversity in the Trinity help you to approach those questions?*
- **Denying the Trinity threatens many essential doctrines.**
This is most often seen in the denial of the full deity of Jesus. This is also a denial of the Trinity. Atonement for the sins of humanity cannot occur if Jesus is not fully God. Salvation by faith in Jesus would not be possible. Our faith, worship, and prayers would all be useless if Jesus is not God.

Questions

- *Do you know of churches or “Christian” organizations who deny that Jesus is fully God?*
- *What does that mean about their teaching concerning salvation?*

Doctrinal Errors

Biblical Trinitarianism **True**

One God who eternally exists as three distinct and equal persons — Father, Son, and Spirit — who are each fully and equally God.

Tritheism **False**

The false view that Christianity has 3 Gods, the Father, the Son and the Holy Spirit.

Arianism **False**

The false view that one eternal God was distinct from the Son who was generated by the Father and who, thus had a beginning. Arius also taught that the Holy Spirit was created by the Son, since all things were made by the Son.

Modalism **False**

The false view that the Father, Son and Spirit are different modes or forms of the same divine person.

Lesson Review

The Trinity is impossible to fully understand. Yet a denial of this doctrine is a denial of the faith itself! The wondrous and mysterious nature of God are evident in this doctrine. Moreover, it has practical implications since we practice a kind of trinitarian unity/diversity in marriage, family life, and in our relations with people who may be very different than us.

