

Introduction

Detailed Outline

I. Theological training and competence

A. Paul's leadership development program was to teach the church elders of Ephesus "the whole counsel of God."

1. *"For I did not shrink from declaring to you the whole counsel of God"* (Acts 20:27).
2. *"I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house"* (Acts 20:20).
3. Other translations refer to this as "the whole plan of God" (CSB); "the whole will of God" (NIV); "the whole purpose of God" (NASB; NRSV).
4. The apostolic implication is that the Ephesian elders must now teach "the whole counsel of God" to the church and to the future leaders (2 Tim. 2:2).
5. This is no joke. This is no small task. This is massive.

B. What exactly is the whole counsel of God?

1. The whole counsel of God would include the following doctrines:
 - a) The creation
 - b) The fall
 - c) The flood
 - d) The covenants
 - e) Circumcision
 - f) The patriarchs
 - g) The exodus
 - h) The giving of the Law
 - i) The Messianic predictions by the prophets
 - j) The life of Christ
 - k) The cross of Christ (penal substitutionary atonement, propitiation, justification by grace through faith, imputation, redemption, reconciliation, adoption)
 - l) The resurrection of Christ
 - m) The church—the body of Christ
 - n) The return of Christ
 - o) The final judgment
 - p) The eternal state in the new heavens and earth

C. Before Paul left Ephesus, the Ephesian elders knew the eternal redemptive plan of God as revealed progressively in Holy Scripture.

1. Paul had taught them! That's amazing! And it tells us something very important about the role of elders.
2. Biblical elders are to be teachers of the Book. Biblical elders are required to know the "the whole counsel of God." You must know the Bible! You need to be able to "... to give instruction

in sound doctrine” to others (Titus 1:9). This is one of the key duties of the elders.

3. Elders are to be gospel preservers and doctrine preservers.

D. Assumptions in this course:

1. You have been a Christian for many years.
2. You have already read the entire Bible.
3. You know basic Christian doctrine.
4. You have been serving in the local church for some measure of time.

E. The main purpose of this course is to ensure that you are biblically and theologically qualified to lead God’s church.

1. The Lord doesn’t want a theological train wreck in his church.
2. Every elder is to be a gospel theologian, a biblical theologian, who isn’t a coward. So this course is really designed to expose areas of deficiency in your knowledge of biblical doctrine.
3. I’m sure many of you are already well-trained in biblical doctrine and Scripture. But the reality is that a LOT of candidates for pastoral eldership are *not* adequately equipped in the Scriptures.
4. As Paul says, “*All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work.*” (2 Tim. 3:16)

II. What this course covers

A. This course will cover the mountain-peak passages of the Bible.

1. You cannot instruct in “*sound doctrine*” or be able “*to contend for the faith that was once for all delivered to the saints*” (Jude 3) if you don’t know these fundamental, biblical accounts and their significance to your ministry as shepherds.
2. As a shepherd of God’s flock, it is your job is to feed, protect, and lead the church of Jesus Christ by means of the Scriptures.
3. These biblical doctrines are to be *integrated* into your practical shepherding ministry. The Bible does not separate doctrine from practice. The Bible does not divide belief and behavior.

B. Why must an elder know his Bible?

1. To shepherd God’s people in God’s way, you need to know God’s Book. So the goal here is to equip you to be a better, more skillful shepherd of God’s flock.
2. Knowledge of the Word will give you credibility with the people you lead. You’ll be adequately equipped to comfort, strengthen, correct, guide, and build-up God’s people. You will be able to answer questions people will ask you about their problems and God’s will for their lives.
3. If you don’t know the Scriptures, you are the blind leading the blind. Without Scripture in hand, you are a blind guide and have little to say of any worth. Indeed, you will mislead the Lord’s people. You will be more influenced by the powerful trends of secular culture than by God’s holy society.
4. Listen to the prophet Jeremiah, in Jeremiah 10:
 - a) “*For the shepherds are stupid and do not inquire of the LORD; therefore they have not prospered, and all their flock is scattered.*”

- b) That's what we don't want!
- c) What the Lord desires is "*shepherds after my own heart, who will feed [my people] with knowledge and understanding*" (Jer. 3:15).

Join us as we study the whole counsel of God.

Creation and the Curse

Detailed Outline

Part 1 of 2

I. Introduction

- A. As a Bible student, church shepherd, and theologian, you need to know Genesis, the book of beginnings.**
- B. Our first lesson is about creation and the curse.**
 - 1. This is the starting point. You need to know these basic starting points, these foundational truths of Scripture:
 - a) God
 - b) Creation
 - c) Mankind made in God's image
 - d) The fall
- C. You are to read the passages placed before you. It is essential that you know the first three chapters of Genesis.**

II. God is the Creator of the earth and the human race (Genesis 1–2).

- A. Read the following passages:**
 - 1. Genesis 1:1–3, "In the beginning, God created the heavens and the earth."
 - 2. Genesis 1:26–28, "God said, 'Let us make man in our image, after our likeness.'"
 - 3. Genesis 2:7-8, 15–17, "Of the tree of the knowledge of good and evil you shall not eat . . . [or] you shall surely die."
- B. Our starting point for this doctrinal course: it begins with the Creator and his creation.**
 - 1. What a magnificent beginning to the Scriptures: In the beginning, God created! There is no self-creation here, no independent formation out of nothing. There is no accident.
 - 2. Before the material creation, there is the eternal, infinite, all-wise and all-powerful God. This God will reveal himself throughout Scriptures progressively. He tells us that he created all things, and without him nothing was created. He created the heavens and the earth. He is the sovereign Creator God.
 - 3. There was darkness upon this earth, and out of the darkness and void, God said, "Let there be light." In six days, he creates all that we see in this world today—the stars, the animals, the plants, the trees, the sky, the water—*by sheer word*.
- C. God created this beautiful earth to carry out his eternal plan of redemption. The crown of God's creation is the creation of man and woman in his image and likeness.**
 - 1. All humans are God's special and unique creation.
 - 2. Unlike the animals which God created, humans have a special relationship with God, *bearing his image*.

3. What distinguishes image bearers?
 - a) They can commune with God.
 - b) They can be in relationship with God.
 - c) They are moral creatures.
 - d) They are to rule over the animals and creation.
 - e) They are to imitate God in his moral nature.

D. Now, God gave the man and the woman a job to do.

1. They are to be fruitful and multiply; they are to fill the earth with other human beings.
2. They are to subdue the earth, take dominion over the animals that God had created.
3. God provided food for them in the plants and in the trees so that they could live and work.

E. After the general description of creation and the uniqueness of mankind in chapter 1, more specific details are given in chapter 2:

1. God formed the man out of the dust of the ground and breathed life into his nostrils.
2. He became a living creature, not just a body of dust.
3. Only God can give life, because he is life.
4. God made a garden (in Eden) and put the man in the garden to work and keep the garden. Adam had work to do (2:15). He was a farmer, a gardener.

F. But there was also a test.

1. The garden was full of many trees and plants for food. Even the tree of life was there.
2. There was also the tree of the knowledge of good and evil (2:17). Adam was not to eat of that tree. This was a command! It was a test.
3. God also warned Adam that if he ate of the tree he would die. The consequences would be most severe. Thus, Adam was to obey his Creator.

III. God performs the first marriage between the first man and first woman, Adam and Eve (Genesis 2).

A. Genesis 2:18–25, “It is not good that the man should be alone.”

1. This passage addresses the gender revolution and clarifies God’s view of marriage—two contemporary issues in the twenty-first century.
2. Our Lord Jesus Christ himself quoted these passages as God’s design for marriage.
3. It is significant that God made the male first and said, “It is *not good* that the man should be alone.” This is the first thing that God says is not good. And it is God’s own declaration. Adam is alone. He cannot carry out the mandate to multiply upon this earth. He needs a helper, a complement, a partner. The story is not complete.
4. To prepare for Adam’s helper, God first shows the contrasts between Adam and the animals. Adam has authority over the animals. He has the authority to name them. This shows his rule over them (2:20). This shows his dominion over the animal world (1:28). He is their king.
5. And although he is surrounded by these beautiful animals and birds, he is alone. Among all these animals and birds “there was not found a helper fit for him” (2:20).
6. So God takes the initiative and solves this problem. God identifies the problem, and he solves it.

B. Adam needs “a helper fit for him.”

1. The word “helper” is not meant to be a demeaning term. Here it means one who provides what is lacking in the man. She is also “fit for him;” this means one corresponding to him. She is his counterpart; he cannot fulfill his role without her.
2. God performs the first operation. He puts the man to sleep, takes a rib out of his side, and closes up the wound. He takes the ribs from the man and creates the woman. It is God who brings the woman to the man. This is all God’s good and gracious design for the man.
3. When Adam awakes, he sees immediately that the woman is not like the animals. He says joyfully, “Here at last, is one who is bone of my bones, flesh and flesh of my flesh.” She is like him. She is made for him. And then he names her “woman” because she was taken out of the man (2:23). Here is the complementary partnership of man and woman.
4. Then God arranged the first marriage. He created the woman perfectly for the man. At this point Moses comments, “Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh” (2:24). This is the divine plan for marriage. “For the sake of the wife, the man leaves the strong bond of his parents and unites with her.” (Alan Ross)

C. Significance of this passage

1. This passage is quoted in the New Testament by both Jesus and Paul as the foundation to marriage.
2. The uniqueness of marriage is oneness. And marriage is the most unique relationship upon this earth. And from this unique relationship children are born, and the human race grows and multiplies.
3. Moses concludes, the man and the woman find themselves naked and are not ashamed. It is a perfect union. It is pure and holy. It is good. There is no fear or shame. The man and woman are both complete.

Creation and the Curse

Detailed Outline

Part 2 of 2

IV. Satan, the fall, God's judgments, and the Seed (Genesis 3-5)

A. We cannot understand the biblical storyline without understanding the fall.

1. God placed the man and woman in the garden, and he gave them a test: Do not eat of the tree of the knowledge of good and evil. Of every other tree they could eat, but they were not to eat of the tree of the knowledge of good and evil. Let's briefly look at this account.

B. The serpent: Genesis 3:1-5, "You will not surely die."

1. In the third chapter of Genesis, we encounter the old serpent, Satan, the devil (Rev. 12:9). Verse one says he is crafty or shrewd. He is a shrewd liar. He knows how to deceive. Satan, who is a fallen angel, tempts the woman to disobey God's command not to eat.
2. Note first Satan starts with questions. He lays a trap for her. This is meant to create doubt in the woman's mind and to question the original command. "Did God actually say, you shall not eat of any tree in the garden?"
3. But then Satan directly contradicts God's command. He says, "You will not surely die." He out-and-out lies to the woman! He denies that she will die. He raises doubts in her mind of God's integrity. He contradicts the word of the Lord (John 8:44).
4. Satan also casts doubt on God's goodness, as if God is holding something back from them. He holds out the promises that they will be like God. This is quite a temptation.
5. Let me remind you the tempter is still alive today. He uses the same line of questioning today. And he uses outright lies.

C. The fall

1. In light of her conversation with Satan, the woman sees that the tree is good for food, delightful to the eyes, and desirable to make one wise. All the lures of sin are here, especially being wise like God.
2. Thus the woman takes of the forbidden fruit and eats it and gives some to her husband to eat. The thing I want you to notice is this: *They believe the lie and the liar.*
3. Genesis 3:6-13, "The man and his wife hid themselves from the presence of the Lord God."
4. After Adam and Eve disobeyed God and believed the word of the serpent, their eyes were open to good and evil. They were filled with guilt and sewed fig leaves together to make clothing for themselves. They tried to hide their own sin and guilty condition before God.
5. They immediately hid themselves from God's presence and wanted to cover their shame. Fear and shame before God became the order of the day.
6. Sin entered the human race. This is basic Christian truth. Men and women have been hiding themselves from God since.
7. Note that God called to the man, not the woman, and said "Where are you?" Adam says, "I was afraid because I was naked and I hid myself." Guilt was uncovered. This is why he felt naked.

8. When God asked him, “Who told you were naked, and did you eat of the tree?” Adam immediately blames God and the woman that God gave him, verse 12. He tries to justify himself. The woman in turn blames the serpent. She was correct, however, when she said, “The serpent deceived me and I ate.” She was deceived by the serpent. Adam willfully disobeyed and partook of the fruit.

D. The curse and the punishments

1. Genesis 3:14–24, “In pain you shall bring forth children . . . cursed is the ground because of you . . . to dust you shall return.”
2. The serpent’s curse:
 - a) As a result of disobedience to God’s test, God first pronounces a curse upon the animal, the serpent. He will be humiliated above all the other animals and will be permanently placed on his belly and live in the dust. He will not be what he once was. This will be a reminder of the entire event.
 - b) Verse 15 shows that the animal was simply used by the tempter and that there were spiritual forces behind the animal. These spiritual forces will be in perpetual conflict with the offspring of the woman. From this point on, there will be a battle of good and evil, a battle between unbelievers whose father is the devil (John 8:44). The seed of the serpent thus includes all forces of evil and all the sons of Cain.
3. The woman’s curse:
 - a) The woman’s punishment was two-fold:
 - (1) Physical and emotional pain in the process of childbearing
 - (2) Her relationship with her husband: she would desire him but he would master her, take dominion over her, and exercise lordship over her. Our culture calls this the battle of the sexes.
4. The man’s curse:
 - a) The man’s work would be grueling.
 - b) The ground would be cursed.
 - c) The man also will experience “pain”—the ground would fight him with thorns and thistles; only by much toil and effort would he be able to eat and provide for his family.
 - d) Finally, he would die and return to the dust of the earth. This is his punishment.

E. The Seed

1. Genesis 3:15, “He shall bruise your head.”
2. Ultimately there will be victory over Satan and his seed. The seed of the woman, who is Christ, will bruise the head of the serpent’s seed. This is considered the first proclamation of the gospel and Christ victory over Satan.
3. But there is another redeeming message in the story. In verse 21 the Lord God made for Adam and his wife garments of skin and close them. There is hope. There is mercy.
4. God provides for their nakedness and guilt by covering them with animal skins, not leaves.
5. God drives them out of the garden and stops them from returning so they do not need to live eternally in this state of the curse.

6. A friend of mine always says, “The fingerprints of the curse are on everything.” And that is true. But there is also redemption through the blood of Christ and his victory over Satan. There is eternal life in the new heavens and the new earth not the old earth and all heavens.

V. The flood and Noah’s ark (Genesis 6–9)

A. Read the following passages:

1. Genesis 6:5–8, 11–14, 17, “The Lord saw that the wickedness of man was great.”
2. Genesis 7:15–24, “And the Lord shut him in.”
3. Genesis 8:18–9:19, “The waters shall never again become a flood to destroy all flesh.”

B. Cain and Abel

1. After Adam and Eve’s sin, we read that Cain killed Abel, his brother, a righteous man. From that point on, we see man killing his fellow man.
2. The world does not evolve into greater morality or righteousness. Instead, we see a devolution. “The Lord saw the wickedness of man was great.”

C. Noah’s ark

1. The murder, violence, sexual perversity, rebellion, idolatry became so terrible that God decided to destroy the human race. He had to. The entire situation grieved God.
2. But in mercy, he saved the family of Noah, who found grace in God’s eyes. Noah is commanded to build a gigantic ark. And through the ark, Noah, his family, and the animal population would be preserved through the flood. Note that it was the Lord who shut them into the ark (Gen. 7:15–24).
3. After this catastrophic judgment, God made a covenant that he would not destroy the earth with water again. The rainbow is God’s sign of this unconditional covenant. God reveals himself as a covenant-making and a covenant-keeping God. This is very important to understand for the rest of the story of Genesis. God can be trusted. He is faithful to his word. What he says he will do.
4. In chapter 9 verse 6, a very interesting statement is made: “Whoever sheds the blood of the man, by man shall his blood be shed.” Here God shows the value of life. And that is because each individual person is created in the image of God.

D. What happens next?

1. As the population of the earth grew after the flood, again we see the wickedness of the human race in wanting to build a tower to heaven and make a great mark for themselves. This is called the Tower of Babel.
2. There, God confounds the languages and dispersed them all over the earth (Genesis 11:9).
3. This passage explains the many nations and languages that came to exist on this planet. Their main sins were pride and rebellion against God’s command to populate the whole earth. They were not filling the earth. Again, we see man’s sin and God’s mercy. God was intervening.

Key Old Testament Covenants and Promises

Detailed Outline

Part 1 of 2

I. The Abrahamic covenant and circumcision: a people and a land

A. Read the following passages:

1. Genesis 12:1–7, “in you all the families of the earth shall be blessed”
2. Genesis 15:1–6, “he believed the Lord, and he counted it to him as righteousness”
3. Genesis 15:7–21, “On that day the Lord made a covenant with Abram”
4. Genesis 17:1–14, “So shall my covenant be in your flesh an everlasting covenant”

B. You cannot understand the whole counsel of God without understanding covenants.

1. What is a covenant?
 - a) God makes covenants with his creation and his people.
 - b) A covenant is a formal agreement between two parties. A covenant will state stipulations and regulations for the relationship.
 - c) Most of the biblical covenants are unconditional covenants, but the Mosaic covenant is conditional.
2. There is disagreement over the number of covenants.
 - a) For our purpose, we will look at the clearly defined biblical covenants found in the Old Testament and the New Testaments.
 - b) The first is the Abrahamic covenant. Paul speaks of this covenant as it relates to the gospel.
3. God reveals much about himself through these covenants:
 - a) He is a covenant-keeping God.
 - b) He is always faithful to his promises.
 - c) He can be trusted fully.
4. But the covenants also reveal much about us, especially our need for faith in the promises of God. This is the victory over so much sin and failure. Unbelief is the destroying sin.

