

Appendix A

The Canon and Canonicity

I. Definitions

A. Canon: a measure or rule, a standard of authority

- 1) **Scripture was *recognized* to be of this character. It was inspired at its writing; inspiration is the foundation for canonicity.**
- 2) **This *recognition* was by God's people—they saw that the various books *were* inspired.**

B. Canonization: the historical process whereby God's people *recognized*, *collected*, and *organized* the inspired writings.

- 1) **The Spirit assures the believer of the truthfulness of the Word of God, removing his sinful hostility toward it and replacing it with a certainty that the Bible is from God and His truth.**
- 2) **Canonization did not make the Scriptures inspired—they were inspired the moment they were written.**

II. The Process Of Canonization: How Were The Inspired Books Recognized And Collected Into The Correct List?

A. Principles

Old Testament

- 1) The book had to reflect that it came from God
 - **Did the book claim to come from God?**
 - **Was the book written by a prophet?**
 - **Was the book written by a wise man?**
- 2) The book had to have a certain quality of subject matter
 - **Was the book consistent with the Law (Torah)?**
 - **Did the book have records that had a significant bearing on the nation Israel?**

New Testament

- 1) Was it connected with an apostle (apostolicity)?
- 2) Is it relevant to the church as a whole (catholicity)?
- 3) Does it agree with the faith of the church (orthodoxy)?
- 4) Has it been welcomed and profitably used in local churches (traditional usage)?

B. How long did it take for books to be recognized as inspired and collected into the list?

- 1) *Old Testament*: Some soon after they were written, such as the Pentateuch and Jeremiah (cf. Dan 9:2). Some we can't be sure about, such as Esther and Daniel.
- 2) *New Testament*: During the 4th century A.D. (*Decrees of the Council of Nicea*, 350; Athanasius' Easter letter in 367; Council of Laodicea, 363)

II. What About The Apocrypha?

A. What is the Apocrypha?

- 1) Meaning: *Apocrypha* means "hidden" or "concealed." It refers to writings outside the Hebrew canon
- 2) Content:
 - 1 Esdras
 - 2 Esdras
 - Tobit
 - Judith
 - Additions to Esther
 - Wisdom of Solomon
 - Ecclesiasticus
 - Baruch
 - Letter of Jeremiah
 - Prayer of Azariah and Son of the Three Young Men
 - Susanna
 - Bel and the Dragon
 - Prayer of Manasseh
 - 1 Maccabees
 - 2 Maccabees

B. Why aren't they considered part of the canon?

- 1) The Jews never included them as part of the canon
- 2) They are never cited in the New Testament
- 3) They were never considered canonical until the Roman Catholic Church canonized them at the Council of Trent on April 8, 1546.
- 4) Some of them have unbiblical or heretical teaching (prayers for the dead, salvation by works)
- 5) Some have historical and chronological errors

III. How Can I Know If These Are The Right Books Or All Of Them?

- A. Regardless of what believers of the past have thought about the biblical books, what they say will ultimately not help you really know whether the books of the OT and NT are inspired.
- B. The only way you will really know that the books of the OT and NT are inspired is by going to what they Scriptures say about themselves and what the Spirit testifies in you.
- 1) The Scriptures claim that they are from God and are authoritative. **We must accept this testimony as true. There is no greater authority to appeal to. The Bible claims to be the Word of God, that God is its author.**
 - **No person, council, or religious body can give authority to the Bible if God is its author. Why? Because there is no higher authority than God! Who gives God authority to do anything? God never needs to seek permission or accreditation. The same applies to His revelation.**
 - **There is nothing outside of God or His revelation in the Bible that can prove it to be the Word of God. Everything outside of God was created by Him, exists because of Him, and therefore reveals Him. Neither God nor His revelation are subject to an outside standard.**
 - 2) At salvation the Spirit takes our hostility toward God's Word away and replaces that with a conviction that the Bible is from God and His truth (1 Cor 2:13-14). **The Holy Spirit gives us certainty that what the Bible claims about itself is true.**

IV. What Does This Mean For *Me*?

- A. I must present the truths of the Bible with authority. **Christianity is an authoritative religion. Unbelievers must be taught its truths authoritatively and with a demand to repent.**
- **Mark 1:14-15** "Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.'"

B. I cannot compare or judge the Bible. **I must put myself under the Scriptures, not over them. Christianity is not one option among many; it is the only option.**

- **Matthew 7:28-29** “When Jesus had finished these words, the crowds were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes.”
- **The common way Christians have sought to establish the truthfulness and reliability of the Bible is by seeing if its statements are consistent with scientific, historical, psychological, and archaeological “facts.” This has the effect of looking outside the Bible (and thus God) for a higher standard of “truth” and makes man the judge of God’s revelation.**

C. In order to accept everything the Bible teaches as true the Holy Spirit needs to work in my life.

- 1) **Acts 16:14** “the Lord opened her heart to respond to the things that were spoken by Paul”
- 2) **Romans 1:16** “the gospel is power of God *unto salvation*” (power is not unleashed by comparing but by God working)