Appendix I: Chronological Annual Bible Reading Plan

1. Genesis 1-3	64. Numbers 23-25	127. 2 Samuel 6-7; 1 Chronicles 17
2. Genesis 4-7	65. Numbers 26-27	128. Psalms 25, 29, 33, 36, 39
3. Genesis 8-11	66. Numbers 28-30	129. 2 Samuel 8-9; 1 Chronicles 18
4. Job 1-5	67. Numbers 31-32	130. Psalms 50, 53, 60, 75
5. Job 6-9	68. Numbers 33-34	131. 2 Samuel 10; 1 Chronicles 19;
6. Job 10-13	69. Numbers 35-36	Psalm 20
7. Job 14-16	70. Deuteronomy 1-2	132. Psalms 65-67, 69-70
8. Job 17-20	71. Deuteronomy 3-4	133. 2 Samuel 11-12; 1 Chronicles 20
9. Job 21-23	72. Deuteronomy 5-7	134. Psalms 32, 51, 86, 122
10. Job 24-28	73. Deuteronomy 8-10	135. 2 Samuel 13-15
11. Job 29-31	74. Deuteronomy 11-13	136. Psalms 3-4, 12-13, 28, 55
12. Job 32-34	75. Deuteronomy 14-16	137. 2 Samuel 16-18
13. Job 35-37	76. Deuteronomy 17-20	138. Psalms 26, 40, 58, 61-62, 64
14. Job 38-39	77. Deuteronomy 21-23	139. 2 Samuel 19-21
15. Job 40-42	78. Deuteronomy 24-27	140. Psalms 5, 38, 41-42
16. Genesis 12-15	79. Deuteronomy 28-29	141. 2 Samuel 22-23; Psalm 57
17. Genesis 16-18	80. Deuteronomy 30-31	142. Psalms 95, 97-99
18. Genesis 19-21	81. Deuteronomy 32-34; Psalm 91	143. 2 Samuel 24; 1 Chronicles 21-22;
19. Genesis 22-24	82. Joshua 1-4	Psalm 30
20. Genesis 25-26	83. Joshua 5-8	144. Psalms 108-110
21. Genesis 27-29	84. Joshua 9-11	145. 1 Chronicles 23-25
22. Genesis 30-31	85. Joshua 12-15	146. Psalms 131, 138-139, 143-145
23. Genesis 32-34	86. Joshua 16-18	147. 1 Chronicles 26-29; Psalm 127
24. Genesis 35-37	87. Joshua 19-21	148. Psalms 111-118
25. Genesis 38-40	88. Joshua 22-24	149. 1 Kings 1-2; Psalms 37, 71, 94
26. Genesis 41-42	89. Judges 1-2	150. Psalm 119
27. Genesis 43-45	90. Judges 3-5	151. 1 Kings 3-4
28. Genesis 46-47	91. Judges 6-7	152. 2 Chronicles 1; Psalm 72
29. Genesis 48-50	92. Judges 8-9	153. Song of Solomon
30. Exodus 1-3	93. Judges 10-12	154. Proverbs 1-3
31. Exodus 4-6	94. Judges 13-15	155. Proverbs 4-6
32. Exodus 7-9	95. Judges 16-18	156. Proverbs 7-9
33. Exodus 10-12	96. Judges 19-21	157. Proverbs 10-12
34. Exodus 13-15	97. Ruth	158. Proverbs 13-15
35. Exodus 16-18	98. 1 Samuel 1-3	159. Proverbs 16-18
36. Exodus 19-21	99. 1 Samuel 4-8	160. Proverbs 19-21
37. Exodus 22-24	100. 1 Samuel 9-12	161. Proverbs 22-24
38. Exodus 25-27	101. 1 Samuel 13-14	162. 1 Kings 5-6; 2 Chronicles 2-3
39. Exodus 28-29	102. 1 Samuel 15-17	163. 1 Kings 7; 2 Chronicles 4
40. Exodus 30-32	103. 1 Samuel 18-20; Psalms 11, 59	164. 1 Kings 8; 2 Chronicles 5
41. Exodus 33-35	104. 1 Samuel 21-24	165. 2 Chronicles 6-7; Psalm 136
42. Exodus 36-38	105. Psalms 7, 27, 31, 34, 52	166. Psalms 134, 146-150
43. Exodus 39-40	106. Psalms 56, 120, 140-142	167. 1 Kings 9; 2 Chronicles 8
44. Leviticus 1-4	107. 1 Samuel 25-27	168. Proverbs 25-26
45. Leviticus 5-7	108. Psalms 17, 35, 54, 63	169. Proverbs 27-29
46. Leviticus 8-10	109. 1 Samuel 28-31; Psalm 18	170. Ecclesiastes 1-6
47. Leviticus 11-13	110. Psalms 121, 123-125, 128-130	171. Ecclesiastes 7-12
48. Leviticus 14-15	111. 2 Samuel 1-4	172. 1 Kings 10-11; 2 Chronicles 9
49. Leviticus 16-18	112. Psalms 6, 8-10, 14, 16, 19, 21	173. Proverbs 30-31
50. Leviticus 19-21	113. 1 Chronicles 1-2	174. 1 Kings 12-14
51. Leviticus 22-23	114. Psalms 43-45, 49, 84-85, 87	175. 2 Chronicles 10-12
52. Leviticus 24-25	115. 1 Chronicles 3-5	176. 1 Kings 15; 2 Chronicles 13-16
53. Leviticus 26-27	116. Psalms 73, 77-78	177. 1 Kings 16; 2 Chronicles 17
54. Numbers 1-2	117. 1 Chronicles 6	178. 1 Kings 17-19
55. Numbers 3-4	118. Psalms 81, 88, 92-93	179. 1 Kings 20-21
56. Numbers 5-6	119. 1 Chronicles 7-10	180. 1 Kings 22; 2 Chronicles 18
57. Numbers 7	120. Psalms 102-104	181. 2 Chronicles 19-23
58. Numbers 8-10	121. 2 Samuel 5; 1 Chronicles 11-12	182. Obadiah; Psalms 82-83
59. Numbers 11-13	122. Psalm 133	183. 2 Kings 1-4
60. Numbers 14-15; Psalm 90	123. Psalms 106-107	184. 2 Kings 5-8
61. Numbers 16-17	124. 1 Chronicles 13-16	185. 2 Kings 9-11
62. Numbers 18-20	125. Psalms 1-2, 15, 22-24, 47, 68	186. 2 Kings 12-13; 2 Chronicles 24
63. Numbers 21-22	126. Psalms 89, 96, 100-101, 105, 132	187. 2 Kings 14; 2 Chronicles 25