C. The Abrahamic covenant

1. The Abrahamic covenant begins with God’s call to Abraham to leave his homeland and to possess a new land and start a new nation family (Gen. 11:31–12:9). God takes all the initiative in this. He makes a covenant with Abraham and his descendants.
2. The Abrahamic covenant promises:
 - a) A land for Abraham and his descendants
 - b) A great number of descendants for Abraham—like the stars in heaven, he will be the father of many nations, and kings will come from him
 - c) Fame
 - d) Universal blessing for all the nations, Jews and Gentiles

D. Essential passages to know

1. Genesis 12:1–9 is foundational to the book of Genesis and the entire Bible.
 - a) It explains the Jewish people and what God expects to do through them.
 - b) Especially observe verse 3, “in you all the families of the earth shall be blessed.”
2. Genesis 15 is a chapter you should know well.
 - a) Of particular importance is verses 4–6. See how Abraham was declared righteous by faith in the promises of God. This will be repeated in the New Testament for understanding the gospel.
 - b) Then see how God obligates himself to fulfill the covenant with Abraham and his offspring (see verses 7–17). Carefully observe how he walks through the bloody animal pieces to ratify the covenant. This is how covenants were ratified in the ancient days.
 - c) Genesis 17:10–14 is where God gives circumcision as a physical sign (or rite) of the covenant people of God, the son of Abraham, the people of the land. All the sons of Abraham were obligated to be circumcised in order to participate in the covenant blessings.
 - d) Genesis 22 is where we see Abraham tested with the offering of Isaac. Abraham is obedient to God and the father of all who believe the word of the Lord.

II. The Mosaic covenant: the Law of Moses, “Do and live”

A. Read the following passages:

1. Exodus 19:1–25, “If you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all the people, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation.”
2. Exodus 20:1–21, [the people] said to Moses, “You speak to us . . . do not let God speak to us, lest we die.”
3. Exodus 24:1–18, “Behold the blood of the covenant that the Lord has made with you in accordance with all these words”
4. Exodus 34:6–7, “a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness . . . who will by no means clear the guilty, visiting the iniquity of the fathers on the children”

B. To know the whole counsel of God you have to know the Mosaic covenant.

1. It is the law of God given to the nation of Israel at Mount Sinai.
2. The rest of the story of the Old Testament revolves around the Mosaic covenant.

C. Essential passages to know

1. Exodus 19
 - a) God speaks to the nation through Moses.
 - b) The people say, “All that the Lord has spoken we will do” (verse 8).
 - c) God meets with the people and speaks directly to them in an audible voice. It is a terrifying experience.
2. Exodus 20 (the Ten Commandments)

3. Exodus 24:1–18
 - a) Especially observe verses 6–8, the time at which the Mosaic covenant was ratified by blood of animals.
 - b) Talk about this chapter with your mentor. You have to know these events in the history of redemption.

D. The Mosaic Law

1. The Mosaic Law was to govern every aspect of the lives of the children of Israel: personal, social, civil, and worship.
2. It consists of 613 commandments, and of course the famous Ten Commandments, which are a summary of what God requires of his people Israel.
3. The Law gives specific details of how to approach God and to worship God for the sacrificial system.
4. It tells us of the Old Testament priests.
5. All of this will be in contrast to the New Testament era.
6. This is a conditional covenant between Yahweh and the children of Israel. As a conditional covenant, it included both blessings and curses.
 - a) Blessing was contingent upon obedience to the law.
 - b) Disobedience would result in judgment, even being removed from the land and dispersed throughout all the other nations (Deuteronomy 28 and 29).
 - c) This happened later in Israel's history: Israel was put out of the Promised Land, and dispersed among the nations, and Judah was sent to Babylon.

E. The Mosaic Law in the New Testament

1. Romans, Galatians, and Hebrews have much to say about the Mosaic Law, in comparison to the age of grace and the new covenant. Indeed, you cannot understand these magisterial books of the New Testament without understanding the Mosaic Law.
2. Paul says:

"[F]or by the works of the law no human being will be justified in his sight, since through the law comes the knowledge of sin." (Romans 3:20)

"Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made." Galatians 3:19
3. The entire system of the law was abolished at Christ's death, and a new covenant was created.

"For Christ is the end of the law for righteousness to everyone who believes." Romans 10:4
4. Although Christians do not live under the Mosaic Law of God, the Law contains much about God himself and our sinful condition and our inability to save ourselves—or to even keep the Law. It demonstrates God's standard of righteousness (Romans 15:4).
5. A study of the Law is quite essential to understanding the Pauline doctrine of grace.
6. If you find the books of Leviticus and Numbers difficult, read carefully and study the book of Deuteronomy. It will help you to really understand the heart of the Law. God wanted Israel's love, not just some mechanical obedience.

Key Old Testament Covenants and Promises

Detailed Outline

Part 2 of 2

III. The Davidic covenant: The King and his everlasting throne

A. Read 2 Samuel 7:1–29, “your house and your kingdom shall be made sure forever before me. Your throne shall be established forever” (v. 16)

B. The word “covenant” does not appear in 2 Samuel 7. However, it does appear in Psalm 89:

“I have made a covenant with my chosen one. I have sworn to David my servant: ‘I will establish your offspring forever, and build your throne for all generations.’” (Ps. 89:3–4)

C. Davidic covenant background

1. David wanted to build a dwelling place for God’s presence. The Lord denied David this privilege but said his son would build it.
2. Then God made great promises to David:
 - a) David’s name would be great
 - b) He would have an enduring dynasty, a kingly line
 - c) God would have a special father-son relationship with his son, the king
 - d) Most importantly, the throne of David would be established forever (verse 16).
3. We see in verse 19 the phrase “this is instruction for mankind” or “this is the law the (Torah) for mankind.” We see this covenant, like the Abrahamic covenant, impacting the Gentile world as well.
4. This covenant ultimately will be fulfilled by the great son of David (Matt. 1:1), King Jesus.
 - a) Not only is Jesus a king, but he has an eternal everlasting kingdom unlike anyone else.
 - b) Because Jesus is the ultimate fulfillment of the promise to David, he had to be raised from the dead (Acts 2:30–36; 13:34–37). David and Solomon and all the rest of the kings died, but Jesus is alive and coming back again and will establish his eternal kingdom.
 - c) Of Jesus, John said, he is “the one who has the key of David” (Revelation 3:7).
 - d) Truly Jesus alone is King of Kings and Lord of lords. He is the promised son of David.

IV. The new covenant: a changed heart

A. Read Jeremiah 31:31–34, “This is the covenant . . . I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.”

B. New covenant vs. old covenant (the Mosaic covenant)

1. The text says the new covenant is not like the old covenant.
2. God had promised his people land, a king, and a kingdom.
3. These were glorious promises, but the people would not obey God. They kept turning to idols. They could not inherit the blessings if they live in such a state of disobedience.

4. The new covenant promises a new heart, enabled by God to empower his people to love him, serve him, and enjoy his blessings. They would know God and obey him.
5. This is an unconditional covenant, unlike the Mosaic covenant. The Mosaic covenant did not enable the people to obey but exposed how disobedient they were at heart. It showed they need the mercy and grace of God.

C. A new heart

1. God says "I will put my law within them and I will write it on their hearts. And I will be there God, and they shall be my people."
2. Ezekiel 36:26–27 tells us how God will do this. He will put his spirit within them.

"I will give you a new heart, and a new spirit I will put it within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules."

3. This is the difference. As people under a new covenant, we have the Holy Spirit, who empowers us to walk according to God's ways and obey our Lord. Without the Holy Spirit we could not do this.
4. Ezekiel goes on to tell the exiles:
 - a) God will gather them and return them to the Promised Land.
 - b) They will prosper under his blessing.
 - c) Israel would also acknowledge and loathe its failures, its sins, and its abominations.
5. Although these promises are directly to Israel, we see that they also include the Gentiles.

D. The mediator of the new covenant: Jesus

1. Jesus becomes the mediator of the new covenant; through his blood on the cross he ratifies the new covenant, and through his work he is able to provide the Holy Spirit that gives the power to obey God.
2. The Holy Spirit is offered to both Jews and Gentiles.
3. Notable passages:
 - a) Luke 22:20: "This cup that is poured out for you is the new covenant in my blood."
 - b) 2 Corinthians 3:6: Paul declares God "has made us sufficient to be ministers of a new covenant, not of the letter but of the spirit."
 - c) Hebrews 8:8–12: The new covenant is superior to the old covenant, which has been abolished.
 - d) Hebrews 9:15 and 12:24: Jesus is the mediator of the new covenant. As participants in the new covenant, we certainly do not want to go back to the old covenant, which failed because of the people's hearts of stone.

V. Isaiah's vision of the absolute holiness of God

A. Read Isaiah 6:1–7, "Holy, holy, holy is the Lord of hosts."

1. Some have called Isaiah the Romans of the Old Testament.
2. I chose this one passage out of many others, to show Isaiah's vision of the greatness and grandeur of our God, sitting upon his throne high and lifted up. The prophet Isaiah presents a big God, not a little god, not an idol made with hands.

3. We too need the vision of the greatness of our God. He is an infinite, eternal, personal being. We are his creatures. Idols are an insult to our God.
4. Isaiah is one of the greatest of the Old Testament prophets, and he illustrates:
 - a) The grand vision of God the Old Testament prophets had
 - b) The continuous disobedience of God's people
 - c) The need for constant repentance and turning back to the word of the Lord
5. Most importantly, Isaiah predicted the coming of the Messiah, the only hope for sinful humanity. We need to understand the Old Testament prophets to understand the whole counsel of God.

VI. Promised Messiah

A. The great Messianic predictions of Christ's coming

1. The prophets and the godly saints of Israel all look forward to the coming of the Messiah.
2. When you read the four Gospels you will see one of the major themes is *fulfillment* of Old Testament prophecy. Jesus Christ is the promised Messiah.
3. In the book of Acts you see the apostles, particularly Paul, arguing from the Scriptures that Jesus is the Messiah promised in the profits. This should be a great encouragement to your faith.

B. A Messianic Psalm

1. Psalm 22:1-22, "My God, my God, why have you forsaken me?"
2. Psalm 22 is interesting because it is the Messiah looking out from the cross upon the crowds.

C. Three Messianic prophecies (see John 12:41)

1. Micah 5:2, "But you, O Bethlehem"
2. Daniel 7:14, "his dominion is an everlasting dominion"
3. Isaiah 53:1-12, "he was wounded for our transgressions"
4. Look at John 12:4, "Isaiah said these things because he saw his glory and spoke of him." Some 700 years before the birth of Christ, Isaiah spoke of him. And Jesus himself said in Luke 24 that all the prophets spoke of him. He is the great theme of the Bible.

The Lord Jesus Christ

Detailed Outline

Part 1 of 2

Introduction

To know the whole counsel of God and specifically God's redemptive plan of salvation, you need to know the person of the Lord Jesus Christ. You can be sure that in Paul's mind, Jesus Christ is at the center of the whole counsel of God. You need to know the following key passages of Scripture and be able to point people to these texts when they have questions about the Lord Jesus.

I. "The things concerning himself"

A. Let's first begin with what Jesus says about himself.

1. Luke 24:25–27, 44, "Everything written about me in the Law of Moses"
2. John 5:39, "Search the Scriptures . . . it is they that bear witness about me."
3. Do not miss the astonishing claim that Jesus is making. He claims that the Old Testament prophets, the Law of Moses, the Psalms, all spoke of him.
4. To the disciples on the Emmaus Road, "he interpreted to them in all the Scriptures the things concerning himself" (Luke 24:27). None of us could ever make such a statement. If we did we would have to be medicated.
5. So Jesus is claiming that the Scriptures witness to his life. He saying that the Old Testament is about him. Without him, the Old Testament promises and covenants could never be fulfilled.

B. Our Christ is the Christ of Scripture.

1. If you want to know the whole counsel of God you must know Jesus Christ. He is at the center of the story of redemption.
2. That is why he is called the Savior. He came to seek and to save that which was lost.

II. Jesus is the promised Messiah

A. Peter's confession

1. Matthew 16:13–20, "You are the Christ, the Son of the living God."
 - a) Peter's confession of who Jesus is, is a mountain-peak passage in the Gospel of Matthew.
 - b) This question is still relevant today. People want to know: Who is Jesus? What is his true identity?
2. There existed at that time different views as to who Jesus was. Most of these were positive, but inadequate.
 - a) Then Jesus asked his disciples, "Who do you say that I am?" Peter replies, representing the eleven others, "You are the Messiah, the son of the living God" (v. 16).
 - b) Here is a clear confession that Jesus is the Messiah, the anointed of God, the long-awaited one.

- c) He is also the Son of the living God—this refers to his divine Sonship (v. 17) as we see in Psalm 2:6–8 and the Davidic covenant (2 Sam. 7:14). Jesus’ relationship to God is Son, the only Son. No one else is in such intimate relationship with God, except by adoption. This is a statement of his divine nature, Jesus’ Messianic deity.

B. Jesus’ response

- 1. Jesus responds to Peter’s declaration with a beatitude.
 - a) Peter did not make this declaration by his own strength or intelligence. God the Father in heaven revealed his Son to Peter. It was a gift from the Father.
 - b) Thus we know that Peter is absolutely right in his evaluation. It is not a good guess. He’s not inventing the Jesus of his own imagination. This is the revelation of the Father concerning the Son.

C. The true church vs. the false church

- 1. If you want to know the difference between the true church and the false church, or the difference between a true shepherd and a false teacher, find out what they confess about Christ.
- 2. The true church is built on Christ as the divine Messiah—divine Sonship. He builds the church by his death, burial, and resurrection. Everything centers on who is Christ and what he has done.
- 3. All pastoral elders must confess Christ’s divine Sonship and the long-awaited Messiah as Peter did—or there is no church. An elder must be Christo-centric.

III. The virgin birth of the Messiah

A. The birth of Jesus is an essential part of the gospel story.

- 1. Both Matthew and Luke expressly state that Jesus was born of a virgin, that his birth was supernatural:
 - a) Matthew 1:18–23, “The virgin shall conceive and bear a son.”
 - b) Luke 1:26–35, “The Holy Spirit will come upon you.”
- 2. Matthew’s account
 - a) Matthew 1 directly states that *before* Mary and Joseph came together physically, she was pregnant from the Holy Spirit (v. 18). Mary was a virgin. Jesus is not the biological son of Joseph, but he is the son of Mary. Both Joseph and Mary are in the line of King David.
 - b) In a dream, an angel of the Lord appeared to Joseph confirming that Mary had conceived a child as a result of the Holy Spirit’s work within her body. The angel went on to explain that she will bear a son, they shall call him Jesus, and his mission is to save his people from their sins.
 - c) Matthew then says that this took place as the prophet Isaiah prophesied: “Behold a virgin shall conceived and bear a son, and they shall call his name Emmanuel” (v. 23). This is called the incarnation.

3. Luke's account
 - a) The Luke account adds that because the child is born by the Holy Spirit, it would be called "holy, the Son of God."
 - b) The angel Gabriel goes on to tell Mary that the Lord will give him the throne of his father David and he will reign over Israel forever. In his kingdom there will be no end.
 - c) This is no normal natural birth, and this is no ordinary person. This is God's anointed one, the Messiah.

B. Significance of the virgin birth

1. The virgin birth is part of Jesus' sinless life, and thus his preparation for offering himself as a sacrifice for our sins.
2. One interesting reason for the virgin birth of Christ is that God pronounced a curse on Jeconiah because of the continuous line of sin. The curse stated that none of his descendants would ever be on the throne of David (Jer. 22:30). Thus Joseph's physical son could not sit on the throne of David.
3. This entire story is either true, and is a supernatural work of God the Holy Spirit, or it is a folktale with no historical facts behind it. In that case, why even read the Gospel of Matthew or the Gospel of Luke? Why trust the writer?
4. No one should be made an elder who does not affirm the virgin birth of Jesus Christ.

The Lord Jesus Christ

Detailed Outline

Part 2 of 2

IV. Jesus Christ the God-man: Christ's two natures, human and divine, yet one person, one Lord Jesus Christ

A. Human nature of Christ

1. One of the first heresies the early Christians faced was the denial of Jesus' humanity. But as the verses before us show, Jesus was fully man. He was human!
 - a) Philippians 2:7, "Born in the likeness of men . . . found in human form"
 - b) 1 Timothy 2:5, "The man Christ Jesus"
 - c) Galatians 4:4, "Born of a woman"
 - d) Hebrews 2:14-18, "He had to be made like his brothers in every respect"
2. Note that Paul calls him "the man Christ Jesus."
 - a) He was born of a woman.
 - b) The Gospel accounts demonstrate that Jesus was fully human yet without sin. He had to eat, rest, and sleep; he got tired. He had to learn.
 - c) Indeed, he had to be made like his fellow human beings to be the sacrifice for their sins. This is basic historic orthodox Christian teaching.