D. The Bible as God’s special revelation is superior to His general revelation.

- 1) **General revelation is “general” in that all men receive it. Everyone by his own conscience and by looking at creation knows that there is a God and something about what He is like. All general revelation accomplishes is humanity’s condemnation (Rom 1:20).**
- 2) **Special revelation is “special” in that it is concrete knowledge of God and His will given to specific people.**
- 3) **The result: the God of the Bible is the same God everyone already knows about from general revelation.**

Appendix B

Spiritual Gifts Today

There are a lot of different beliefs about what the Holy Spirit does and doesn't do today. Many believe the Spirit is not God; they say He is just a force or one mode of existence God can take. Others who believe that the Holy Spirit is both God and a genuine person believe that all the miraculous things the Spirit did in New Testament times should be expected today, such as speaking in tongues, healings, and visions. Along the same line, there are many who say that the offices of apostle and prophet should not be restricted to just New Testament times, but they also are present today. How do we know who's right? We need to look at what *God* has said in His Word, *the Bible*. Here is what Orwell Bible Church believes about the Holy Spirit based upon Scripture:

We believe in the eternal deity and personality of the Holy Spirit (2 Sam 23:2-3; Matt 28:19; 1 Cor 3:16; Heb 9:14). The Spirit convicts of sin through God's Word (John 16:8-11; 2 Thess 2:13-14), imparts spiritual life in the new birth (John 3:3, 5; Titus 3:5), and is the earnest of salvation (Eph 1:13-14). In believers He permanently indwells (Rom 8:9; 1 Cor 6:19), controls through their obedience to the Word (Eph 5:18; Col 1:9-11), assures of salvation (Rom 8:14, 16), illumines their minds to welcome, apply, and obey the Bible (1 Cor 2:14-16), and intercedes for them (Rom 8:26). The fruit of the Spirit evidences His control of a believer's life (Gal 5:22-23).

Since Pentecost the Holy Spirit incorporates every believer into the body of Christ (Acts 2:1-4; 11:15; 1 Cor 12:13) and distributes spiritual gifts to believers (Rom 12:6), God-given abilities for ministering to others in the local church (1 Cor 12:18; 1 Pet 4:10). Every believer receives one or more spiritual gifts (1 Cor 12:7) for edifying believers and serving in ministry (1 Cor 14:12; Eph 4:11-12). Certain of the gifts (e.g., tongues, prophecies, miracles, healing) were by their very nature miraculous, serving as signs or confirmations of the apostles and their message until the canon of Scripture (Acts 10:45-48; 2 Cor 12:12; Heb 2:4) and the church's foundation were completed (Eph 2:20). With these established, miraculous gifts are no longer needed and thus are not given (1 Cor 13:8-10).

*In Scripture, a **miracle** is a supernatural act of God.* They occurred sporadically, that is, they were not the norm in believers' day-to-day lives. This is because miracles had definite purposes. Miracles were a special means by which God put His stamp of approval upon His messenger, showing without a doubt that the speaker was truly from God (Matt 11:2-6; Acts 2:22); they were the means by which God gave His attestation and testimony that the messenger was from Him. Miracles also occurred in conjunction with a divine message (Acts 4:29-30) for the same purposes: by them God demonstrated and proved that the message was from Him (attestation, authentication, accreditation). Now that the Scriptures have been completed, they being all that is needed (sufficient) for living a life of godliness (2 Tim 3:15-17; 2 Pet 1:4), there is no longer any need for miracles to demonstrate and prove that the Bible is God's written revelation to mankind.

*In Scripture, the gift of **tongues** was the Spirit-given ability to a believer to speak immediately and fluently in a foreign language (Acts 2:4-6) he did not previously know.* If what was spoken was not understood by the

hearers it was to be interpreted, yet another Spirit-given ability (unlearned), so those believers who were present could benefit from what was said (1 Cor 14:27-28). Tongues were a sign to Israel that they were under the judgment of God, that He was turning to the Gentiles. It was the speaking in tongues that was the sign, not what was said. In the OT, for Jews to hear foreign tongues in their own homeland meant God's judgment upon them. "In this light Isa 28:11-12 was warning of impending judgment. The 'stammering lips and another tongue' was God's judicial sign of judgment upon them, because they hardened their hearts against the simple truths His prophet had spoken. It is in this light that we must understand Paul's statement that tongues are a sign [1 Cor 14:22]. In Isaiah's day God summoned Assyria to be His instrument of judgment. The sign of the Assyrian language in the streets and throughout the countryside heralded the fulfillment of Isaiah's prophecy. But in Paul's day the Jews are again an apostate nation. They have rejected their Messiah. Now once again the sign of tongues appears and, to Jews familiar with the OT Scriptures, this meant only one thing—judgment" (Baxter, *Charismatic Gift of Tongues*, p. 44). John MacArthur states, "tongues were intended as a sign to unbelieving Israel. They signified that God had begun a new work that encompassed the Gentiles. The Lord would now speak to all nations in all languages. The barriers were down. And so the gift of languages symbolized not only the curse of God on a disobedient nation, but also the blessing of God on the whole world. Tongues were therefore a sign of transition between the Old and New Covenants. With the establishment of the church, a new day had dawned for the people of God. God would speak in all languages. But once the period of transition was past, the sign was no longer necessary" (*Charismatic Chaos*, p. 232).