188. Jonah	250. Ezekiel 34-36	313. Matthew 26; Mark 14
189. 2 Kings 15; 2 Chronicles 26	251. Ezekiel 37-39	314. Luke 22; John 13
190. Isaiah 1-4	252. Ezekiel 40-42	315. John 14-17
191. Isaiah 5-8	253. Ezekiel 43-45	316. Matthew 27; Mark 15
192. Amos 1-5	254. Ezekiel 46-48	317. Luke 23; John 18-19
193. Amos 6-9	255. Joel	318. Matthew 28; Mark 16
194. 2 Chronicles 27; Isaiah 9-12	256. Daniel 1-3	319. Luke 24; John 20-21
195. Micah	257. Daniel 4-6	320. Acts 1-3
196. 2 Chronicles 28; 2 Kings 16-17	258. Daniel 7-9	321. Acts 4-6
197. Isaiah 13-17	259. Daniel 10-12	322. Acts 7-8
198. Isaiah 18-22	260. Ezra 1-3	323. Acts 9-10
199. Isaiah 23-27	261. Ezra 4-6; Psalm 137	324. Acts 11-12
200. 2 Kings 18; 2 Chronicles 29-31; Psalm 48	262. Haggai	325. Acts 13-14
201. Hosea 1-7	263. Zechariah 1-4	326. James
202. Hosea 8-14	264. Zechariah 5-9	327. Acts 15-16
203. Isaiah 28-30	265. Zechariah 10-14	328. Galatians 1-3
204. Isaiah 31-34	266. Esther 1-5	329. Galatians 4-6
205. Isaiah 35-36	267. Esther 6-10	330. Acts 17
206. Isaiah 37-39; Psalm 76	268. Ezra 7-10	331. 1 & 2 Thessalonians
207. Isaiah 40-43	269. Nehemiah 1-5	332. Acts 18-19
208. Isaiah 44-48	270. Nehemiah 6-7	333. 1 Corinthians 1-4
209. 2 Kings 19; Psalms 46, 80, 135	271. Nehemiah 8-10	334. 1 Corinthians 5-8
210. Isaiah 49-53	272. Nehemiah 11-13; Psalm 126	335. 1 Corinthians 9-11
211. Isaiah 54-58	273. Malachi	336. 1 Corinthians 12-14
212. Isaiah 59-63	274. Luke 1; John 1	337. 1 Corinthians 15-16
213. Isaiah 64-66	275. Matthew 1; Luke 2	338. 2 Corinthians 1-4
214. 2 Kings 20-21	276. Matthew 2	339. 2 Corinthians 5-9
215. 2 Chronicles 32-33	277. Matthew 3; Mark 1; Luke 3	340. 2 Corinthians 10-13
216. Nahum	278. Matthew 4; Luke 4-5	341. Romans 1-3
217. 2 Kings 22-23; 2 Chronicles 34-35	279. John 2-4	342. Romans 4-7
218. Zephaniah	280. Matthew 8; Mark 2	343. Romans 8-10
219. Jeremiah 1-3	281. John 5	344. Romans 11-13
220. Jeremiah 4-6	282. Matthew 12; Mark 3; Luke 6	345. Romans 14-16
221. Jeremiah 7-9	283. Matthew 5-7	346. Acts 20-23
222. Jeremiah 10-13	284. Matthew 9; Luke 7	347. Acts 24-26
223. Jeremiah 14-17	285. Matthew 11	348. Acts 27-28
224. Jeremiah 18-22	286. Luke 11	349. Colossians, Philemon
225. Jeremiah 23-25	287. Matthew 13; Luke 8	350. Ephesians
226. Jeremiah 26-29	288. Mark 4-5	351. Philippians
227. Jeremiah 30-31	289. Matthew 10	352. 1 Timothy
228. Jeremiah 32-34	290. Matthew 14; Mark 6; Luke 9	353. Titus
229. Jeremiah 35-37	291. John 6	354. 1 Peter
230. Jeremiah 38-40; Psalms 74, 79	292. Matthew 15; Mark 7	355. Hebrews 1-6
231. 2 Kings 24-25; 2 Chronicles 36	293. Matthew 16; Mark 8	356. Hebrews 7-10
232. Habakkuk	294. Matthew 17; Mark 9	357. Hebrews 11-13
233. Jeremiah 41-45	295. Matthew 18	358. 2 Timothy
234. Jeremiah 46-48	296. John 7-8	359. 2 Peter, Jude
235. Jeremiah 49-50	297. John 9-10	360. 1 John
236. Jeremiah 51-52	298. Luke 10	361. 2, 3 John
237. Lamentations 1-2	299. Luke 12-13	362. Revelation 1-5
238. Lamentations 3-5	300. Luke 14-15	363. Revelation 6-11
239. Ezekiel 1-4	301. Luke 16-17	364. Revelation 12-18
240. Ezekiel 5-8	302. John 11	365. Revelation 19-22
241. Ezekiel 9-12	303. Luke 18	
242. Ezekiel 13-15	304. Matthew 19; Mark 10	
243. Ezekiel 16-17	305. Matthew 20-21	
244. Ezekiel 18-20	306. Luke 19	
245. Ezekiel 21-22	307. Mark 11; John 12	
246. Ezekiel 23-24	308. Matthew 22; Mark 12	
247. Ezekiel 25-27	309. Matthew 23; Luke 20-21	
248. Ezekiel 28-30	310. Mark 13	
249. Ezekiel 31-33	311. Matthew 24	
	312. Matthew 25	

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