B. Divine nature of Christ

1. As a church leader and teacher, you need to know the basic verses on the divine nature of Christ.
 - a) John 1:1, 14, 18, "the Word was God . . . And the Word became flesh"
 - b) John 20:28, "My Lord and my God"
 - c) Romans 9:5, "the Christ who is God"
 - d) Philippians 2:6, "in the form of God"
 - e) Colossians 1:15-16, "the image of the invisible God"
 - f) Colossians 2:9, "for in him the whole fullness of deity dwells bodily"
 - g) Titus 2:13, "our God and Savior Jesus Christ"
 - h) Hebrews 1:3, "the exact imprint of his nature"
 - i) 2 Peter 1:2, "our God and Savior Jesus Christ"
2. Many liberal Protestants deny that Jesus was divine or that he was God. Muslims vehemently deny the divine nature of Christ.
3. So carefully look at John 1:1, 14, 18. You should also know well Colossians 2:9.
4. Not only do we have these direct assertions that Jesus is God, but in the Gospels Jesus also displays the attributes of God. He is one with the Father.
5. Be sure you can open the Scriptures and show someone the key verses of the divine nature of Christ.
 - a) This is your responsibility as a church teacher.

- b) You must be able to help people who are struggling with who Jesus Christ is.
6. As a result, we worship the Lord Jesus Christ. Hebrews 1 tells us that all the angels of God worship him. And in Revelation 4 and 5 we see all of heaven worshipping him.

C. Christ's preexistence and eternity

1. Read the following verses:
 - a) John 6:38, "For I came down from heaven"
 - b) John 8:58, "before Abraham was, I am" (see Exodus 3:14)
 - c) John 17:24, "you loved me before the foundation of the world"
 - d) Colossians 1:17, "and he is before all things"
 - e) Hebrews 13:8, "the same yesterday and today and forever"
 - f) Revelation 1:8, "I am the first and the last"
2. Since Jesus is God, it follows that he preexisted before he was born of Mary. He has the attribute of eternity. Jesus came down from heaven. Jesus came into the world. He takes on the divine name "I AM." He existed before the foundation of the world. He is before all things. He is the first and the last.
3. You cannot say this about any human teacher or religious leader. Jesus is absolutely unique and incomparable.

V. The sinlessness of Christ

A. It is affirmed repeatedly in the Scriptures that Jesus is sinless.

1. Hebrews 4:15, "tempted as we are, yet without sin"
2. Hebrews 7:26, "separated from sinners"
3. 1 John 3:5, "he appeared to take away sins, in him is no sin"

B. In fact his most bitter enemies could not find fault with him. Everything he did was pleasing to his Father. He was the perfect Son.

C. His sinless nature was essential to His substitutionary atoning work upon the cross.

1. As Paul says, God made him to be sin who knew no sin (2 Cor. 5:21).
2. Jesus did not need to atone for his own sin. He had no sin; he was the perfect Son of God. In this way Jesus was different from all of us.

D. The four Gospels present an absolutely perfect man.

VI. The death, burial, resurrection, and ascension of Christ

A. As you read the four Gospels you see that even from the beginning everything points to his death:

1. 1 Corinthians 15:1-8, "The gospel I preached to you."
2. Romans 10:9, "Believe in your heart that God raised him from the dead, you will be saved."
3. Acts 1:9-11, "He was lifted up, and a cloud took him out of their sight."

B. Major parts of the gospel concern his death. His mission was to die for the sins of the world.

C. The cross of Christ is central to our gospel message. We preach Christ crucified.

D. In giving the gospel it's important to know 1 Corinthians 15:1-8.

1. Paul says that he delivered “what was the first in importance” what he also received from Christ: “that Christ died for our sins according to the Scriptures and that he was buried and that he was raised on the third day in accordance with the Scriptures.”
2. This is one of the finest summaries of the gospel and of Christ's mission.

E. You do not know Jesus Christ if you do not know:

1. His death upon the cross
2. His burial
3. His bodily resurrection
4. His bodily ascension into heaven

VII. The three offices of Jesus Christ

A. Prophet

1. He is the prophet of God that Moses predicted.

B. Priest

1. He is our great High Priest who intercedes for us in heaven before God the Father.

C. King

1. He is the coming King—the King of kings and Lord of lords.
2. Unlike any other king, his rule is eternal, and his kingdom is eternal.

This is our Lord Jesus Christ. Let us worship him. Let us serve him with our whole heart. He's the reason for breathing.

Gospel Salvation Truths

Detailed Outline

Part 1 of 2

Introduction

To know the whole counsel of God and specifically God's redemptive plan of salvation through his Son, Jesus Christ, you need to understand the following key passages of Scripture and be able to point people to these texts when they have questions regarding gospel truths.

Remember that each elder is to be a gospel theologian. Satan hates every word of the gospel. He does all in his power to pervert the gospel and to hinder its advancement. Thus, elders must be qualified defenders, transmitters, and proclaimers of the gospel (Acts 20:28-31; 2 Tim. 2:2).

The Gospel

- "For I delivered to you as of *first importance* what I also received: that Christ died for our sins. . . . [and] that he was raised on the third day." (1 Cor. 15:3-4; italics added)
- "For I am not ashamed of the gospel, for *it is the power of God for salvation* to everyone who believes." (Rom. 1:16; italics added)
- "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." (Acts 4:12)

As leaders and teachers among God's people, we have to know the gospel.

I. All have sinned

A. Read the following passages:

1. Romans 3:10-18, 23, "for all have sinned"
2. Ephesians 2:1-3, "you were dead in the trespasses and sins in which you once walked"

B. One of the most beautiful names of Jesus is Savior.

C. He's Savior because we are lost in our sins.

1. We all have a problem, and it's a serious one: we are sinners.
2. We are not just nominal sinners; we are out and out sinners and lawbreakers. We are rebels.
3. We hate God on the throne. We are not fit for God's presence. We are enemies of God. Thus we are guilty before a holy God.
4. We as Christians know the problem that this world has and that we have. We are sinners. It is good to know the problem. Jesus said "out of the heart of man comes evil, murder, and adultery." This is the explanation for all human misery, crimes, wars, murders.

D. Good news and bad news

1. The gospel is good news. But first we need to know the bad news.
2. The good news is that there's forgiveness of sins and forgiveness with God.

3. As the angel said to Joseph about Christ, “he will save his people from their sins.”
4. John the Baptist said, “Behold the Lamb of God who takes away the sin of the world.”

E. There’s no exception to this rule except Jesus Christ. All of us need a Savior.

II. Divine wrath against sin

A. Read the following passages:

1. John 3:36, “whoever does not obey the Son . . . the wrath of God remains on him”
2. Romans 1:18–32, “the wrath of God . . . against all ungodliness and unrighteousness”
3. Ephesians 2:1–3, “were by nature children of wrath”
4. 2 Thessalonians 1:5–12, “They will suffer the punishment of eternal destruction away from the presence of the Lord”

B. God’s view of sin

1. Because we are sinners, we take sin lightly. But God does not.
2. God is holy, absolutely holy.
 - a) He hates sin, and he is angry with sin all day long.
 - b) As a holy and just God, he must punish sin.
 - c) His wrath against sin is just and righteous and necessary.
3. We also are angry with sin—or I should I say certain sins like sex trafficking of young girls. We should be angry at such sin. We should demand punishment. This is only right.
4. The God of the Bible is wrathful against sin.
5. Amazingly, many Christians do not believe that God is wrathful or that he will punish sin. They believe God is love. He is a nice God. He wouldn’t hurt anyone. He’s not judgmental or angry with sin. He will not punish eternally. But this is not the God who reveals himself in the Scriptures.
6. Our sins and rebellion demand his wrath and punishment.
7. This is what it means to be saved—we are saved from the wrath of God. We are lost and under just condemnation. Our situation is desperate. Thus we must call sinners to repent and turn to God.

III. Christ’s penal substitutionary death for sinners

A. The heart of the gospel

1. This is a major theme of the Scriptures and particular the New Testament. It is the heart of the gospel. He was pierced for our transgressions.
2. Read the following passages:
 - a) Isaiah 53:3–6, 10–11, “he was pierced for our transgressions”
 - b) Romans 5:6–8, “Christ died for us”
 - c) 1 Corinthians 15:3–4, “Christ died for our sins”
 - d) Hebrews 9:23–28, “Christ having been offered once to bear the sins of many”

B. Substitution

1. Jesus is our Lamb, the sacrifice for us. He is our substitute.
2. He died for us. He died for the ungodly. So his death was the substitutionary death.

3. It was also a penal substitutionary death:
 - a) He bore the punishment that we deserved for our sin.
 - b) He paid the penalty for our sins, which was death.
 - c) We could never bear the wrath of God.
4. Some Christians are denying the penal substitutionary death of Christ.
 - a) They believe it's cosmic child abuse.
 - b) They believe it's unfair.
 - c) They believe it will hinder people from believing the gospel.
5. By denying the substitutionary work of Christ, we deny the gospel. We deny the whole counsel of God. Jesus says that the prophets prophesied that it was necessary for the Christ to suffer (Luke 24:26).

C. What you should know

1. Know Isaiah 53.
2. Know the book of Hebrews.
 - a) Read Hebrews a number of times and meditate on it.
 - b) Listen to a great Bible teacher preach through Hebrews.
 - c) Get a good commentary on the book of Hebrews. Hebrews clearly shows that Christ is the sacrifice for sins.
3. Know 2 Corinthians 5:21 and Romans 5:6–8.
4. Know the books of Romans and Galatians. They cannot be foreign books to you. Since you are a teacher of the things of God, and of the whole counsel of God, you need to know these books well.
5. You should not only know these verses but love them, be prepared to die for them, proclaim them, protect them, defend them. This is the word of the Lord. This is our gospel.

IV. Propitiation (or sacrifice of atonement)

A. Read the following passages:

1. Romans 3:24–26, “God put forward as a propitiation by his blood”
2. 1 John 4:9–10, “sent his Son to be the propitiation for our sins”

B. What is propitiation?

1. It is an important word. This word is taken from the realm of sacrifice.
2. To understand this word, you need to read Romans 3:24–26. The word has the concept of turning away God's wrath, or assuaging God's wrath.
3. Christ paid the penalty for our sins at the cross. What he did upon the cross satisfies God's just wrath. God put his Son forward as a propitiation by his death upon the cross.
4. Some versions translate this word as “atoning sacrifice.” This is not bad, but I would stay with “propitiation” and then understand what it means.
5. As an instructor in the gospel, you need to understand this beautiful word and the concept it represents.

Gospel Salvation Truths

Detailed Outline

Part 2 of 2

V. Imputation (the great exchange)

A. Adam's sin to the human race

1. Romans 5:12–21, “many died through one man’s trespass . . . because of one man’s trespass, death reigned through that one man . . .”
2. 1 Corinthians 15:20–22, 45–49, “as in Adam all die”

B. Adam as a type of Christ

1. In Romans 5 Paul compares Adam and Christ.
2. Adam is a type of Christ. This means he was a representative man.
 - a) He is the head of the human race.
 - b) He acted as the representative to the human race.
 - c) Humanity has a corporate solidarity with Adam. His guilt was imputed to all his posterity.
 - d) His condemnation was also imputed to the human race.
 - e) So we can say all men born in this world are born in Adam.
 - f) Only after one is born again, is one now in Christ, not in Adam any longer.

C. Our sins imputed to Christ upon the cross

1. Read the following passages:
 - a) Isaiah 53:6, “the Lord has laid on him the iniquity of us all”
 - b) 2 Corinthians 5:21, “For our sake he *made* him to be sin who knew no sin”
 - c) 1 Peter 2:24, “He himself bore our sins in his body on the tree”
2. The Lord laid on Christ the sins of us all.
3. Christ is a representative man.
4. As our substitute, our sins were imputed to Christ:
 - a) He paid the penalty for our sins.
 - b) He stood in our place.
 - c) He did for us what we could never do for ourselves: atone for our sins.

D. Christ's righteousness counted [credited, reckoned] to us upon faith

1. Read the following passages:
 - a) Romans 3:21–22, “the righteousness of God. . . apart from the law. . . the righteousness of [from] God through faith in Jesus Christ”
 - b) Romans 1:17, “the righteousness of God is revealed”
 - c) Philippians 3:7–11, “not having a righteousness of my own . . . the righteousness from God that depends on faith”
 - d) Romans 4:1–8, “it was counted [credited, reckoned] to him as righteousness”
 - e) 2 Corinthians 5:21, “that in [Christ] we might become the righteousness of God”

2. Imputed righteousness
 - a) Now we come to the most glorious part: the righteousness of Christ imputed to all who will believe in Christ's person and work.
 - b) Christ lived a perfect righteous life he was obedient to the Father in every way, and as the perfect Son of God he offered himself a sacrifice for sinners.
 - c) As a result of Christ's imputed righteousness, we are in right standing with God in the heavenly courtroom.
3. "The great exchange"
 - a) Imputation is another glorious concept within the gospel. Some have called it "the great exchange."
 - b) God imputes/ accounts our sin to Christ, and he pays the penalty for our sins upon the cross.
 - c) Then God the Father imputes the righteousness of his Son to our account.
 - d) Christ's perfect obedience and perfect life is imputed/ accounted to us, so that God sees us no longer as enemies or ungodly, but having his Son's righteousness.
 - e) This righteousness from God does not come by our works, but through faith in the Son of God.
4. A divine salvation
 - a) What is obvious here is that the plan of salvation is of divine origin. No religion or religious leader would ever conceive of such a plan.
 - b) This plan of salvation demonstrates the wisdom of God, the righteousness of God, and the justice of God.

VI. Justification (forgiveness of sins and the declaration of righteous standing before God)

A. Read the following passages:

1. Luke 18:9–14, "To those confident of their own righteousness"
2. Romans 3:24–26, "justified by his grace as a gift"
3. Romans 4:5, "And to the one who does not work but believes in him who justifies the ungodly, his faith is counted [credited] as righteousness"
4. Galatians 2:16, "justified by faith in Christ and not by works of the law"
5. Romans 5:9, "justified . . . we shall be saved"

B. What is justification?

1. Justification is another one of the mountain-top words and concepts in salvation.
2. It is one of the most important words in the New Testament.
3. It was a key term in the Protestant Reformation of the sixteenth century.

C. A legal concept

1. The word "justification" comes from the legal world of the courtroom. The word "propitiation" comes from the world of sacrifice. Justification is a legal term or act, thus a judicial or forensic act.
2. It is a verdict that God, the judge, declares over the sinner. Thus, it has to do with our legal

status before God the just Judge. This is why Romans has often been called a courtroom drama. The Greek word *dikaioo* means “to declare just,” “to declare righteous” (BDAG).

3. Romans 4:5 states:

“[T]o the one who does not work but trust him who justifies the ungodly, his faith is counted as righteousness.”

The word “counted” or “credited” is a judicial word. By faith one is counted as righteous, not infused with righteousness. Notice his faith is counted, credited, or reckoned as righteousness (see also 2 Cor. 4:4).

D. Righteous in God’s sight

1. Because of Christ’s substitutionary work for the ungodly, the guilty, and the sinner, God can justly declare the repentant sinner as righteous, not guilty, in his sight, or justified.
2. This is not based on the sinner’s work/efforts, but the work of someone else, Jesus the Savior.
3. God can justify the sinner, the ungodly, the enemy, because a just means has been provided through Christ’s blood to allow God to forgive sins and count us as righteous in his sight (Romans 3:21–26).

E. Instantaneous justification

1. Justification is instantaneous, as in Luke 18:9–14:
 - a) When the tax collector knelt before God and repentance of his sin, Jesus declared, “[T]his man went down to his house justified.” In a moment he was justified.
 - b) The tax collector was declared righteous in his standing before God. His sins were forgiven. He was declared “not guilty.”
 - c) When the sinner believes in Christ alone for salvation by faith, at that moment God pronounces a verdict of righteous and not guilty.
2. God counts the righteousness of Christ as belonging to the believing sinner. This is part of the great exchange.

F. No condemnation

1. The believer is no longer under condemnation.
2. Before the law and under God’s just and righteous standard, every sinner is under condemnation. But for the one who has been justified, Paul says:

“Who shall bring any charge against God’s elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died.” Romans 8:33–34

3. Justification changes our legal status and relationship before the just Judge.
4. God forgives our sins.

G. Justification vs. sanctification

1. Justification should not be confused with sanctification.
2. God does not infuse righteousness within us. He declares us righteous. And now the life of sanctification begins, a life of good works begins.

3. We should be continually growing into Christlikeness, holiness, and righteousness. We can do this now because we have the Holy Spirit enabling us to live for Christ, and to live a righteous life. Indeed, we have a new status before God.
4. Note that we are justified by his grace as a gift. It is received by faith in Christ, never by works.
5. Because this is such an important subject you may want to take a little extra time and look at the additional verses at the end of this lesson.

VII. Union with Christ (“in Christ”)

A. Read the following passages:

1. Romans 6:1–11, “united with him in a death like his . . . united with him in a resurrection like his . . . alive to God in Christ”
2. Ephesians 1:3–14, “God . . . has blessed us in Christ with every spiritual blessing”
3. Colossians 3:1–3, “hidden with Christ”
4. John 15:4–5, “I am the vine; you are the branches”

B. What is it mean to be “in Christ”?

1. The concept of union with Christ as we see in Romans 6:1–11 is a major theological concept that explains much of what God has done for us in salvation.
2. All that God does for us is done in Christ.
3. Over 170 times, Paul uses this phrase, “in Christ” or “in him.” It is a huge concept in the order up in the plan of salvation.
4. The believer now is in a union relationship with Christ. It is a real relationship.
5. Christ is now our representative man:
 - a) We identify with him in his death, burial, and resurrection.
 - b) He imputes to us his righteousness.
 - c) We share in his life.
 - d) We begin the life of Christlikeness.
 - e) What is true of Christ is true of us. We are even seated with him in the heavenlies right now.