*An **apostle** was a man who was a witness of the resurrected Christ and chosen by Christ to spread the gospel, start and direct local churches, and be a channel of divine revelation. A **prophet** proclaimed God's specially revealed message; some prophets were moved by God in the production of written revelation (2 Pet 1:20-21). The offices of apostle and prophet are no longer present today. These were given by Christ (Eph 4:11) for the establishment of the foundation of the church (Eph 2:20; 3:5). Once a foundation is laid, there is no longer any need to continue laying one.*

What about the **experiences** one can have or **emotions** that one can feel? Neither emotions nor experiences must ever be the judge of the truthfulness of anything, whether a miracle allegedly occurred, some special gift or ability was given through the laying on of hands, or whether some unintelligible speech was from God. The truthfulness of anything is determined by objective, propositional statements. As God is truth, His Word is truth, and is therefore the standard by which all emotions and experiences must be measured as to their truthfulness (1 John 4:1-6). Dependence upon emotions and experiences can easily lead one astray from the truth of God's Word (2 Thess 2:8-15—note how *truth* is set against *experiences* and *emotions*; Rev 13:14—Satan *deceives* [leads astray] people by great signs and wonders). Therefore, emotions and experiences must be interpreted and understood by what the Bible says. It is unbiblical to interpret and understand what the Bible says by one's changing emotions and experiences.

Appendix C

Spirit-Led Living

Pleasing Christ and Making Him Preeminent By Spirit Led Living

Wanting Christ to have first place all the time in everything and *having* Him be first in your life are two entirely different things, aren't they?! Out of a desire to give Him the place in your life that He so richly deserves, it can be very easy to think about various things that you should do and shouldn't do. To be sure, there are definite commands and exhortations that God gives Christians. There *are* things that you should do or shouldn't do. What we're talking about though is what do we depend on to give Christ the preeminence He deserves? Another way of saying this is **what do you need to do to live a spiritual life?**

Think about some specific things that are considered essential for living a spiritual life:

- Personal Bible reading
- Church attendance
- Witnessing
- Praying
- Giving
- Avoiding wrong music, entertainment, etc.
- Dressing modestly and appropriately
- Serving the Lord

These are definitely good things! None of them are wrong. If you were a young Christian and knew someone who had been a believer for a long time and these are things that he did, you could quickly come to the conclusion that if *you* do them you can be just as spiritual!

If this is your approach, I want you to see what you would be relying on to live a spiritual or Christ-preeminent life: yourself. One of the problems with the "list" approach to spiritual living is that it can quickly and easily degenerate into a "check, done that—I'm okay with the Lord" attitude. The result is that you think you are spiritual because of what you've done. The objective was supposedly accomplished by your compliance with a "law" of spiritual things that spiritual people do.

There were some believers during Paul's day who felt that by observing a certain "code of Law" they would be spiritual. But listen to the apostle Paul's response to them: "Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?" (Gal 3:3). If the Galatians continued believing this way they would not be freed from sin's power but enslaved to it all over again (cf. 4:9-10). Paul says that if one is in Christ Jesus, "keeping the checklist" isn't what gets you and makes you right with God: it is "faith working through love" (5:6).

So, how *does* a Christian live a truly spiritual life so that Christ is preeminent in all things? The Bible says that you must "walk by the Spirit, and you will not carry out the desire of the flesh"

(Gal 5:16). The idea of “walk” refers to how you live your life. Thus, to “walk by the Spirit” means that your life is *governed* or *controlled* “by the Spirit.” Another way that the Bible describes this is “being filled with the Spirit” (cf. Eph 5:18). This doesn’t mean that you get “more” of the Spirit. That’s impossible, because the Holy Spirit is God and omnipresent—you have *all* of the Holy Spirit. Being filled with the Spirit has to do with being controlled by the Spirit.

But how can you “walk by the Spirit” and “be filled with the Spirit”? Does the Holy Spirit “whisper” in your ear in some kind of weird way? Is it based on impressions or feelings that you have within your heart? How can the Spirit govern and control your life? Is it something that happens once in awhile at certain crisis times in the Christian life?

The Spirit-controlled and governed life is an ongoing thing; it is the normal Christian experience of walking with the Lord. The tool the Holy Spirit uses to govern, direct, and control Christians’ lives is the Word of God. Therefore, a spiritual life, one that has Christ preeminent all the time in everything, is a life that is governed and controlled by the sword of the Spirit, the Word of God (Eph 6:17). Consider these essential aspects of a life that is governed and controlled by the Holy Spirit:

1) Yielded to the Word (Simple Obedience)

Rom 6:13 “present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.” **The more you’re in the Word, the more the Word can be in you and direct your life**

2) Continual Prayerfulness, Asking for Help & Confessing Sin

- Eph 4:30 “do not grieve the Holy Spirit of God.” Harboring sin grieves the Spirit
- There isn’t a special prayer you need to pray in order to be filled with the Spirit. The Spirit will be in control of your life when you gladly obey Him. God commands you to be controlled by the Spirit (Eph 5:18); He does not command you to pray to be controlled.
- There is, however, a relationship between prayer and being controlled by the Spirit. In Acts 4:24-31 the believers prayed and were filled with the Spirit. The Bible doesn’t say that they prayed to be filled with the Spirit but prayer was in the context.
- **Before one is yielded and obedient there is a knowledge of the Word and a communication with God about the things to be obeyed. Prayer cannot be avoided; it is *the* expression of humility, submission, and yieldedness.**

3) Obey, Depending on God’s Help and Enablement

- You must take that step of obedient faith and obey God, and you need to do it depending on God to help you.

A spiritual life, one that has Christ preeminent all the time in everything by walking by the Spirit, is simply a matter of knowing the Word of God and gladly and willingly obeying it by the power of the Holy Spirit (Rom 8:13).

What can you expect to experience if the Spirit controls and governs your life?

- 1) Strength in temptation (Luke 4:1-2)
- 2) Boldness in testimony (Acts 4:23, 31)
- 3) Equipping for service in your church (Acts 6:1-3)
- 4) Courage in the face of death (Acts 7:54-58)
- 5) Power to proclaim Jesus (Acts 9:17-20)
- 6) Thanksgiving and singing in the heart (Eph 5:18-21)
- 7) The fruit of the Spirit (Gal 5:22-23)

Walking by the Spirit, being controlled or governed, does not mean one instantly becomes spiritually mature. Consider a six-month old baby: she is in good health, but she is far from physically mature. So it is with a new Christian: you can be in excellent health but you have a long ways to go before you're spiritual mature.

All this does not mean obedience will be easy and instantaneous. It does mean, though, that, regardless of how you feel or what the circumstances may be, *you will do what God has said.*

Remember, there are definite commands and prohibitions from Christ. The issue here is our attitude and approach to these. Don't rely on keeping a checklist; rely on the Lord to gladly and willingly obey His Word. It is a freeing, liberating thing to realize that you obey God not out of a legalistic fear but out of a desire to walk with the Spirit.

Appendix D

The Importance of Christ's Imminent Return to Living a Godly Life

As I have surveyed various discipleship materials, it is amazing to me the utter absence of teaching regarding the Lord's return. Why is this? Probably from the desire not to offend those who hold differing views on the subject. But this motivation does not handle Scripture correctly (2 Tim 2:15) and it does so to the harm and disadvantage of precious souls who would be greatly helped by thorough instruction in the whole counsel of God.

A significant part of the Bible is given to prophecy and if Christians would devote more attention to it, they would not find themselves *distracted* from serving the Lord but enabled to serve Him more faithfully. Christians would see things in the light of eternity and gain much practical encouragement. Their faith would be broader and deeper, and they would be enabled to see the whole scope, purpose, and objective of history.

The imminent return of Christ—that He could come at any moment—is a doctrine that does not have the respect it should because of errors such as setting dates when Christ will return. But is that a good reason for either jettisoning the doctrine or not taking it seriously? If the Holy Spirit thought it so important that He guided the writers of Scripture to write about Christ's return and guarded them from error, is it not worthy of our attention? The more you are involved in studying God's Word, the better equipped you are to meet the skepticism and doubt of the day, encouraged to labor faithfully, and motivated to live for Christ.

The whole NT refers to the imminent return of the Lord Jesus Christ and in a very practical way. It touches every aspect of life. How is the coming of the Lord a practical teaching of Scripture? Consider the following ways in which Christ's imminent return has practical importance:

- 1) Help against worldliness, Matt 16:26-27
- 2) Not to be ashamed of Christ, Mark 8:38; 1 John 2:28
- 3) Promoting faithfulness, Luke 12:42-44
- 4) Encouraging watchfulness because of its suddenness, Luke 17:24-30
- 5) Eager anticipation of the Second Coming is commended, 1 Cor 1:4-8
- 6) It helps guard against hasty judgment, 1 Cor 4:5
- 7) It is proclaimed every time the Lord's Supper is observed, 1 Cor 11:26; Matt 26:29
- 8) It anticipates the resurrection of the saints, 1 Cor 15:23
- 9) It gives encouragement in death, 1 Cor 15:51-57
- 10) It supports confidence that Christ will finish the work, Phil 1:6
- 11) An impetus for purity, Phil 1:9-10
- 12) To keep in mind our heavenly citizenship, Phil 3:20-21
- 13) To be gentle, Phil 4:5
- 14) To considering fleshly lusts as dead, Col 3:3-5
- 15) It is the principle event for which the believer waits, 1 Thess 1:9-10
- 16) To anticipate rejoicing with the saints, 1 Thess 2:19
- 17) An encouragement to brotherly love, 1 Thess 3:12-13
- 18) It is *the* source of consolation to those who sorrow over the dead who sleep in Jesus, 1 Thess 4:13-18
- 19) To be alert and self-controlled, 1 Thess 5:2-6
- 20) To faithfulness and obedience, 1 Tim 6:13-14
- 21) To faithfully preach the Word, 2 Tim 4:1-2
- 22) To love Christ's Second Coming, 2 Tim 4:7-8
- 23) To be separate from worldly lusts and live godly, Titus 2:11-13