C. Pictures of our union with Christ

1. The church is the body of Christ: we are members of his body and members of one another.
2. Also, he is the vine and we are the branches.
3. We are his bride.
4. He lives within us through the Holy Spirit.
5. We are no longer in Adam and under condemnation. We are in Christ and have his life and righteousness.

As you read your New Testament, note carefully this phrase and the many images that speak of this dynamic union with Christ. It is truly a glorious doctrine.

Gospel Salvation Truths (continued)

Detailed Outline

Part 1 of 2

Introduction

To know the whole counsel of God and specifically God's redemptive plan of salvation through his Son Jesus Christ, you need to know the following key passages of Scripture and be able to point people to these texts when they have questions regarding gospel truths.

Remember that each elder is to be a gospel theologian. Satan hates every word of the gospel. He does everything in his power to pervert the gospel and hinder its advancement. Thus, elders must be qualified defenders, transmitters, and proclaimers of the gospel (Acts 20:28–31; 2 Tim. 2:2).

I. Regeneration: The new birth

A. What is the new birth?

1. All sinners are dead in their sins. They do not have the life of God within them.
2. But when by faith a person trusts Christ, that person is born again; they are now alive to God. The Holy Spirit quickens them.
3. Just as a person is born physically at the beginning of his life, now a person is born of the Spirit from above. The blindness is removed; the heart of stone is changed.
4. One now has a desire for the things of God. The person becomes a new creation in Christ. The old has passed.
5. Regeneration is the work of the Holy Spirit.

B. Read the following passages:

1. John 3:1–15, “You must be born again” [Ezk. 36:25–27]
2. 2 Corinthians 5:17, “a new creation”
3. Ephesians 2:4–5, “alive with Christ”
4. Titus 3:3–7, “by the washing of regeneration . . . of the Holy Spirit”
5. 1 Peter 1:3–6, “born again . . . to a living hope”

II. Grace

A. Grace is one of the most beautiful words of the New Testament.

B. We are justified by his grace as a gift.

C. Grace is God's unmerited favor toward us.

1. It is a gift.
2. The whole salvation package is by his grace.

3. We're saved by his grace, not by human achievement, thus there can be no boasting of self-effort.

D. Read the following verses:

1. Romans 3:24, "justified by his grace as a gift"
2. Romans 11:6: "it is no longer on the basis of works; otherwise grace would no longer be grace"
3. Ephesians 2:4–10, "by grace you have been saved through faith"
4. Titus 2:11, "the grace of God has appeared, bringing salvation"

III. Faith

A. Faith is the instrument or means or cause by which we receive this glorious salvation.

1. Salvation is not by works or by any form of self-effort, but only by the work of Christ upon the cross.

B. Faith is not the ground or the basis of our justification. Faith is not another work.

1. We are not saved by faith plus works. I'm not saved because of my strong faith. The basis of my salvation is Christ's saving work; it is "nothing but the blood of Jesus."
2. Faith is the means of appropriating Christ's work. It is the empty-handed faith whereby I received Christ. It is his work that saves me.

C. Saving faith will always include knowledge, assent, and trust.

1. By knowledge we mean there is content, there is doctrine, propositional truth claims. The entire Bible provides the knowledge that is to be believed. The gospel is news to be received and believed. It is stated truth. It is in contrast to falsehood.
2. Second, there must be assent to that knowledge, the content of the gospel—the conviction that it is true (Heb. 11:1). A person can easily have knowledge of the gospel message but not approve it, agree with it, or assent to it.
3. Third is trust—to depend on the promises of God, to believe. Some have put it this way: "The whole soul's trust in the gospel." In other words, we believe with our total being. It is not just an intellectual exercise or mere assent; it is casting of oneself on the promises of God. It is reliance or commitment to the truth of the gospel.

D. It is Christ, the object of our faith, that saves us.

1. We are saved by faith—not works, not even faith in faith, but faith in Christ (Eph. 2:8–9).

E. Read the following verses:

1. Romans 10:9–10, "one believes and is justified"
2. Galatians 2:16, "justified by faith in Christ"
3. Ephesians 2:8–10, "by grace you have been saved through faith"
4. Galatians 2:16: By faith, Christians are justified before God.
5. Romans 10:14: Faith involves understanding the preached truth with the mind.
6. James 2:14–16: Dry orthodoxy that does not evidence itself in loving works is not true faith.
7. Philippians 1:29: Faith is a gift from God.
8. Acts 16:31: Faith is a response to God's command.

IV. Repentance

A. Faith and repentance are inseparable. Repentance is always accompanied by faith.

1. I think it best to see faith and repentance as different sides of the same coin. They are inseparable.
2. In Acts 20:21, Paul declares that his message to both Jews and Greeks is “repentance towards God and a faith in our Lord Jesus Christ.” The conversion experience includes faith and repentance on the part of the sinner.
3. Like faith, repentance is not another work. It is not merit. Repentance is not the basis of our salvation; Christ’s saving work is. Repentance is part of the instrumental means of being saved.
4. In repentance, one sees one’s sin and acknowledges it. It is a gift from God. There is a grief or sorrow over sin and one’s direction in life. This causes a turning away from sin and a turning to God. Repentance is part of conversion.
5. The writers of the New Testament repeatedly connect repentance to the gospel.

B. What is repentance?

1. One of the best definitions I know of is by D.A. Carson:

“What is meant is not a merely intellectual change of mind or mere grief, still less doing penance, but a radical transformation of the entire person, a fundamental turnaround involving mind and action and including overtones of grief, which results in “fruit in keeping with repentance.” Of course, all this assumes that man’s actions are fundamentally off course and need radical change.” (Matthew, p. 99)

C. Read the following verses:

1. Luke 24:46–49, “that repentance and forgiveness of sins should be proclaimed . . . to all nations”
2. Acts 17:30, “now he commands all people everywhere to repent”
3. 2 Corinthians 7:9–11, “For godly grief produces a repentance that leads to salvation”
4. Mark 1:15: Repentance is inseparable from faith.
5. Acts 26:20: Repentance is inseparable from the response to good works.
6. Acts 2:38: Repentance leads to the forgiveness of sins.
7. 2 Timothy 2:25–26: Repentance is a gift from God.
8. 2 Corinthians 7:10: Repentance involves sorrow over sin.
9. Luke 13:3: If people do not repent, they will perish.
10. Revelation 2:5: Christian churches need to repent.

Gospel Salvation Truths (continued)

Detailed Outline

Part 2 of 2

V. Redemption through Christ's blood

A. The word "redemption" comes from the world of commerce.

1. This word is associated with buying back a slave and giving the slave freedom by paying a ransom.
 - a) God has ransomed us, and the price he paid was the blood of Jesus (Romans 3:24–25).
 - b) We were slaves to sin and death. But now we have been freed, we have been delivered, and we voluntarily make ourselves slaves to God.
 - c) We were bought with a price: the death of Christ. Thus we are the redeemed. What a beautiful description of a Christian!
2. It is by his blood we are ransomed from slavery.
 - a) Although to modern people this seems appalling, it is directly connected to the entire Old Testament sacrificial system, the shedding of the blood of an animal in sacrificial slaughter.
 - b) Christ is God's lamb slain for us. He is not an animal, however. He is a human being. He gives his life to deliver us from sin. That is why it is called the *precious* blood of Christ. And to the believer, it is precious.
 - c) We love to sing about the precious blood of Jesus. He shed his blood in sacrifice for us in order to redeem us from our sin and the judgment to come.

B. As free men and women, we now serve the Lord Jesus Christ, who purchased us.

C. Read the following verses:

1. Romans 3:24, "justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood"
2. Ephesians 1:7, "we have redemption through his blood"
3. 1 Peter 1:18–19, "were ransomed . . . with the precious blood of Christ"
4. 1 Peter 1:18–19: The price for our redemption was the precious blood of Christ.
5. Galatians 4:5: The result of our redemption is that we are now adopted children.
6. 1 Corinthians 6:20: Believers respond to being redeemed by honoring God with their bodies.
7. Mark 10:45: Christ's life was given to as a ransom for many people.

VI. Reconciliation

A. Read the following verses:

1. Romans 5:10–11, "through [Christ] we have now received reconciliation"
2. 2 Corinthians 5:17–21, "in Christ God was reconciling to the world to himself"
3. Colossians 1:21–23, "you . . . he has now reconciled in his body of flesh by his death"

B. The term “reconciliation” is adopted from the social world of relationships.

1. We all know how easy it is for relationships to be broken and to be estranged, and how hard it is to reconcile people to one another, even family members.
2. But far worse, we were estranged from God. Indeed we were at war with God. We found ourselves to be enemies of God. How could this estrangement ever be reconciled?

C. It took the death of God’s Son to provide reconciliation between the estranged parties.

1. Since we were enemies of God, we needed reconciliation with God.
 - a) The problem is we could not enact that reconciliation. Indeed, we did not want to. We were hostile to God.
 - b) But God takes the initiative. He provides and initiates reconciliation with his enemies.
 - c) The basis for the reconciliation is the death of his Son. What a price to pay for reconciliation.
2. Paul writes:

“For if while we were enemies, we were reconciled to God by the death of his Son” (Rom. 5:10).

VII. Adoption

A. We often hear people say, “We’re all God’s children.” That’s not really true.

1. We are enemies of God and slaves of this world and its system.
2. We are the children of Adam. We are under judgment and wrath. God is our judge.

B. God’s children are those he has adopted into this family.

1. Only those who are “in Christ” and redeemed by Christ are adopted as sons, which means privilege and inheritance (Gal. 4:5).
2. Adoption brings us intimately and lovingly into his family, the household of God.
3. God is our heavenly Father.
 - a) This gives us wonderful access to God the Father as a child of his.
 - b) We are assured that he will hear our prayers and care for us because we are his children.
4. God gives us His Holy Spirit, who give assurance that we are his children (Rom. 8:14–16).
5. We will share eternally in his heavenly home and in the inheritance for his children.

C. Read the following verses:

1. Galatians 4:4-7, “so that we might receive the adoption”
2. Ephesians 1:5, “he predestined us for adoption as sons”
3. Romans 8:14-17, “you have received the Spirit of adoption as son, by whom we cry, ‘Abba! Father!’”

VIII. Election and free will

A. Differing viewpoints on election

1. Because this course is used by people from different denominations and theological backgrounds, we leave it to the local church and mentors to address the issue of election and free will/human responsibility, often referred to as Calvinism and Arminianism.

2. Whatever view you hold, be sure you know what the Scriptures actually say. Be like the Bereans and examine the Scriptures daily to see what things are true (Acts 17:11).

B. Differing viewpoints on eternal security

1. Closely related to the above doctrine of election is the debate over the eternal security of the believer:
 - a) Some churches teach that once a person is truly born again by the Spirit they cannot lose their salvation (John 3:16; 5:24; 6:37-40; 10:27-30; Rom. 8:30-39; 1 Cor. 1:2, 8-9; 2 Cor. 1:22; Eph. 1:11-14; 4:30; Phil. 1:6; 1 Peter 1:3-5; Heb. 7:25; 10:39).
 - b) Others hold that a true believer can forfeit salvation and the new birth by willfully turning away from Christ or living in continual sin (Matt. 10:22; John 15:6; Rom. 11:21-22; 1 Cor. 6:10-11; 9:27; Gal. 5:4, 21; Heb. 2:1-3; 6:4-6; 10:26-31; 12:15; 2 John 8-9; Rev. 3:5).
 - c) Discuss these matters and search the Scriptures. Elders should be able to intelligently, humbly, and patiently discuss these fundamental doctrines with people.

C. Read the following verses:

1. Romans 9:6-11, "in order that God's purpose of election might continue, not because of works but because of him who calls"
2. 2 Timothy 2:10, "I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory"
3. Titus 1:1, "for the sake of the faith of God's elect"
4. 2 Peter 1:10, "be all the more diligent to confirm your calling and election"
5. Matt. 23:37, "O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!"
6. John 3:16, "For God so loved the world, that he gave his only Son, that whoever believes in him shall not perish, but have eternal life."
7. 1 Timothy 2:3-4, "God our Savior, who desires all people to be saved"
8. 2 Peter 3:9, "not wishing that any should perish, but that all should reach repentance"
9. 1 John 4:14, "The Father has sent his Son to be the Savior of the world"

IX. Glorification

A. Glorification tells us of the consummation of our salvation.

1. Our salvation is not complete until we have been raised from the dead with our new glorified bodies. This will mean that our souls and new bodies will be united forever.
2. These new bodies are fitted for the new heavens and the new earth. These bodies will be like his glorious body.
3. At this time, we will be fully conformed to the Son of God.
4. Glorification is the culmination of salvation. We will receive our full inheritance as sons.

B. Positional vs. physical glorification

1. In one sense, we are glorified with Christ our glorified Savior. But this is positionally, as our representative Man.

2. Someday, it will be a literal and physical fact. We will have glorified bodies and live in eternity with our great God and Savior.

C. Read the following verses:

1. 1 Corinthians 15:50–58, “the dead will be raised imperishable, and we shall be changed”
2. Philippians 3:20–21, “Christ, who will transform our lowly body to be like his glorious body”
3. Romans 8:17–25, “the redemption of our bodies”
4. Romans 8:30, “conformed to the image of his Son”

Let these truths make us great worshippers and servants of our God! What a phenomenal gospel!

The Holy Spirit

Detailed Outline

Part 1 of 2

Introduction

One of the distinguishing marks of this age is the indwelling presence of the Holy Spirit in the life of every believer. For proof of the importance and work of the Holy Spirit in this age, open your Bible concordance to the term “Holy Spirit” or “Spirit,” and you will see the many occurrences of the Spirit’s presence and work in this age (2 Cor. 3:4–18). In all that we do, we need the empowering presence and work of the Holy Spirit in our lives. We are totally dependent upon God’s Spirit and God’s grace for all our labors. Thus we are to be Spirit-empowered, Spirit-led shepherds of God’s flock (Acts 20:28).

I. The precious promise of the Holy Spirit: The divine Helper

A. Read the following verses:

1. Matthew 3:11, “He will baptize you with the Holy Spirit”
2. John 14:15–17, “[the Father] will give you another Helper”
3. John 15:26–27, “the Helper . . . whom I will send to you”
4. Acts 1:8, “you will receive power when the Holy Spirit has come upon you”

B. John the Baptist

1. It was John the Baptist’s mission to prepare the people for the coming Messiah. And it was John who said “I baptize you with water for repentance, but when Christ comes he will baptize you with the Holy Spirit.” This is quite a promise.

C. Jesus

1. In the upper room, hours before our Lord’s death, Jesus promised the disciples he would send the Holy Spirit. Although he must leave them, they would not be alone.
2. In John 14 Jesus tells the disciples he will ask his Father and God the Father will give them “another Helper,” another one of the same kind, and this Helper will “dwell with you and be in you.”
 - a) Jesus calls the Helper the “Spirit of truth.” Then Jesus says the world cannot receive him and does not know him.
 - b) The word for Helper can be “advocate” or “counselor” or “guide.”
 - c) In verse 26, Jesus says the Helper will teach them all things and bring to their remembrance all that Jesus had taught them.
 - d) So although Jesus will leave them, the Holy Spirit will help them in their work ahead.
3. In John 15, Jesus tells us that the Helper is the one whom Jesus will send from the Father and who proceeds from the Father.
 - a) The Helper’s job will be to bear witness about Jesus.
 - b) Again he’s called the Spirit of truth.

- c) The Helper will also convict the world concerning sin.
- 4. In John 16, a very important statement is made: the Helper will glorify Jesus; he will take what is Jesus' and declare it to the disciples, v. 14.

II. The divine person of the Holy Spirit

A. Read the following verses:

- 1. Matt. 28:19, "the Father and of the Son and of the Holy Spirit"
- 2. John 14:16–17, "he dwells with you and will be in you"
- 3. Acts 5:1–6, "lie to the Holy Spirit"
- 4. 1 Corinthians 2:10–13, "no one comprehends the thoughts of God except the Spirit of God (= Holy Spirit)"
- 5. 2 Corinthians 13:14, "Christ . . . God . . . Holy Spirit"

B. The Holy Spirit is a person.

- 1. The Holy Spirit is not an impersonal force. The Holy Spirit is a person.
- 2. He has the attributes of God the Father and God the Son:
 - a) He can speak.
 - b) He can direct.
 - c) He can be lied to.
 - d) He can be resisted.
 - e) He can be grieved.

C. The Holy Spirit is equal with the Father and the Son.

- 1. In the baptismal formula of Jesus, there is only one name, singular, and within the one name is the Holy Spirit.
- 2. He is put on the same level with the Father and the Son. (See also 2 Cor. 13:14.)

D. All orthodox Christianity affirms the divine nature of the person of the Holy Spirit.

III. The Day of Pentecost

A. Acts 2:1–21, "they were all filled with the Holy Spirit"

B. The Day of Pentecost

- 1. In Acts 1:4–5, Jesus tells his disciples to stay in Jerusalem, do not leave, but to wait for the promise of the Father, "you will be baptized with the Holy Spirit not many days from now."
- 2. On the Day of Pentecost, while the disciples were together in one place, a miraculous event occurred:
 - a) Suddenly there came from heaven a sound like a mighty rushing wind. It filled the house, and divided tongues of fire appeared and rested on each one of them. At that moment, they were all filled with the Holy Spirit and began to speak in other tongues.
 - b) This is the inauguration of the new age of the Spirit.
 - c) This also inaugurates universal gospel proclamation (see verses 5–13).
 - 1) The first thing we see after they're filled with the Holy Spirit is, Peter and the 11 disciples begin to proclaim Christ crucified and risen from the dead.