- 24) To eagerly wait for Him, Heb 9:27-28
- 25) To endure and persevere, Heb 10:36-37; James 5:7-8
- 26) To endure severe trials, 1 Pet 1:7
- 27) To bear persecution for Christ, 1 Pet 4:13
- 28) To live holy and godly lives, 2 Pet 3:11-13
- 29) To abide in Christ, 1 John 2:28
- 30) To personal purity, 1 John 3:2-3
- 31) To hold fast the hope until the end, Rev 2:25; 3:11
- 32) To repentance, Rev 3:3
- 33) To watchfulness, Rev 16:15

Appendix E

The Biblical Basis for the Pretribulational Rapture of the Church

The Bible provides several passages that give the truth of the “rapture” of the church. Here are five, with the important phrase italicized:

John 14:2-3 In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, *I will come again and receive you to Myself*, that where I am, there you may be also.

1 Cor 15:51-52 Behold, I tell you a mystery; we will not all sleep, but *we will all be changed, in a moment*, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and *we will be changed*.

Phil 3:20-21 For our citizenship is in heaven, *from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body* of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

1 Thess 4:16-17 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain *will be caught up together with them in the clouds to meet the Lord in the air*, and so we shall always be with the Lord.

2 Thess 2:1 Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and *our gathering together to Him*

These passages only tell us of the *fact* of the rapture; they say nothing of the *timing* or *when* in God's prophetic plan or calendar it will occur. While this requires more study than proving the deity of Christ (for example), with a little time and study you can have a biblical understanding for when Christ will return for church age saints.

While an exhaustive study is more than can be accomplished here, a basic survey of the Scripture's teaching can be given, focusing on four basic lines of truth:

The Purpose of the Tribulation.

- 1) During this period God will render judgment on the exceeding and unrepentant sinfulness of the wicked (Rev 9:20-21; 14:14-19).
- 2) Israel will be chastened for her millennia of unbelief (“Jacob’s trouble,” Jer 30:7; Dan 12:1) but because of this judgment, the nation will turn to God and be born again (Dan 12:1; Zech 12:10; Rom 11:26).
- 3) In addition to God’s salvation of individual Israelites, a large number of Gentiles will also be saved (Zeph 3:9; Rev 7:9-17).
- 4) The church is never identified as present during this period of judgment.

God's Promises to the Church.

- 5) God has promised to protect the church by removing it from the time of world-wide judgment during the Tribulation (Rev 3:10).
- 6) God has promised that He will not allow the church to go through the period of His wrath in the end times (1 Thess 1:10; on "rescued" cf. 2 Pet 2:5, 7 – neither Noah nor Lot went *through* God's judgment on the ungodly but were delivered from such).
- 7) God has promised that through Jesus Christ Christians will have no part in the coming day of judgment (1 Thess 5:9).

The Place of the Church in the Book of Revelation.

- 8) An honest, simple reading of this epistle has to recognize that while the church is often mentioned in chapters 2-3, it is never mentioned in chapters 4-19.
- 9) These sixteen chapters describe the time of wrath (6:15-17; 14:10; 15:1; 19:15) from which God has promised to deliver the church.
- 10) Where is the church during the Tribulation? From 13:6 ("his tabernacle, those who dwell in heaven") and 19:1-10 ("the marriage of the Lamb...his wife has made herself ready") church age saints are in heaven and they will follow Christ when he returns to the earth at His Second Coming (19:14).

Christ Can Come at Any Moment.

- 11) In passages that clearly talk about the rapture, no mention is made of any event that must happen before Christ's return for the saints.
- 12) When Paul spoke of the rapture he included himself as a potential participant (1 Cor 15:51-53; 1 Thess 1:10; 4:15-17).
- 13) Christ's coming is described as being "at hand" (Rom 13:12; Jas 5:8-9; Rev 22:7, 12, 20) and Christians are exhorted to look for Christ's return (1 Cor 1:7-8; Phil 3:20; Titus 2:13).

Appendix F

The Antichrist

The following summarizes chapter six of Herman A. Hoyt's The End Times, pp. 115-132. Other helpful sources include: "Antichrist" by J. Randall Price in Dictionary of Premillennial Theology, (Mal Couch, editor) pp. 43-47 and J. Dwight Pentecost, Things to Come, pp. 332-334.