- 2) About 3,000 people respond to the proclamation of the risen Messiah.
- 3) In Acts 1:8, Jesus said when the Holy Spirit comes upon you, you will be my witnesses and notice, "to the end of the earth." It will be the Holy Spirit who will enable them to preach the gospel to the ends of the earth.

IV. The Holy Spirit and the conversion of sinners

A. The new birth is caused by the Spirit.

1. No one made this more clear than Jesus, that one must be born of the Spirit (John 3:8), or he cannot enter the kingdom of God.
2. Jesus is speaking of a spiritual birth. This birth is caused by the Spirit.
3. It is the Holy Spirit who regenerates the sinner.
4. It is the Spirit who convicts the sinner of his need for Christ and his sin and lost state.
5. The Holy Spirit shows us Christ.
6. Only the Holy Spirit can change your heart of stone into a heart of flesh.
7. The Spirit uses the Word and illuminates the sinner to the truth of the Word.

B. Read the following verses:

1. Titus 3:5: The Holy Spirit washed, regenerated, and renewed the believer.
2. John 3:1–8: The Holy Spirit gives us new birth and allows us to enter the kingdom of God.
3. John 16:8: The Spirit convinces the world of their sinfulness.
4. Acts 2:37–38: Repenting and being forgiven result in receiving the gift of the Spirit.
5. Romans 8:2: The Spirit sets free and gives life to the sinner.
6. 1 Corinthians 6:11: By the Spirit, believers have been washed, sanctified, and justified.
7. 2 Corinthians 3:1–6: The letter kills but the Holy Spirit gives life.
8. 2 Corinthians 3:7–11: The New Covenant ministry of the Spirit is more glorious than the Mosaic ministry, which brought condemnation.
9. Galatians 3:2: The sinner does not receive the Spirit by merely keeping the works of the law.
10. Galatians 4:6, 7: God sends the Spirit of Christ into our hearts when he adopts us as his children.
11. Ephesians 1:13–14; 4:30: At conversion, the Holy Spirit seals the new believer and is the guarantee of an inheritance.
12. Ephesians 2:18: The Holy Spirit gave the believer access to the Father.

V. The indwelling Holy Spirit in each believer

A. Read the following verses:

1. John 14:17, "You know him, for he dwells with you and will be in you."
2. Romans 8:9, "Anyone who does not have the Spirit of Christ, does not belong to him."
3. Romans 8:11, "His Spirit who dwells in you."
4. 1 Corinthians 3:16, "You are God's temple."
5. 1 Corinthians 6:19, "Your body is a temple of the Holy Spirit."
6. 1 Corinthians 12:13, "In one Spirit, we were all baptized."

B. One is the most marvelous truths of this age is the truth that the Holy Spirit of God indwells the life of every individual believer.

1. No one is excluded.
2. Romans 8:9 makes this very clear: whoever does not have the Spirit of Christ does not belong to Christ.

C. We are God's temple.

1. He dwells within us. He lives within us.
2. This gives us new life in Christ.
3. 1 Corinthians 12:13 states that in one spirit, that is in the element of the spirit, we all were baptized, that is every single believer.

VI. The power of the Spirit for service

A. Read the following verses:

1. Mark 13:9–11: When you preach the gospel to all nations, do not be anxious because the Holy Spirit will give you the message to speak.
2. Luke 24:44–49: Christ will send the Father's promised Spirit to clothe his disciples with power.
3. Acts 1:8: The Spirit will empower Christ's disciples to be His witnesses to the ends of the earth.
4. Acts 2:4: The Spirit filled the disciples and they spoke in other tongues.
5. Acts 6:1–6: Those in the church who serve needy widows should be filled with the Holy Spirit.
6. Acts 13:4–12: Paul was filled with the Spirit and told a gospel enemy that he was a son of the devil.
7. Romans 7:4–6: The believer now serves in a new way of the Holy Spirit.
8. 2 Timothy 1:14: The church guards the good deposit of the gospel by the Holy Spirit.
9. Romans 7:6: Paul says that we serve not under the old written code but in the new life of the spirit.

B. How the Holy Spirit empowers us

1. The Holy Spirit motivates us to serve others.
2. The Holy Spirit also gives us the strength to serve.
3. The Holy Spirit gives us the power to witness.
4. We also guard the gospel by the power of the Holy Spirit.
5. This is what Jesus promised. We would not be alone; we would have the power of his Spirit at work in our lives so we can serve him.
6. All that we do is Christ in us through the Holy Spirit. That gives us the strength, the motivation, the direction, and the help we need to serve him and serve others.

VII. Walk in the Spirit

A. Read the following verses:

1. Galatians 5:16–21, "walk by the Spirit, and you will not gratify the desires of the flesh"

2. Galatians 5:24–26, “If we live by the Spirit, let us also walk [keep in step with] by the Spirit”
3. Galatians 5:22–23, “the fruit of the Spirit is love, joy, peace . . .”

B. The Christian is commanded to walk by the Spirit.

1. “To walk” is a metaphor for conduct, behavior, living life, lifestyle.
2. We are to live our lives in obedience to the Spirit and in line with his teaching as revealed in the Word of God.
3. We know that we are walking by the Spirit when we see the fruit of the Spirit exhibited in our lives. When we walk by the Spirit we produce the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.

C. Walking in the Spirit vs. walking in the flesh

1. The opposite is walking in the flesh. Throughout this passage, the flesh and the Spirit are contrasted.
2. The Spirit will never lead a believer to walk according to the works of the flesh.
3. The Holy Spirit will never lead us to contradict the teachings of the Scriptures.
4. The Spirit gives us the Scriptures so he can direct us by the Scriptures.
5. The Spirit always leads us to walk according to the truth and to the fruit of the Spirit.

Let us conduct our behavior, our lives, by the Holy Spirit, who dwells in us.

The Holy Spirit

Detailed Outline

Part 2 of 2

VIII. Pray in the Spirit

A. The Spirit's involvement in our prayers

1. The Holy Spirit helps us in our prayers when we don't know exactly what to say.
2. He intercedes for us.
3. It's the Spirit who gives us access to God the Father.

B. Praying in the Spirit

1. There is a living quality to prayer. The Spirit motivates our prayers, leads our prayers, energizes our prayers, convicts us to pray.
2. All three members of the Trinity are involved in prayer:
 - a) We pray to our Father in heaven.
 - b) We come to him in the power of the name of his Son Jesus.
 - c) The Holy Spirit gives us that access and enables us in our prayers.
3. Since this is the age of the Spirit, it is also the age of prayer.
 - a) We have immediate access to our Father in prayer by the Spirit.
 - b) The Holy Spirit will always encourage you to pray.

C. Read the following verses:

1. Romans 8:26-27, "the Spirit himself intercedes for us with groanings too deep for words"
2. Ephesians 2:18, "access in one Spirit to the Father"
3. Ephesians 6:18, "praying at all times in the Spirit"
4. Jude 20, "praying in the Holy Spirit"

IX. Be filled with the Spirit

A. Ephesians 5:18-21, "Be filled with the Spirit"

1. This verse is a command—be filled with the Spirit.
2. It's in contrast to being filled with wine, which is not a good thing. It leads to all kinds of sin. A person under the influence of alcohol is not under the influence of the Holy Spirit.

B. To be filled with the Holy Spirit is to be under the Spirit's control.

1. He fills our life with himself.
2. More specifically, being filled with the Spirit is explained in verses 19 to 21 and following. It's a joyous life of singing to the Lord, giving thanks in all things, and submitting one to another.
3. To be filled with the Spirit is a practical thing. It is not theoretical. It will be a life filled with the fruit of the Spirit. It will be a life of prayer.

C. Power and enablement

1. In a number of other places in the New Testament, “filled with the Spirit” has the idea of being empowered and enabled by the Spirit to do certain works.
2. Whenever you are serving the Lord either in teaching or in practical service, seek to be filled with the Spirit.

X. The gifts of the Spirit

A. There are four major passages that tell us about the gifts of the Spirit.

B. Every single, individual believer has been given a gift by the Holy Spirit.

1. Spiritual gifts are really gifts of God’s grace given by the Holy Spirit to specifically build up the body of Christ.
2. These gifts are for the common good of the church. They’re given to build up one another and to unite the body. They are not given for selfish ends or to divide Christians. These are great gifts.
3. In Ephesians 4:1–12, certain teaching gifts are given to equip God’s people to do the “work of service.”
 - a) This is a strategically important Scripture passage. You should know it well.
 - b) When you’re under the teaching of the Word of God, you are being prepared for your ministry and the use of your gift. In fact, that is happening right now. You are being equipped. You are being prepared for your ministry or service in the use of your gift, and your place in the body.

C. Read the following verses:

1. 1 Corinthians 12:4–11, 18, “To each is given the manifestation of the Spirit for the common good”
2. Ephesians 4:7–16; “he gave gifts to men.”
3. 1 Peter 4:10–11, “As each has received a gift, use it to serve one another.”

XI. The Holy Spirit appoints elders

A. Acts 20:17, 28, “the Holy Spirit has made you overseers”

1. Here is a passage of Scripture every elder needs to know, as well as the local church.
2. No one should be an elder or an overseer in a church who the Holy Spirit has not made an overseer.

B. This is part of the Spirit’s work of placing the members in the body as he desires.

1. It is the will of the Holy Spirit that certain persons serve the church as overseers and shepherds.
2. It is the work of the Holy Spirit to motivate a person to be a shepherd of God’s people.
3. Paul says if anyone desires the work of oversight, it’s a good thing, a noble work. Where does that desire come from? It comes from the Spirit.
4. So in appointing an elder we need to ask if this a Spirit-appointed elder or just our choice:
 - a) Do we see evidence of the Holy Spirit leading this person to shepherd God’s flock?
 - b) Or do we see a self-willed person, a self-appointed elder?

XII. The third member of the Trinity

A. Read the following verses:

1. Matthew 28:19, “in the *name* of the Father and of the Son and of the Holy Spirit.”
2. 2 Corinthians 13:14, “Christ . . . God . . . Holy Spirit.”

B. As orthodox Christians, we must be able to affirm the Trinity.

1. We cannot affirm the triune nature of God if the Holy Spirit is not God.
2. He is the third member of the Trinity.

C. The Holy Spirit is the third member of the Trinity.

1. We have already seen that the Spirit is divine; the Spirit is a person.
2. Here we want to make clear that the Holy Spirit is the third member of the Trinity.
3. This is clearly brought out in Matthew 28:19.
 - a) A person is to be baptized in the *name*, not the *names*, of the Father, Son, and Holy Spirit.
 - b) It's one name with three persons. The Father, the Son, and the Holy Spirit are all included with the one name.
 - c) This does not mean there are three Gods. There is one God, but he exists in three persons, each person being fully God, yet one God.
4. Also in 2 Corinthians 13:14 we see Christ, God the Father, and the Holy Spirit all included in the final benediction to the letter. We could not speak of the Trinity if there is no Holy Spirit.

XIII. The Spirit-inspired Scriptures

A. Read the following verses:

1. Acts 4:25, “Though King David wrote Psalm 2, the Holy Spirit was the ultimate divine speaker.”
2. Ephesians 3:5, “The Spirit revealed Christ to the apostles and prophets.”
3. Ephesians 6:17, “The word of God is the Spirit's sword for spiritual warfare.”
4. 2 Timothy 3:15-17, “All Scripture is breathed out and inspired by God and useful for the believer.”
5. 2 Peter 1:19-21, “The books of Scripture did not come from the inspired writers' own ideas, but from the Spirit who carried them along.”

B. The passage you need to know is 2 Peter 1:19–21.

1. It states directly that the Spirit carried men along as they wrote the Scriptures.
 - a) In other words, no Scripture is produced by the will of man. All of the writers wrote from God.
 - b) And it is the Holy Spirit that bore them along as they wrote.
2. Here is an example, among many, that the Spirit works in giving us the Scripture: Peter, after being directly taught by Christ after his resurrection, says this: “Brothers, this scripture had to be fulfilled, which the *Holy Spirit spoke* beforehand by the mouth of David concerning Judas” (Acts 1:16).

- C. The Bible is a supernatural book. It is God's book; he is the author.**
- D. But not only does the Holy Spirit inspire men to write the Scriptures; the Holy Spirit illuminates the meaning of Scripture to the child of God.**
 - 1. Without the Holy Spirit we cannot understand the holy Scriptures.
 - 2. We need the author of the book to help us understand the book.

XIV. The Holy Spirit and the sanctification of believers

A. Sanctification by the Spirit

- 1. A believer does not begin the Christian life in the power of the Spirit, but then finish it out in his or her own power. The Holy Spirit is intimately involved in our daily sanctification, in developing Christ-like character within us.
- 2. The Holy Spirit helps transform the believer into Christ's image, who is the image of God. The Holy Spirit keeps pointing us to Christ. We are alive to God only because the Spirit is within us.
- 3. This is why Paul says "walk in the Spirit."
 - a) Only as the Christian walks by the power of the Spirit can he or she resist the flesh.
 - b) A Christian cannot resist the flesh in his or her own power.

B. The Spirit's work in sanctification

- 1. The Spirit will produce the fruit of the Spirit within us.
- 2. The Spirit enlightens the eyes of the believer to know Christ better.
- 3. The Spirit will always point us to the Word. He will work through the word to sanctify us.
- 4. It is the Holy Spirit that strengthens the believer in the inner self.
- 5. It is the Holy Spirit who pours out the love of God into our hearts.
- 6. It is the Holy Spirit who gives us gifts to serve the body. He places us in the body as he desires.
- 7. He is our guide. He leads us and he teaches us.
- 8. The Holy Spirit not only regenerates us; he continually sanctifies us. He helps purify us. He helps us to grow in the knowledge of Christ.

C. Read the following verses:

- 1. Romans 8:11: God will raise the believer's mortal body through the Spirit, just as he did with Jesus Christ.
- 2. Romans 8:15: The Spirit helps the believer call out 'Abba, Father.'
- 3. Romans 8:16: The Holy Spirit assures us that we are children of God.
- 4. Romans 8:26: The Spirit intercedes for us in our weak prayers.
- 5. Romans 15:13: The Holy Spirit's power gives hope to the believer.
- 6. 2 Corinthians 3:18: The Holy Spirit transforms the believer into His image.
- 7. Galatians 3:3: The believer does not begin the Christian walk in the power of the Spirit but then finish it out in his or her own power.
- 8. Galatians 5:22-23: The Holy Spirit in the believer produces fruit like love, joy, and peace.
- 9. Galatians 5:16-21, 25: The Christian must walk by the Spirit in order not to fulfill sinful desires.
- 10. Ephesians 1:17, 18: The Holy Spirit enlightens the eyes of a believer's heart to know Christ better.

11. Ephesians 3:16: The Holy Spirit's power strengthens the believer's inner being.
12. Ephesians 4:30: Christians must not grieve the Holy Spirit of God.
13. Ephesians 5:18–21: Believers must be filled with the Holy Spirit.
14. Jude 20: The believer must pray in the Holy Spirit.

As we have seen, this is the age of the Spirit. We can rejoice that God's Holy Spirit indwells us. We are the temple of God.

Walking Worthy of the Gospel

Detailed Outline

Part 1 of 2

Introduction

As a pastoral elder, you are to be an example of walking worthy of the gospel by the power of the Spirit and the direction of Word of God. As a result of God's salvation and the indwelling presence and power of the Holy Spirit, the Christian believer is to live in way ("walk" in a way) that pleases God and conforms to the truths of the gospel as revealed in Scripture. Our gospel profession must be matched by gospel living. Teaching "the whole counsel of God" includes instruction in living "the whole counsel of God" in an authentic way.

Walk in a manner worthy of the calling to which you have been called. (Eph. 4:1–3)

Only let your manner of life be worthy of the gospel of Christ. (Phil. 1:27–30)

How you ought to walk and to please God. (1 Thess. 4:1)

Whoever says he abides in him ought to walk in the same way in which he walked. (1 John 2:6)

I. The believer's source of power for living the Christian life

A. Read the following verses:

1. Romans 8:12–13, "by the Spirit you put to death the deeds of the body"
2. Philippians 1:6, "he who began a good work in you will bring it to completion"
3. Philippians 2:12–13, "for it is God who works in you"
4. Colossians 1:29, "struggling with all his energy that he powerfully works within me"
5. 1 Thessalonians 5:23–24, "may the God of peace himself sanctify you completely"
6. Titus 2:11–14, "For the grace of God has appeared... training us to renounce ungodliness and worldly passions, and to live . . . godly lives in the present age"

B. God's grace for growth and service

1. Just as the gospel of the grace of God has saved us, so to by his grace and Spirit we can grow and mature and serve him.
2. We are totally dependent upon his grace to live the Christian life and to serve him.
3. Never forget what Jesus said:

"I am the vine, you are the branches . . . Without me you can do nothing." (John 15:5)

Jesus is the source of all strength and blessing. We are to be strengthened with the strength he provides.

4. God provides the strength to grow and to serve him. He provides enabling grace to grow and serve him. He provides the Holy Spirit to enable us to grow and serve him. So our sanctification is tied up with all the resources he gives us.

C. Human effort in sanctification

1. But this does not eliminate the human effort to:
 - a) Pursue holiness
 - b) Fight sin
 - c) Put to death the old self
 - d) Live in obedience
 - e) Take up the full armor of God
 - f) Pray
 - g) Seek help from others
2. We are not passive in the process of sanctification. We are active. Sanctification is not “let go and let God.” The Scriptures command us to act.
3. But to do this we are depending upon his Spirit. We don’t do this alone. God is active in our sanctification.
4. Sanctification involves both us and the Spirit of God. But the Spirit is primary.

II. The believer’s lofty new status in Christ

A. Read the following verses:

1. 1 Corinthians 1:2, “called to be saints”
2. Galatians 4:7, “no longer a slave, but a son . . . then an heir through God”
3. Ephesians 2:19–22, “members of the household of God”
4. 1 Peter 2:4–10, “royal priesthood . . . a people for his own possession”
5. 1 Peter 2:10, “you are God’s people”

B. As a result of our salvation “in Christ” we have become:

1. Saints
2. Royal priests
3. Members of God’s household
4. Gifted servants of God
5. Members of Christ’s body
6. Citizens of heaven
7. Alive to God
8. No longer “in Adam,” but “in Christ”
9. Adopted into his family

C. Now it is our responsibility and duty by his grace and strength to live a life that reflects our new position in Christ, a life worthy of our calling (Eph. 4:1–3).

III. God’s call: Be holy as I am holy

A. Paul’s conclusion in Romans

1. After eleven chapters in Romans 1–11, explaining God’s plan of salvation, Paul concludes:
 - a) “Do not be conformed to the world, but be transformed . . .”
 - b) Or, “Don’t let the world around you squeeze you into its own mould . . .” (Phillips)

B. Our call to holiness as saints of God

1. Since we already saints of God, holy ones, there is a clear call to holiness.
 - a) We are positionally holy. We can be holy because we already holy by the power of the Spirit. We have had our sins forgiven.
 - b) We have the Holy Spirit to empower us to live a holy life.
 - c) Our goal is to be Christ-like. And God has given us the resources to do this.
2. We are not to live as we used to live, as this godless world lives, or follow the god of this world.
 - a) We are not to be the kind of people who are sexually immoral, curse, be drunken, materialistic, or self-centered.
 - b) These other sins that wage war against our souls. We have the world, the flesh, and the devil after us.
3. Thus we are commanded to put on the whole armor of God.
 - a) We are in war.
 - b) We are commanded to put off the old self to put on the new identity in Christ.
 - c) The English Puritan John Owen said, "Be killing sin, or sin will be killing you."
4. Biblical separation from the world means living a holy life after the pattern of God's standard.
 - a) There are many practical aspects to this:
 - 1) What kind of TV shows and movies do we watch?
 - 2) With whom do we fellowship most?
 - 3) What kind of pleasure do we indulge in?

C. Our call to love God

1. Ultimately, we are called to love God with our whole being.
2. We cannot love God and love the world.
 - a) John says, "Do not love the world or the things in the world. If anyone loves the world the love of the Father not in him" (1 John 2:15).
 - b) Jesus said, "You cannot have two masters" (Matt. 6:24).
3. If we love God with our whole being we will not want to be like this world, which hates the Lord Jesus Christ. If we love God, we will want to obey his commandments. We will want to be like him.

D. Read the following verses:

1. 1 Peter 1:14-19, "You shall be holy, for I am holy"
2. 1 Peter 2:11-12, "abstain from the passions . . . which wage war against your soul"
3. 2 Corinthians 6:14-7:1, "let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion"
4. Ephesians 4:17-32, "put off the old self . . . put on the new self"
5. Deuteronomy 6:4-5, "You shall love the Lord your God with all your heart"
6. Hebrews 12:14, "Strive for . . . holiness, without which no one will see the Lord"

IV. The goal: Christlikeness

A. Read the following verses:

1. Romans 8:29
2. 2 Corinthians 3:18
3. Galatians 4:19
4. Philippians 3:21
5. 1 John 2:6

B. Paul states that he toils and struggles with the strength that God provides him to present every believer “mature” in Christ:

“Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ.” (Col. 1:28)

“[M]y little children, for whom I am again in the anguish of childbirth until Christ is formed in you!” (Gal. 4:19)

C. Christ is our role model. Our goal is to be formed into his image. We are to imitate him.

1. “Be imitators of me, as I am of Christ” (1 Cor. 11:1).
2. The Lord wants Christ’s character to be formed in each believer, not only elders but the people they are shepherding.

D. On the day of the resurrection we will be conformed to the image of Christ and the new creation. But in the meantime, our job is to do our very best at imitating Christ.

E. “Whoever says he abides in him ought to walk in the same way in which he walked” (1 John 2:6). Elders, you need to know this, and you need to teach this.

Walking Worthy of the Gospel

Detailed Outline

Part 2 of 2

V. The believer's duty to avoid worldliness

A. Read the following verses:

1. Romans 12:1-2, "Do not be conformed to this world"
2. Ephesians 4:17-32, "that you must no longer walk as the Gentiles do"
3. Ephesians 5:3-14, "sexual immorality . . . must not even be named among you, as is proper among saints"
4. James 4:4-10, "friendship with the world is enmity with God"
5. 1 Peter 1:14-19, "Do not be conformed to the passions of your former ignorance"
6. 1 John 2:15-17, "Do not love the world"

B. Jesus said the world hated him, and the world will hate us. We are in the world, but we are not of the world's system of thinking and behavior.

1. The world is unholy, but Christ has called you to be holy.
2. We are to be done with the old life of sin. We are done with the darkness, and now we live in the light.
3. The world is at war with God. Which side of the war are you on?

C. As a Christian leader, you are a role model.

1. People are looking for authentic models of Christ.
2. As a leader you are an influencer of people. You must be a spiritual influencer.
3. This means you must model Christ. You must not be a worldly man, or you will mislead the church.

VI. The believer's undivided devotion to Christ

A. Read the following verses:

1. Romans 6:16-22, "now present your members as slaves to righteousness"
2. Romans 12:1-2, "present your bodies as a living sacrifice ... to God"
3. 1 Corinthians 6:19-20, "you were bought with a price"
4. 1 Corinthians 7:35, "to secure your undivided devotion to the Lord"
5. 2 Corinthians 5:14-15, "that those who live might no longer live for themselves but for him"
6. 1 Peter 4:1-3, "live for the rest of the time . . . for the will of God"

B. Presenting ourselves to God

1. We are not to love the world or to follow its ethical practices, but on the positive side, we are to present ourselves to God as a living sacrifice, available to serve him and be used by him.
2. Once we were slaves to sin, but now we are slaves to God into righteousness. We have a new master. And he is a good master.

C. We are to:

1. Be devoted to God totally.
2. Love him with our entire being.
3. Serve him.
4. Do good works.
5. Seek God's will.
6. Be his mouthpiece here upon earth and witnesses of the gospel.
7. Give our lives for him.
8. Live for Christ, who is our life.

D. Your work as a shepherd of God's people must start with your undivided devotion to Christ.

1. You first give yourself to Christ.
2. Then you give yourself to caring for his people.

E. We were bought with an incalculable price; we are not our own.

VII. The believer's fruit-bearing life of good works

A. Read the following verses:

1. John 14:4-6, 8, "Whoever abides in me . . . bears much fruit"
2. Titus 2:14, "a people . . . zealous for good works"
3. Titus 3:8, 14, "let our people learn to devote themselves to good works"

B. Fruitful branches

1. Jesus says that he is the vine and we are the branches. His Father is the vinedresser. And he expects fruit from the branches.
2. There's nothing worse than a barren vine. It's cut down and replaced.
3. We are to be fruitful branches.

C. Devoted to good works

1. Note that Paul says that our people are to "learn" to devote themselves to good works.
2. Paul also says we are his workmanship created in Christ Jesus for good works; these works are something that God has prepared beforehand for us.
3. Indeed, we are to be zealous for good works. We are to be serving others, serving the Lord.
4. We're not to spend our life sitting before a TV or amusing ourselves to death. We are not to waste our lives on empty entertainment but to be fruitful branches, serving the Lord Jesus Christ, building up treasures in heaven.
5. As a leader, you are to model a life of good works, a life of service to others. This lends credibility to the gospel.

VIII. The believer's accuser and adversary: Satan, the devil, the ancient serpent

A. Read the following verses:

1. John 8:44, "he is a liar and the father of lies"
2. 2 Corinthians 4:4, "the god of this world"
3. 2 Corinthians 11:13-15, "Satan disguises himself as an angel of light"

4. 1 Peter 5:8, “Your adversary . . . like a roaring lion”
5. Revelation 12:7–12, “the accuser of our brothers”

B. What Jesus said about the devil

1. Jesus Christ believed in the devil.
2. He came to destroy the works of the devil.
3. Jesus told us that the devil is a liar and he’s a murderer; he is the father of all lies.

C. Satan’s character

1. Satan is the god of this world.
2. He’s the prince of the power of the air.
3. But worst of all, he disguises himself as an angel of light, as a minister of God, but he is the antagonist of God.
 - a) He fools many people. The masses follow him.
 - b) This is why Paul says we are not be ignorant of his devices.

D. Guard yourself from the powers of Satan.

1. He is real.
2. The reality is that believers are engaged in a very real warfare.

IX. The believer’s war against spiritual forces of evil

A. Every spiritual leader needs to know Ephesians 6:10–20 thoroughly and believe it.

B. Spiritual warfare is real.

1. We really are in battle with cosmic forces in heavenly places, and with spiritual darkness.
2. As in any war, there are casualties.

C. Ephesians 6 tells us how to engage in battle with the spiritual forces in the heavenly realms.

1. We are to draw on the strength that Christ supplies. We do not battle alone (v. 10).
2. We are to stand our ground and not run (v. 14).
3. Next, we are to take up the whole armor of God so that we can be able to stand when the evil day of temptation comes.

D. Satan’s strategy

1. In 2 Corinthians 2:11, Paul reminds the Corinthians that we are not ignorant of Satan’s strategy. He will use any issue or circumstance he can to divide the church, and he has plenty of practice.
2. As a mature spiritual leader, you need to know your enemy and be prepared to draw on the strength that Christ provides, and stand firm.

E. This will not be easy.

1. The battle can be intense. You will want to give up. You will not want to face such an enemy.
2. But this is part of protecting God’s flock.
3. Be very familiar with Ephesians 6, and you can stand against the schemes of the devil and teach your people to do the same.

X. The believer's suffering for Christ

A. Read the following verses:

1. John 15:18-21, "If the world hates you, know that it has hated me before it hated you"
2. 2 Timothy 1:8, "share in suffering for the gospel by the power of God"
3. 2 Timothy 3:12, "all who desire to live a godly life in Christ Jesus will be persecuted"
4. 1 Peter 4:12-16, "do not be surprised at the fiery trial when it comes"

B. The privilege of suffering for Christ

1. Jesus warned his disciples that they would be granted the privilege of suffering for Christ. As Christ has suffered, so they would suffer also.
2. On the day of Paul's Damascus Road experience, Christ said to him that he would suffer for his name's sake:

"For I will show him how much he must suffer for the sake of my name." (Acts 9:16)

3. Thus Peter warns us not to be surprised by suffering, persecution, hostility, afflictions.
4. The biblical pattern is this: suffering now, glory to follow.

C. The leaders suffer first

1. When governments persecute a local church, it's always the leaders who will be the first to suffer, to be imprisoned, to be beaten, to be tried.
2. You are the face of the church.
3. This is why the book of 1 Peter is so important.

XI. Prayer

A. Read the following verses:

1. Luke 18:1, "ought always to pray"
2. Ephesians 6:18-20, "making supplication for all the saints"
3. Philippians 4:6-7, "but in everything by prayer"
4. James 5:13-18, "The prayer of a righteous person has great power as it is working"

B. This age is the age of prayer.

1. A new living way has been opened to God the Father.
2. It is the great privilege of the believer to come to their heavenly Father in the authority of his Son, and by access of the Holy Spirit.
3. Thus the Christian life should be marked by prayer. Literally, praying at all times.
4. Jesus said, no matter what the circumstance, we ought to pray and persist in prayer.
5. We can take everything to the Lord our God in prayer. No issue is too small for him.

C. Prayer in spiritual warfare

1. In Ephesians 6, we looked at spiritual warfare. This chapter pictures us as an army going forward for God. But after we have put all the armor on, we are to pray. Prayer is one of our weapons.

2. Note that we are to pray for *all the saints*, not just a small circle of friends. All the saints would

be all the people in your church, your missionaries, believers near you, and those far from you. You are to have a big ministry of prayer, not a little ministry of prayer.

D. The power of prayer

1. Finally, we are assured by James that the prayer of a godly person has great power as it is working.
2. Let us be elders who pray.

The Church

Detailed Outline

Part 1 of 3

Introduction

Jesus said, “I will build my church” (Matt. 16:18). There is only one church of Jesus Christ, and there is only one Head of that church, the Lord Jesus Christ.

The church is a mystery, once concealed but now revealed, particularly through Christ’s chosen apostle, Paul (see Eph. 3:2–13):

To me. . . this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things, so that through the church the manifold wisdom of God might now be made known to the rulers and the authorities in the heavenly places. This was according to the eternal purpose that he has realized in Christ Jesus our Lord. (Eph. 3:8–11; also Rom. 16:25–27)

The church of Jesus Christ is the universal body of the redeemed. The universal church is to be manifested in every local church. From the New Testament we discover how vitally important the local church is in the plan of God and to the growth and protection of each individual believer.

The single word “church” (*ekklesia*) is not sufficient to describe the many dimensions of the church of Jesus Christ. So the New Testament uses many metaphors to describe the different aspects of the church: the bride, the holy temple, the household, the flock, the new creation, the royal priesthood, the holy brotherhood, to name a few. But one of the most important and amazing metaphors of all is the body of Christ. The church is the body of Christ, a living organism. Each individual member of the body of Christ is indwelt by the Holy Spirit of God. Every member of the body is connected to every other member of the body by the Holy Spirit, and together all members are connected to Christ, the Head in heaven. Thus each individual member is gifted by God to help build up the body of Christ.

In this lesson we will look at some of the key elements of the Christ’s church, especially as it relates to the church elders. Understanding God’s marvelous plan for the church is part of knowing “the whole counsel of God.”

I. Christ’s church

A. Peter’s confession: Matthew 15:13–20

1. As we discovered in lesson 3, Peter declares that Jesus is “the Messiah, the son of the living God” (Matthew 16:16).
2. Here is a clear confession that Jesus is the Messiah, the anointed of God, the long-awaited one.
3. He is also the Son of the living God—this refers to his divine Sonship (v. 17) as we see in Psalm

2:6–8 and the Davidic covenant 2 Samuel 7:14.

- a) Jesus' relationship to God is Son, the only Son.
 - b) No one else is in such intimate relationship with God, except by adoption.
4. Jesus responds to Peter's declaration with a beatitude.
- a) Peter did not make this declaration by his own intelligence. God the Father revealed his Son to Peter. It was a gift from the Father.
 - b) Thus we know that Peter is absolutely right in his evaluation. It is not a good guess. He's not inventing Jesus from his own imagination. This is the revelation of the Father concerning the Son.

B. Peter the rock

1. Then Jesus responds to Peter: you are Peter (rock), and on this rock I will build my church.
 - a) Jesus makes a pun off of Peter's name, a nickname Jesus gave him ("rock" or "rocky"). You are rock. And on *this very* rock, Jesus will build his church.
 - b) But it is not Peter the person only, but Peter the confessor and pointer to Christ. (F.D. Brunner). On the Christocentric Peter, the Christ-honoring Peter, Jesus will build his church.
2. Jesus is honoring Peter.
 - a) Peter is foundational in the church.
 - b) This is clearly exhibited in the book of Acts.
3. What Jesus says about Peter being the rock must be balanced out with what Jesus repeatedly said about service and being a humble servant.
 - a) Peter is not the head of the church or the head of the apostles. He is a slave of Jesus Christ.
 - b) Matthew 16 must not be used to make Peter a pope. Christ alone is the Head of the church.

C. The unique position of the apostles

1. According to Ephesians 2:19–20 (see also Revelation 21:14), the apostles and prophets are the foundation of the church and Jesus is the cornerstone.
2. In the book of Acts, we see the church continuing daily in the apostles' doctrine (Acts 2:42). Their position is unique and unrepeatable since they were with Christ and commissioned by him directly. They are there at the beginning of the foundation of the Church. They are eye witnesses. They are foundational men. The foundation has been laid.

D. How Christ builds his church

1. The builder of this church is Christ! He is the exclusive builder.
2. But he uses people like Peter to build as he directs and guides them. Again, this is demonstrated in Acts.
3. Jesus is building his church, not churches!
 - a) Some people have built churches, but they are not built by Christ or his apostles.
 - b) There is only one church.

4. The book of Acts demonstrates how Mathew 16 is implemented in practice.
 - a) Jesus is building his church on these men who know him as Messiah and proclaim the gospel of Christ. They were his tools, his instruments for building his church.
 - b) The book of Acts shows us that, as Peter and the apostles were teaching and preaching that Jesus is the Messiah, they were building Christ's church.
5. Jesus will build his church on all Christ-centered teachers and disciples, any who proclaim Jesus to be the divine Messiah who died for the sins of the world and rose from the dead.
 - a) He uses people to build his congregation/assembly of people.
 - b) He gives the key to all who know and proclaim his message of forgiveness of sins and eternal life. This authority is repeatable.

E. "The gates of hell shall not prevail against it"

1. The phrase "the gates of hell shall not prevail against it" means that death shall not prevail against his church and his people; it cannot die. No evil forces can stop this building.
2. If Jesus is the divine Messiah, then what he builds will prevail over death. All of the Messiah's people will be raised from the dead and be placed in the eternal kingdom of God and Christ.
3. Christ will be victorious. He has destroyed the last enemy—death.