The name "antichrist" refers to one who is against Christ, in opposition to him in every conceivable way (2 Thess 2:4). His desire is to usurp or be a substitute for Jesus Christ, imitating and duplicating him (cf. 2 Cor 11:13-15; 2 Thess 2:9-11). Various names used in the Bible for him are "the little horn" (Dan 7:8), the "coming prince" (Dan 9:27), the "worthless shepherd" (Zech 11:17), the "man of lawlessness" and "son of destruction" (2 Thess 2:3), the "lawless one" (2 Thess 2:8), and the "beast" (Rev 13:1).

The Bible speaks of the Antichrist of the end times as a *person*, not an institution. It was popular during the Reformation to understand the Papacy or whatever pope was in office at the time as the antichrist. This was in keeping with the historicist approach to prophecy in vogue at that time. In contrast with this, the Bible describes him as:

- Different from other men, Dan 7:24
- Possessing high intelligence, Dan 7:8; Rev 13:18
- A great speaker, Dan 7:8; Rev 13:2
- A crafty politician, Rev 13:7b; 17
- A military genius, Dan 7:8, 24; Rev 6:1-2; 13:4
- A world wonder, Rev 13:3-4

The Antichrist's moral character is consistent with one against Christ, in opposition to him in every possible way:

- A total materialist, Dan 11:38
- A blasphemer, Dan 11:36; Rev 13:1, 5, 6
- Completely lawless, 2 Thess 2:3, 8
- Completely self-centered, Dan 11:36-37; 2 Thess 2:4

In regard to his origin, racially he probably is a Jew, for he shows no regard for the God of his fathers (Dan 11:37). Nationally he represents the revived Roman empire (Dan 7:7-8; 9:26; Rev 13:1; 17:3, 9-12). Spiritually he is thoroughly sinful, being the product of the "mystery of lawlessness" (2 Thess 2:7) who will eventually come up out of the abyss (Rev 11:7).

The career of the Antichrist can be divided into three stages: his rise, his rule, and his end. **His rise** begins shortly after the rapture of the church (2 Thess 2:7-8; Rev 6:1-2) when he makes a seven year treaty with the Jews (Dan 9:27a) with the backing of a ten nation confederacy (Dan 7:8, 20, 24; Rev 13:1; 17:12-13). Near the middle of the Tribulation he will defeat the great northern power (Dan 11:40-45; Ezek 38-39). This battle appears to be the thing that brings him to

international power. This battle is the last, final showdown between the world's superpowers, and his victory leaves him the undisputed leader of world politics. His rise takes approximately three and one half years.

His rule begins once his grip of worldwide politics is sure. At that time he will initiate a series of treacherous acts that further solidifies his hold on world politics. He will maintain this control until the Battle of Armageddon at the end of the Tribulation, where he is defeated by Christ and His armies. Specifically, the series of treacherous acts includes:

- Breaking the treaty with the Jews, Dan 9:27
- Killing God's two witnesses, Rev 11:3-7
- Destroying the harlot church, Rev 17:15-18
- Putting a stop to temple worship and setting himself up for worship, Dan 9:2; 12:11; Matt 24:15; 2 Thess 2:4; Rev 13:14-15
- Launching intense persecution against Israel, Dan 7:21-22, 25; 12:1; Matt 24:15, 21; Rev 12:13-17

The pinnacle of his earthly power will involve absolute control over the world's military might (Rev 13:4), religion (Rev 13:8, 15), and economics (Rev 13:17-18).

The end of the Antichrist will begin with the destruction of his capital (Rev 16:17-21; 18:1-24), his subsequent attack against God and Christ (Rev 19:19), followed by his final defeat at Armageddon (2 Thess 2:8) and then being cast into the lake of fire (Rev 19:20).

Appendix G

The Church and the Day of the Lord

2 Thessalonians 2:1-16

The Thessalonians' concern: *The Day of the Lord has come, 2:1-2*

Paul's proposition: *The Day of the Lord will not come until the Anti-Christ is revealed, 2:3-4*

- 1. The spirit and person of the anti-Christ is presently restrained, 2:6**
- 2. The Restrainer will be removed, 2:7**

Only God is capable of restraining the Satanically empowered anti-Christ. As the Restrainer will be taken "out of the way" (2:7), this can only mean that He is currently present in the world. In the context, the only other reference to anything being removed from this earth is the church (2:1—"our gathering together to Him"). As well, the Holy Spirit has a special relationship to the church via Spirit baptism. Therefore, the removal of the Restrainer refers to the "catching up" of the church to Christ, previously mentioned in 1Thessalonians 4:15-17.

- 3. Upon removal of the Restrainer the anti-Christ will be revealed, 2:8-10**
- 4. Christ will come and judge the anti-Christ and his followers, 2:8b, 11-12**

Paul's conclusion:

As the Day of the Lord cannot "come" until the anti-Christ is revealed, and as he will not be revealed until the Restrainer is removed, the Thessalonians' composure is not to be "quickly shaken" nor are they to be "disturbed." Having believed the gospel they have as their anticipation gaining "the glory of our Lord Jesus Christ" (2:14) which is parallel to "the presence of the Lord and from the glory of His power..." (1:9-10).