F. "The keys of the kingdom of heaven"

1. Next Jesus says to Peter:

"I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." (Matt. 16:19)
2. Jesus is switching metaphors. Peter is also granted keys to the kingdom of heaven.
 - a) The one with the keys has the authority to open and to close, to exclude or permit entrance to the kingdom of God.
 - b) Specifically, Peter will do this by proclaiming the gospel of the kingdom (Matt. 4:23).
 - c) The keys are the truths of the Word of God proclaimed, the gospel:

"Whoever believes [the gospel] and is baptized will be saved, but whoever does not believe will be condemned." (Mark 16:16)
 - d) Anyone witnessing to Jesus' identity is using the keys of entry.
3. Peter uses these keys in the book of Acts to open the kingdom to those who believe. At the same time, those who do not believe are shut out. For example:
 - a) Peter use the keys to open the door of the kingdom to the Jews at Pentecost in Acts 2. After Peter preaches his magnificent Christ-centered sermon on the day of Pentecost, 3,000 were added to the church that day (Acts 2:41; 3:11–26). Notice that Peter urges people to repent and enter into the kingdom. He promises them salvation if they will believe.
 - b) Later, Peter and John open the door of salvation to the Samaritans (Acts 8). In Acts 10, Peter would use the keys to open the door for salvation and the kingdom to the Gentiles (Acts 10–11). This is what Jesus is talking about in Matthew 16.

4. The Lord used Peter to add to the church.
 - a) Acts 2:47 makes this statement: “And the Lord added to their number day by day those who were being saved.”
 - b) Note it is the Lord who added to the church, but he used the preaching of Peter. He was building his church.

G. The door shut

1. But just as this gospel opens the door to the kingdom, so too it shuts the door and excludes people who will not believe. We see this with the Pharisees, the Sadducees, and the officials in Acts 4.
2. In fact, many persecuted and tried to kill Peter and the apostles for preaching the gospel. To these, the door to the kingdom is shut, and they are bound (see Acts 4:11–12, 8:20–23).

H. Binding and loosening

1. Binding (to forbid) and loosening (to permit) are done by the message of the gospel of Christ.
 - a) The gospel offers entrance into God’s kingdom or condemnation, being shut out.
 - b) It offers forgiveness or judgment for sins.
2. The verbs indicate that whatever Peter binds or loosens will have been bound or loosened in heaven already (Acts 18:9–10).
3. D. A. Carson says:

“Those he ushers in or excludes have already been bound or loosened by God according to the gospel already revealed and which Peter by confession of Jesus as the Messiah, has most clearly grasped.”
4. In Matthew 18:18 all are involved in the binding and loosening, not just Peter.
 - a) This passage is closely related to Matthew 16, but it has special application to the church and especially church discipline.
 - b) The church and its elders can bind and loosen what is already bound and loosened in heaven.
5. The term “heaven” here stands for God as in kingdom of heaven. What is done on earth agrees with what has already taken place in heaven (see Acts 18:9–10).
6. It is *not* what Peter does now on earth that determines what is done in heaven. The reverse is true: heaven has acted first in revealing Christ.
 - a) What Peter and the others are doing is in agreement with heaven.
 - b) It is heaven’s ratification of their acts and words.
7. Although Peter is the chief speaker here, this same could be said for all the other apostles who point people to Christ as the Messiah.
 - a) In verse 20, Jesus warns all the disciples—not just Peter—to tell no one he is the Christ.

I. The significance of the church

1. All this demonstrates the importance of the church and the message and truth of Christ and his gospel! May we grasp its significance.
2. For more information on this passage, see *The Expositor’s Bible Commentary on Matthew, Volume 2*, by D. A. Carson.

The Church

Detailed Outline

Part 2 of 3

II. Only one church, one body

A. Only one church

1. Although there are many denominations and major branches of the Christian faith, there is only one church. There's only one body of Christ. This is clearly taught in the New Testament.
2. This truth should be visualized in our churches in the way that we act and organize ourselves.
3. We need to always keep this in mind as we meet and interact with fellow believers or as we corporately worship with other Christians from different denominations.
4. In our local churches, we should do all that we can to display the one body of Christ. We need to be very careful of false separation and exclusivism. We are the only true church. We need the right attitudes. Some Christians won't have anything to do with you if you're not in their denomination or local fellowship, and this is wrong.

B. The Lord's Supper

1. One way we demonstrate the universal body of Jesus Christ is by having an open communion. In other words, at the Lord's Supper, we invite all God's people of the one church of Jesus Christ to participate.
2. The exception would be if a Christian is walking in sin or has been under discipline from another church.
3. The Lord's Supper is one of those places we can all unite together in remembering Christ's death. It is our common life in the Spirit—not our light in Scripture—that unites us.

C. Jesus' prayer for oneness

1. In his high priestly prayer in John 17, Jesus prayed, "that they may be one, even as we are one."
2. That prayer was answered when the Holy Spirit was given. Today it's not a wish; it's a reality.
3. If you are a Christian, you are already in unity, positionally.

D. Read the following verses:

1. John 10:16, "So there is one flock, one shepherd"
2. John 17:11, 20, 22–23, "that they may be one, even as we are one"
3. Romans 12:5, "[we] are one body in Christ, and individually members one of another"
4. 1 Corinthians 12:12–13, "in one Spirit we were all baptized into one body"
5. Ephesians 2:16, "reconcile us both to God in one body"
6. Ephesians 4:1–6, "There is one body, one Spirit"

III. Only one Head of the church, Jesus Christ

A. Only one Head of the church

1. The New Testament cannot be clearer: there is only one Head of the church of Jesus Christ: Jesus himself. There is no one man who is the head of the church—not Peter or Paul or anyone else.
2. Even on the local church level, this truth should be demonstrated.
 - a) No one man makes all the decisions for the church.
 - b) No one man takes lofty titles for himself, such as head, ruler, or shepherd. Jesus rebuked this practice (see Matthew 23:9 when Jesus teaches, “You shall call no man ‘Father’”).
 - c) This is probably one of the many reasons for a plurality of leadership of the church.
 - d) Certainly there are teachers and leaders, but they are servants of the church, and consequently, of Jesus Christ. They are his under-shepherds.

B. Read the following verses:

1. Ephesians 1:20–23, “gave him as head over all things to the church, which is his body”
2. Ephesians 4:15–16, “we are to grow up in every way into him who is the head, into Christ”
3. Ephesians 5:22–23, “Christ is the head of the church”
4. Colossians 1:18, “he is the head of the body, the church”
5. Colossians 2:19, “not holding fast to the Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God.”

IV. Every-member ministry in the body of Christ, the church

A. The body of Christ

1. One of the most amazing practical truths of the church is the truth of the body of Christ.
2. One aspect of the body of Christ is what we call every-member ministry, or we can say every-member responsibility. We see this in the many one-another commands in the New Testament.
3. The church is not to be run by one or two people with everyone else observing. Rather, every member is to have part in building the body of Christ and caring for one another. A healthy church is marked by every member participating in the growth of the body.

B. Every-member ministry

1. This is a matter that needs to be addressed in the local church consistently and regularly. It is disobedience to the will of God to be a Christian who does not participate in the building up of the body of Christ.
2. We all have a place. We all have a ministry. We all have responsibilities.
3. We see this when Paul writes letters to the churches. He calls on the entire congregation to take responsibility for the problems within the church.
4. In this respect, Ephesians 4:11–12 is vital to every-member ministry. Teachers and shepherds are to be equipping and preparing the people for their ministry. It is not just teachers and shepherds who do the ministry. It is the people, the saints.

C. Read the following verses:

1. Romans 12:5, “we, though many, are one body in Christ, and individually members one of another”
2. 1 Corinthians 12:24–26, “God has so composed the body . . . that the members may have the same care for one another”
3. Galatians 6:2, “Bear one another’s burdens, and so fulfill the law of Christ”
4. Ephesians 4:7–16, “to equip the saints for the work of ministry”
5. Ephesians 4:25, “for we are members one of another”
6. 1 Peter 4:10–11, “As each has received a gift, use it to serve one another”

V. The teaching ministry of the church

A. Read the following verses:

1. Matthew 28:19–20, “teaching them to observe all that I have commanded you”
2. Acts 2:42, “they devoted themselves to the apostles’ teaching”
3. Acts 6:4, “we will devote ourselves to prayer and to the ministry of the word”
4. 1 Corinthians 12:28, “in the church first apostles, second prophets, third teachers”
5. 1 Timothy 5:17–18, “those who labor in preaching and teaching”
6. 2 Timothy 4:1–5, “preach the word”
7. Titus 1:9, “give instruction in sound doctrine”

B. New Testament emphasis on teaching

1. James Orr said, “If there’s a religion that exalts the office of teaching, it is safe to say that is the religion of Jesus.”
2. The emphasis in the New Testament on teaching is striking.
3. Jesus sent out the twelve apostles to teach the new disciples to obey all that Jesus Christ had commanded them. This is part of the Great Commission in Matthew 28.
4. We see that the first Christian church continued steadfastly in the apostles’ teaching (Acts 2:42).

C. Jesus is our great teacher.

1. When people saw him, they called him “teacher.”
2. We now teach the teachings of Jesus. This includes the teachings of his apostles, who were sent to continue this teaching.
3. So it is understandable why this is a teaching religion. We have something to teach. It is the whole counsel of God. It is the way to eternal salvation. Is the way to live and please God. This teaching includes the future of our civilization in this planet.

D. Elders must be able to teach.

1. An elder must be able to instruct in sound doctrine. All elders must be able to teach the gospel.
2. A major ministry of the local church is teaching the teachings of Christ.
3. We to present every person mature in Christ. We want to grow with the knowledge of the Lord Jesus Christ.

4. To fail to teach our people the foundational truths of the gospel is to fail them at the most fundamental level. It is to leave them in spiritual immaturity, to leave them ignorant and vulnerable to Satan's many false teachings. So the elders must teach the truth.

VI. The more excellent way of love

A. Read the following verses:

1. 1 Corinthians 8:1, "This knowledge puffs up, but love builds up"
2. 1 Corinthians 12:31–13:13, "I will show you a still more excellent way"
3. 1 Corinthians 16:14, "Let all that you do be done in love"
4. Colossians 3:14, "above all these put on love, which binds everything together in perfect harmony"
5. Revelation 2:2–5, "you have abandoned the love you had at first"

B. Love one another

1. Jesus gave his disciples a new commandment: "Love one another as I have loved you" (John 13:34).
2. Jesus is the new model of love.
3. Love is the first fruit of the Holy Spirit.
4. Following his Lord, Paul says, "Let all that you do be done in love" (1 Cor. 16:14). He also says, "The goal of our instruction is love."
5. Love is the greatest. Love builds up. Love is what ties all things together.

C. Love in the church

1. Christ-like love is to permeate the entire church. It is to mark everything: our marriages, our families. Love sets the right tone for the local church. It is what draws people.
2. To abandon one's love is to call down Jesus' judgment (Rev. 2:4).
3. Love is part of our doctrine. And it is to characterize the way we speak of our doctrine.
4. A local church is to be a place where Christ-like love permeates everything that is done.
5. Love is practical. It should be shown in our friendliness, in our forgiving one another and bearing with one another, in our service to one another.
6. Christ-like love makes a caring church, a serving church, a generous church, a praying church, and an outreaching church.
7. Elders need to be committed to prioritize a church culture of love, the "more excellent way" (1 Cor. 12:31).

The Church

Detailed Outline

Part 3 of 3

VII. Baptism

A. The teaching of baptism

1. Our Lord Jesus was baptized.
2. Baptism is part of the Great Commission: new disciples are to be baptized in the name of the Father and the Son and the Holy Spirit.
3. In the book of Acts, we see new believers immediately baptized.
4. The New Testament does not envision a believer who would not be baptized.

B. What is baptism for?

1. Baptism is a visual and physical way in which we identify with Christ.
2. It expresses all of all the points of our salvation.
 - a) It especially identifies us with Christ's work of death, burial, and resurrection.
 - b) It also symbolizes the washing away of sins.
 - c) It signifies the new life in Christ—alive to God now that we have been raised with him.

C. The under-emphasis of baptism in modern churches

1. Sadly, baptism has fallen on hard times.
 - a) Many new modern churches hardly speak of baptism, and you will meet believers saved for years who have not been baptized.
 - b) No one has ever challenged them to be baptized. They say believing in Jesus is enough.
 - c) This is called minimal Christianity.
2. An obedient follower of Christ will want to be baptized.
3. So we need to teach this to our congregation—and do it regularly.
4. There's hardly anything more exciting then witnessing a baptism and hearing the testimonies of those were being baptized.
5. It should go without saying that every elder should be a baptized believer.
 - a) No one should be an elder in the church who has not been baptized.
 - b) Baptism is important, and it needs to be taught and practiced.

D. Read the following verses:

1. Matthew 28:19–20, “make disciples all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit”
2. Acts 2:41, “those received his word were baptized”
3. Romans 6:3–6, “buried therefore with him by baptism”
4. Colossians 2:12–13, “buried with him in baptism”

VIII. The Lord's Supper and worship

A. Read the following verses:

1. Luke 22:14–20, “This cup that is poured out for you is the new covenant in my blood”
2. Acts 2:42, “they devoted themselves to . . . the breaking of bread and the prayers”
3. Acts 20:7, “On the first day of the week, when we were gathered together to break bread”
4. 1 Corinthians 10:16, “The cup of blessing that we bless, is it not participation in the blood of Christ?”
5. 1 Corinthians 10:21, “You cannot drink the cup of the Lord and the cup of demons”
6. 1 Corinthians 11:24, “This is my body which is for you. Do this in remembrance of me”
7. 1 Corinthians 11:26, “as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes”
8. 1 Corinthians 11:23, “I received from the Lord what I also delivered to you”

B. Jesus instituted the Lord's Supper.

1. On the night in which our Lord was betrayed, just hours before the crucifixion, he instituted the elements of the bread and the cup. He said, “Do this in remembrance of me.”
2. And then he explained the meaning of the cup and the bread, signifying his body and blood in the ratification of the new covenant.
3. We can say this is a forget-me-not memorial.
 - a) Jesus knows we forget. We get busy with life and all our problems and distractions.
 - b) The Lord's Supper is a means to bring us back to the foundation: the substitutionary death of our Lord.

C. The role of the Lord's Supper in the church

1. From all that we know from the New Testament, in the early church the Lord's Supper was a major part of the gathering of God's people, not an appendix or an afterthought.
2. It was part of their worship, and it should be part of our worship.
3. It is a recalling of the most significant event in human history. It is the achievement of our Lord. We remember him in his death until he comes (1 Cor. 11:26).
4. I personally feel that churches need to give more emphasis to the Lord's Supper in worship, and not relegate it to a Sunday night when very few people come. Instead it should be a central part of our worship and gathering together.
5. This is a direct command of our Lord Jesus Christ.
6. We need a reformation of the importance of the Lord's Supper. Elders should teach this and emphasize it.

IX. Men and women's roles in the home and church

A. Read the following verses:

1. 1 Corinthians 11:3, “The head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.”
2. Galatians 3:28, “There is neither slave nor free, there is no male or female, for you are all one in Christ Jesus.”

3. Ephesians 5:23, "For the husband is the head of the wife even as Christ is the head of the church."
4. Ephesians 5:24, "As the church submits to Christ, so also wives should submit in everything to their husbands."
5. 1 Timothy 2:8-15, "I do not permit a woman to teach or to exercise authority over a man."
6. 1 Peter 3:1, "Likewise, wives, be subject to your own husbands."

B. What the Bible teaches about this subject has been completely rejected by Western society.

1. It is offensive to talk about male headship in the marriage. And many Christians have simply capitulated to the idol of egalitarianism.
2. The biblical eldership has to be a male eldership. We cannot compromise on this. To compromise here is to jeopardize the authority of the Scriptures.
3. Many Christians are twisting the Scriptures to mean the exact opposite of what they say about men and women.

C. The importance of this issue

1. We need to understand this is an important issue in the eyes of God. The Lord has been very clear about this. Are you willing to identify with what Jesus and the apostles teach about this subject?
2. The Lord has made us to fulfill certain roles in the marriage relationship. Yes, these things have been abused, and there are many sad stories. But that does not disqualify the teaching of Scripture.
3. No one should become a pastoral elder who does not clearly know what the Scripture teaches about this subject and is following the Scriptures.
4. Elders should be able to defend their view. Elders have to teach others about these issues. They need to be able to open their Bible and show people what the Bible says.

X. Giving to others

A. Since God has been so generous with us, we need to be generous with others.

1. God loves a generous giver. God loves the cheerful giver.
2. Giving represents the heart of God.
3. So the church should be a place where people are generous in giving to one another. We see this in the early chapters of Acts, that there was no one in need, that everyone gave, and no one thought what he had was his own.
4. When the Spirit of God is at work in the hearts of the people, they love to give. They love to meet needs. In fact, they wish they had more to give.

B. Read the following verses:

1. Acts 11:27-29, "everyone according to his ability, to send relief"
2. 2 Corinthians 8:11-12; 9:6-9, "each one must give as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver"
3. 1 Timothy 6:17-19, "to be rich in good works, to be generous and ready to share"

XI. Evangelism

A. Significant passages on evangelism

1. The Great Commission is our mandate to evangelize.
2. But also look at Colossians 4:5-6: All Christians are to act wisely towards unbelievers, and to witness. Our speech is to be seasoned with salt and gracious so we will know how to answer each person. This is a significant passage on evangelism. You should know it well.

B. The truth

1. Remember that the church is the pillar and buttress of the truth.
2. We are to uphold the truth, proclaim the truth, defend the truth, and teach the truth.
3. One of the main texts of the church is 1 Timothy 3:15.
4. We are the pillar and buttress of the truth.
5. There's an old saying: evangelize or fossilize. God has no grandchildren. We must spiritually reproduce.

C. Evangelism in a secular culture

1. Evangelism has become more difficult as our society gets more and more secular. Our gospel message is highly offensive to the modern mind.
2. But we must be bold; we must not let fear rule us. We're not to be ashamed of the gospel (Rom. 1:17).

D. Read the following verses:

1. Matthew 28:19–20, “make disciples of all nations”
2. Ephesians 6:19–20, “that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel”
3. Colossians 4:5–6, “so that you may know how you ought to answer each person”
4. 1 Peter 3:15, “always being prepared to make a defense to anyone who asks you for a reason for the hope this is in you”

XII. Church discipline

A. Read the following verses:

1. Matthew 18:15, “If your brother sins against you, go and tell him his fault, between you and him alone.”
2. Matthew 18:17, “If he refuses to listen to the church, let him be to you as a Gentile and a tax collector.”
3. 1 Corinthians 5:6, “Do you not know that little leaven leavens the whole lump?”
4. 1 Corinthians 5:11, “Not even to eat with such a one.”
5. 1 Corinthians 5:13, “Purge the evil person from among you.”
6. 2 Corinthians 2:7, “you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow.”
7. 2 Corinthians 2:8, “I beg you to reaffirm your love for him.”
8. 2 Thessalonians 3:14–15, “Do not regard him as an enemy, but warn him as a brother.”
9. Titus 3:10–11, “after warning him once and then twice, have nothing more to do with him.”

B. Paul says a little leaven leavens the whole lump.

1. In other words, if sin is not confronted and dealt with, it spreads.

C. Church discipline steps

1. In Matthew 18, our Lord himself taught church discipline. He even gave a series of steps to avoid the expulsion or dis-fellowshipping of a member.
2. But if those steps are not followed, the unrepentant believer is to be dis-fellowshipped.

D. The importance of church discipline

1. Most churches do not practice church discipline because it's too hard and it is very divisive. It is emotionally traumatizing.
2. But what is our alternative? Allow sin in the camp and hypocrisy to be open and obvious to all the young people?
3. Church discipline is to warn us and protect us. It is to cause us to fear and to think of the Lord first.
4. People often think if you exercise church discipline, you must be cult. But all reasonable, responsible institutions have discipline.
 - a) Politicians are removed from office.
 - b) Doctors and lawyers lose their licenses.
 - c) Military officials are downgraded or put out of the army if they violate the code of conduct.
5. The church must exercise discipline with patience and kindness, but it still must exercise discipline.

The End-Time Events

Detailed Outline

Part 1 of 2

Introduction

The Bible has much to say about the coming of Christ and the end times. There is a God-appointed conclusion to human history, and God is in control of these events. The culmination of God's redemptive purposes is a vital part of "the whole counsel of God" (Acts 20:27).

However, not all Christians agree in their interpretation of the details of the end-time events or the timing of fulfillment. For example: (1) Futurism asserts that the events recorded in Revelation 6–20 will be fulfilled in the future. (2) Preterism believes that all or most of the events in Revelation 6–20 were fulfilled in AD 70 with the destruction of Jerusalem by the Roman army. (3) Historicism contends that the book of Revelation describes the unfolding of history from the time of Christ's first coming to the second coming. Thus, what we read in Revelation is Satan working his destructive work through the Roman Empire and its leaders and the Roman Catholic Church and the papacy. (4) Idealism views the book of Revelation, not exclusively as past or future or present, but as timeless truths and principles for Christians of every age, warning them of the great battles of good and evil they will confront.

Because this course is used by people from different denominations and theological backgrounds, we leave it to the local church and mentors to address the details of Christ's coming and the future events. But here are some of the general, end-time events that Christian teachers must know and be able to address intelligently.

I. The second coming of Christ

A. Read the following verses:

1. Matthew 24:29–31, "the Son of Man coming . . . with power and great glory"
2. Matthew 25:30–46, "the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne"
3. 1 Thessalonians 4:13–17, "[we] will be caught up together with them in the clouds to meet the Lord in the air"
4. 2 Thessalonians 1:5–10, "when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed"
5. 2 Thessalonians 2:1, "Concerning the coming of our Lord Jesus Christ and our being gathered together to him"
6. Titus 2:13, "waiting for the blessed hope, the appearing of the glory of our great God and Savior Jesus Christ"
7. Revelation 19:11–16, "he judges and makes war . . . he is called the Word of God"
8. Hebrews 9:28, "Christ . . . will appear a second time, not to deal with sin but to save those who are eagerly waiting for him"

9. 1 John 3:2, “when he appears we shall be like him”

B. The blessed hope

1. There are repeated, explicit statements that Jesus Christ is coming back to this earth to judge the world and to save his people. It is the “blessed hope.”
2. All orthodox Christians believe in the second coming of Christ, although there is disagreement over its exact timing and particular character.
3. There will also be the resurrection from the dead. Christians will be joined with Christ forever in their new glorified bodies, like their Lord.

II. The antichrist and the Tribulation

A. Read the following verses:

1. Daniel 9:27, “on the wing of abominations shall come one who makes desolate” (see also Matthew 24:15)
2. 2 Thessalonians 2:1–12, “the man of lawlessness . . . the son of destruction . . . proclaiming himself to be God . . . whom the Lord Jesus will kill with the breath of his mouth . . . by the appearance of his coming”
3. 1 John 2:18, “You have heard that antichrist is coming”
4. Revelation 13:1–10, “they worshiped the beast”
5. Revelation 19:19, “the beast and the kings of the earth with their armies gathered to make war”
6. Matthew 24:15–31, “there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be.”
7. Revelation 7:13–14, “These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb.”
8. Revelation 12:13–17; 13:5, “she is to be nourished for a time, and times, and half a time”

B. Who is the antichrist?

1. There have been many antichrists, John says. (1 John 2:18) But there is *the* antichrist.
2. He is directly empowered and authorized by Satan.
3. He will even have a counterfeit resurrection experience that will deceive the world. They will say, “Who is like the beast, and who can fight against him?” (Rev. 13:4).
4. He will seek to destroy God’s people and demand to be worshiped.
5. He is like a ruthless beast. So, he is called the beast.
6. He is the ultimate Christ-hater. He will blaspheme God. He exalts his own word over God’s Word.
7. He is the master deceiver. He will deceive the nations.
8. It is during a period of great tribulation unlike any other time in human history (Matt. 24:21) that he will exercise world dominion and self-worship. You can read about this period of time and this malevolent person in Revelation 13.
9. Only Christ can defeat this person. And he *will* defeat him.

C. The false prophet

1. Closely associated with the beast is the second beast, the false prophet.

2. This beast makes the world to worship the first beast.
3. He will perform great signs and wonders, making fire come down out of heaven in front of the people. He deceives the people.
4. He convinces the people to make an image or idol of the first beast.
5. Amazingly, he makes the image of the beast speak, causing people to worship the image of the beast. Anyone who does not worship the image is killed.
6. He demands that there would be a mark on the right hand and the forehead of all people who worship the beast.
 - a) People cannot buy or sell without this mark.
 - b) As you probably know, that number is 666. It is the number of man (Rev. 13:18).

III. New resurrection body

A. At the coming of our Lord, there will be the resurrection of the dead.

1. Our bodies will be transformed to be like Christ's glorious body.
 - a) We will be made to be like him.
 - b) We will become immortal.
 - c) This is called the redemption of the body (1 Corinthians 15).
2. This body is made for eternity.
 - a) It is made for the new heavens and the new earth.
 - b) Never again will it be subject to disease and death.
3. We will be material creatures.
 - a) We won't be floating around as a spirit in the clouds for eternity.
 - b) We will live on a physical, material earth in our new glorified bodies.

B. Read the following verses:

1. 1 Corinthians 15:50–57, “this mortal body must put on immortality”
2. Philippians 3:20–21, “who will transform our lowly body to be like his glorious body”
3. 1 Thessalonians 4:13–18, “the dead in Christ will rise first”
4. 1 John 3:2, “when he appears we shall be like him”
5. 1 Corinthians 15:35–49, “With what kind of body do they come?”
6. Romans 8:23, “the redemption of our bodies”

IV. The judgment seat of Christ, the bema

A. All Christians must appear before the judgment seat of Christ.

1. We will appear before Christ's glorious presence.
2. At this time we will be judged according to what we have done, good and bad, as God's children. We will be judged for:
 - a) Our stewardship—how we used our time, how we used the gifts and talents God gave us
 - b) The words we speak
 - c) Our motives
3. It will be a perfect judgment.
 - a) No one will be able to claim that Christ doesn't have all the facts.

- b) He knows all the facts, even the secret things of the heart.
- 4. This is not a judgment for eternal life but an assessment of the believer's life.
 - a) There is irretrievable loss of rewards at the judgment seat of Christ.
 - b) The Bible says some will be saved so as by fire.
- 5. We do not think enough about the Bema Seat of Christ. In fact, it's rarely preached on.
- 6. Elders who have served well will receive a glorious crown.
 - a) All the heartaches, afflictions, and troubles will be forgotten when reward day comes.
 - b) God is no man's debtor. We will only wish we had done more for him.
 - c) Let us take great courage in this truth. Let it encourage us. We want to hear from our Lord, "Well done, good and faithful servant."

B. Read the following verses:

- 1. Romans 14:10-12, "we will all stand before the judgment seat of God"
- 2. 1 Corinthians 3:12-15, "each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire"
- 3. 2 Corinthians 5:10, "We must all appear before the judgment seat of Christ"

The End-Time Events

Detailed Outline

Part 2 of 2

V. The thousand-year reign of Christ and his saints (the Millennium)

A. Revelation 20:1-7, "They came to life and reigned with Christ for a thousand years"

1. Revelation 20 speaks of a thousand-year reign of Christ and of Satan being bound during this period of time.
2. Sadly, there is much debate over this thousand-year period.

B. Premillennial view

1. The Premillennial view believes that Christ will come back and set up his earthly kingdom for 1,000 years, literally.
2. This is done before the eternal state Revelation 21:1 and following.
3. Millennium means a thousand years. Premillennialism signifies Christ will come *before* the thousand-year reign on earth. This is future and earthly. At Christ's coming, before the millennium, there will be the bodily resurrection of the saints.

C. Amillennial view

1. The amillennial view claims that the 1,000 years figuratively represent Christ's heavenly rule over his earthly church during the church age. The number is symbolic.
2. According to this view, what is spoken of in Revelation 20 is being fulfilled spiritually in this present time. It is a time period between Christ's first coming and second coming.
3. Amillenialists do believe in a millennium, but it is occurring now, and it is spiritual, and the number is symbolic for a great period of time. Also, the tribulation is running concurrently at this time. These are present events not exclusively future events.
4. What they are waiting for is Christ's return, the resurrection of the dead, the judgment of the wicked, and the establishment of his eternal kingdom in the new heavens and new earth.
5. There are different variations of how this is understood. We cannot go into all these various shades of interpretation.

D. Post-millennial view

1. The post-millennial view claims that Christ will return after the millennium. But this millennium is not a literal thousand-year period of time. Rather, it is a period of time between Christ's two comings.
2. Jesus reigns from heaven and through his Holy Spirit. The kingdom of God starts very small but will increase and spread and become the dominant influence in this world after a long period of time, a millennium.
3. The world will be Christianized. It will be a golden age full of peace and prosperity; this world will be transformed in this millennial kingdom.
4. This time period of universal knowledge of God and peace leads to the return of Jesus Christ

from heaven.

5. When Jesus returns, he will resurrect and judge all humanity.

E. Know how to defend your view.

1. Whichever view you take on this thousand-year period of Revelation 20, be sure you know why you believe what you believe.
 - a) As a teaching elder, you need to be able to defend your view from Scripture. You also need to know the other views contrary to your own.
 - b) There are many good books that will explain to you these different views and the arguments and scripture passages for each view

VI. Destruction of Satan and the lake of fire

A. Revelation 20:10, “the devil . . . was thrown into the lake of fire and sulfur where the beast and the false prophet were”

B. This is the final doom of Satan.

1. Satan is thrown into hell, which is called the lake of fire.
2. It is also called the second death.
3. This is an eternal period of time. Never again will Satan and his demonic forces afflict the human race.
4. It is God’s final victory over the evil one and the fallen angels.

VII. Great White Throne judgment

A. Read the following verses:

1. Revelation 20:11–13, “the dead were judged by what was written in the books”
2. Revelation 20:14–15, “This is the second death, the lake of fire”

B. This now is the final judgment of all unbelievers.

1. No one will escape this judgment. All will stand before the throne, both great and small.
2. The books will be opened: these books record the good and bad deeds that all people have done. All will be judged according to their deeds.
3. This will be a completely just judgment, because all of one’s deeds and thoughts are recorded in God’s book. God will judge:
 - a) The motives of the human heart
 - b) Every word
 - c) People’s actions
4. There will also be the book of life. Anyone not found in the book of life will be subject to the second death.
5. This is the judgment of unbelievers. They too will be resurrected unto judgment. This is a fearful event.
 - a) Truly we learn that God is a consuming fire.
 - b) He hates sin, and he will judge sin.

C. Differing views on judgments

1. Some Bible scholars claim that all of these future judgements—the Great White Throne, the Judgement Seat of Christ, the Dividing of the Sheep and the Goats, Daniel’s future judgment—refer to the same future event but from different perspectives.
2. Others separate them into different judgments.

VIII. Destruction of the present heavens and earth

A. Read the following verses:

1. Revelation 21:1, “the first heaven and the first earth had passed away, and the sea was no more”
2. 2 Peter 3:9–13, “the heavens will pass away with a roar, and . . . will be burned up and dissolved”

B. The present earth and heavens will one day be destroyed by fire. This earth will be dissolved.

1. Some Bible scholars believe that this earth will still survive but will be renovated. It will still be the same original planet but made new.
2. Others believe there will be a totally new earth and heaven.
3. Whichever view is true, the earth as it is now under its sinful system is doomed. It will be destroyed.
4. This earth has been Satan’s playground. It is cursed. It is full of death and misery. So God must be done with it.
5. This will lead way to the new heavens and the new earth.

IX. The victorious conclusion to the story: all things new

A. Read the following verses:

1. Isaiah 65:17; 66:22, “I create new heavens and a new earth”
2. 2 Peter 3:13, “waiting for new heavens and a new earth”
3. Revelation 21:1–7, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.”
4. Revelation 21:9–27, “its temple is the Lord God the Almighty and the Lamb”
5. Revelation 22:1–5, “they will reign forever and ever”

B. The glorious ending

1. Every book must have a good ending. The Bible is God’s book, and it has a glorious ending: “Behold, I am making all things new.” Now here’s something we can all agree upon. It is our great hope.
2. The most important thing about this is ending is in verse 3: “Behold, the dwelling place of God is with man. He will dwell with them and they will be his people and God himself will be with them as their God.”
3. All of the Bible has been moving toward this moment. God has a people. And he shares his heaven with them. What a glorious hope is ours!

X. The intermediate state after death for believers

A. Read the following verses:

1. Luke 23:43, “today you will be with me in Paradise”
2. 2 Corinthians 5:6–9, “we would rather be away from the body and at home with the Lord”
3. Philippians 1:20–24, “My desire is to depart and be with Christ, for that is far better”

B. The Bible doesn’t say much about the intermediate state.

1. This is the time between our death and the resurrection of our bodies.
2. After death, it appears that we will be immediately with our Lord, but we will not have our resurrected bodies.

C. The final consummation of our salvation is when we have our new resurrected bodies.

1. Even those in heaven are waiting for that day.
2. The Bible does not teach soul sleep (the view that our souls are unconscious in death and waiting for the resurrection morning when we awake to be conscious again).
3. No, we believe we will be conscious immediately after death and be with our Lord in heaven. He has prepared a place for us. And we are promised that we will see his glory and be with him forever. No separation from our Savior in soul sleep.

XI. The Christian’s response to end-time events

A. Read the following verses:

1. 1 Corinthians 15:55, “O death, where is your victory . . . where is your sting?”
2. 1 Corinthians 15:54–58, “be steadfast, immovable, always abounding in the work of the Lord”
3. 1 Thessalonians 4:18, “encourage one another with these words”
4. 1 Peter 4:13, “be glad when his glory is revealed”
5. 2 Peter 3:4–13, “Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness?”
6. 2 Peter 3:14, “be diligent to be found by him without spot or blemish, and at peace”
7. 1 John 3:1–3, “everyone who thus hopes in him purifies himself as he is pure”
8. Revelation 22:20, “Amen. Come Lord Jesus!”

B. Whatever our eschatological views may be, they should have a bearing on our ethical behavior.

1. They should guide us.
2. They should determine our values and our interests.
3. These end-time events should encourage us as we face suffering, tribulation, and persecution.
4. Since this world has no enduring future, we should live our lives for Christ and eternity now.
 - a) We should be steadfast and immovable, always abounding in the work of the Lord.
 - b) Most of all, we should live holy lives. We should not be entrapped by this world.
 - c) We are only pilgrims and strangers here upon earth for a short time. Our home is in heaven. Glory awaits us—endless joys beyond comprehension.

Indeed, the Christian cries out, “Come, Lord Jesus!”