The Thessalonian church should not worry that the Day of the Lord has come as it will not come until they have been gathered to the Lord (1 Thess 4:17; 2 Thess 2:1).

Appendix H

Eternal Security

1. The Meaning of Eternal Security

1) Basic Concepts

1 Pet 1:5 “who are protected by the power of God through faith for a salvation ready to be revealed in the last time”

- The believer is kept by God
- Believers are kept through faith, not irrespective of faith
- Believers are kept unto final salvation, not temporarily or just for a while

2) Definition—**God secures and guarantees the final salvation of all true believers**

3) Clarifications

- Eternal security looks at salvation from *God's* viewpoint—God keeps the believer saved and safe. Perseverance looks at salvation from the *believer's* viewpoint—he will progress in the Christian life until the final day of redemption.
- Eternal security deals only with those who are truly saved, not just professing Christians. Only true believers are considered.
- Eternal security does not mean a believer may never backslide.
- God secures the final salvation of all true believers, and by means of this very security he keeps us from that practice of sin or apostasy which would lead surely to apostasy.

2. The Biblical Basis for Eternal Security

John 6:39 “this is the will of him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day”

John 10:27-30 “...I give eternal life to them, and they will never perish; and no one will snatch them out of My hand...no one is able to snatch them out of the Father's hand”

Romans 8:31-39

Romans 11:29 “the gifts and calling of God are irrevocable” (irreversible, final, unalterable, unchangeable)

1 Corinthians 1:8-9 “who will also confirm you to the end, blameless in the day of our Lord Jesus Christ”

Ephesians 4:30 “do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption”

Philippians 1:6 “I am confident of this very thing, that he who began a good work in you will perfect it until the day of Christ Jesus”

1 Thessalonians 5:23-24

2 Thessalonians 3:3 “the Lord is faithful, and he will strengthen and protect you from the evil one”

Hebrews 7:23-25 “...he is able also to save forever those who draw near to God through Him...”

Jude 1 “...to those who are the called, beloved in God the Father, and kept for Jesus Christ” cf. vv. 24-25

3. Support for Eternal Security from Other Doctrines

- 1) The substitutionary atonement of Christ—If Christ has borne the penalty and guilt of sin, the believer will never face the penalty of those sins (John 5:24; Rom 8:34)
- 2) The faithfulness of God—God’s faithfulness is his trustworthiness to act or perform in accord with his promise (1 Thess 5:24)
- 3) The power of God—God’s power is omnipotent, but sin’s is finite (1 Pet 1:5)
- 4) The doctrine of election and predestination—God’s election carries the means as well as the end. Also, God does not alter or rescind his decrees (John 6:37, 39; Rom 8:29-30)
- 5) The seal of the Holy Spirit—The seal speaks of ownership. The believer is owned by God (Eph 4:30)

4. Problem Passages

There are texts that seem to suggest that a believer can lose his salvation or be in danger of losing it. These can usually be answered by noting the context or observing the real point of the passage. No text can contradict the plain teaching of Scripture which has already been demonstrated.

- 1) Passages which speak of profession as over against possessions (Heb 6:4-6; 2 Pet 2:20-22)
- 2) Passages which speak of the nation of Israel rather than a believer (Matt 12:43-45)
- 3) Passages which deal with the temporal chastening of a believer as distinguished from eternal security (James 5:19-20; 1 John 5:16)
- 4) Passages which speak of rewards rather than salvation (1 Cor 3:10-17)
- 5) Passages which have to do with assurance rather than security (1 John 2:3)

5. Problems and Objections

- 1) If the believer is secure, why the warnings (Heb 6:4-6) and contingent promises (e.g. Heb 12:14)?
 - God’s means to secure the end in the case of true believer
 - God’s warning to the mere professor
- 2) What about concrete cases which seem to contradict the doctrine of security?
 - Truth is settled by the Word
 - Our knowledge is limited

6. Practical Values of Eternal Security

- 1) It encourages true believers to work for God, 1 Cor 15:58
- 2) It gives assurance and joy to Christian living, Rom 8:37; Jude 23-24

- 3) It gives hope to timid and fearful Christians
- 4) It produces consistent Christian living

Appendix I

The New Covenant

Jeremiah 31

The new covenant is an **unconditional** covenant God promised to Israel, guaranteeing spiritual life and the forgiveness of sins so they would dwell obediently in the land.

The main contrast between the old covenant (i.e. the Mosaic Law) and the new covenant is forgiveness of sin, priesthood, and ability to obey. God promised the following in the new covenant:

1. Regeneration and indwelling of the Holy Spirit, Jer 31:33

2. Universal knowledge of God, 31:34

This refers to spiritual covenant knowledge, a correct and personal knowledge of God (Hos 4:6) that results in a desire and capacity for obedience (Jer 31:33)

3. Forgiveness and final expiation of sin, 31:34

There was forgiveness under the old covenant (Lev 4:31, 35; Psa 32:5); there was a 'practical' expiation of sin under the old covenant (Psa 103:12); they were saved "on credit" (cf. Rom 3:25-26). There is finality through the new covenant (Heb 9:14, 26, 28; 10:12, 14).

4. An unbreakable relationship between Israel and the Lord, 31:33-34

This is associated with the nation's re-gathering and restoration to the promised land (Jer 31:27-29)

Summary

The new covenant is an **unconditional** covenant God promised to **Israel**, guaranteeing spiritual life and the forgiveness of sins so they would dwell obediently in the land (cf. Jer 31:31-34). It is "new" in relation to the Mosaic (or, "old") covenant. It is not set against the Abrahamic and Davidic covenants. The main contrasts between the old covenant and the new covenant are forgiveness of sin, priesthood, and ability to obey God.

Christ's death on the cross provided the means for sin to be **forgiven** (Luke 22:20). He established the Lord's Supper as both a memorial and prophecy (Matt 26:26-29; Mark 14:22-25; Luke 22:14-20; 1 Cor 11:23-26). As the high priest Christ is the mediator of the new covenant. His death provides the foundation for the new covenant and guarantees the fulfillment of its promises (Heb 9:15-20).

Today, believers in Christ experience regeneration and forgiveness of sins. Believers do not **fulfill** the new covenant, but they **participate** in the blessings of the new covenant because of their faith in the crucified and risen Jewish Messiah, specifically through forgiveness of their sins.

Appendix J

The Judgment Seat of Christ

“The name *judgment seat* comes from a Greek word (*bema*) referring to a raised step or platform located in a public area within a city. The civil magistrates would sit there to perform their judicial duties. Most of the NT references to this seat occur where either Jesus or the apostle Paul were brought before a ruling authority. Pilate, for example, sat on this judgment seat when he tried Jesus (Matt 27:19). On two occasion, the expression, ‘the judgment seat of Christ’ (or ‘God’), is found describing Christians standing before Christ at his return and being held accountable for their lives (Rom 14:10; 2 Cor 5:10).”

“What exactly will take place at this judgment is the subject of much debate. Some view the judgment seat of Christ as a place of intense sorrow and shame, a place of terror. The believer’s sins are revealed publicly and the believer is punished for those sins not confessed or not adequately dealt with in this life. Others take the opposite position, viewing this as a place of no remorse or shame but only of rejoicing. Christ will strictly dispense rewards and every believer will receive at least some recognition for service. In light of such conflicting positions, it is important to examine the biblical evidence” (R. Bruce Compton, “The Judgment Seat of Christ”).

1. Passages Identifying the Judgment Seat of Christ

1) Romans 14:10

Context is that of “Christian liberty”—believers were passing judgment on one another. In such issues as mentioned here (food and days) this is not their prerogative, it belongs to Christ alone. All believers will stand before the judgment seat of God, and will give an account of themselves to God. Because of this, Christians should not render final judgment concerning the spirituality of believers based on their participation or non-participation in such matters. Thus, in such matter Christians act in faith according to their consciences, vv. 22-23.

2) 2 Corinthians 5:10

Context is that of Paul’s earthly ministry—while on earth life is difficult but transitory. Believers live and minister based on God’s Word, not on what is being presently experienced. The anticipation of being with Christ provides motivation to be pleasing to Him. The anticipation of being before the judgment seat of Christ provides motivation to be pleasing to Him. All believers will appear before the judgment seat of Christ, and will be recompensed for what they have done as believers (“in the body,” cf. 5:6 – context is the life of *believers* walking by faith). The subject of Christ’s recompensing is the “deeds in the body, according to what he has done, whether good or bad.”

- 3) These passages clearly detail that Christians will **stand** before Christ (Rom 14:10; 2 Cor 5:10), will give an **account** of themselves to God (Rom 14:12), and will be **recompensed** for all their deeds (2 Cor 5:10).

2. Timing – *When Will the Judgment Seat of Christ Take Place?*

It obviously not *before* Christ comes for the church. More than likely it will not be *after* Christ returns to earth with the saints to set up his kingdom (Rev 19). This leaves the period between the Rapture and Christ's Return to earth, the time known as the Tribulation Period. 1 Peter 5:4 correlates well with this understanding, and possibly also Eph 6:8

3. Aspects – *What will Happen at the Judgment Seat of Christ?*

- 1) Ascertaining the public/private nature is difficult, the former usually based on “appear” (2 Cor 5:10). Given that we will have glorified bodies and natures, if it is a public occurrence we will not need to be concerned with sneering or guffawing from others, as the only ones present will be the Lord and other believers
- 2) The purpose of the judgment is to ascertain (judge, determine) and reward accordingly the Christian's life of service for the Lord
- 3) Thus, the “reward” will be according to the quality of the service. Good quality, reward; bad quality, no reward.
- 4) An illustration may be gleaned from 1 Cor 3:10-15.
 - There is debate whether this refers to the Judgment Seat of Christ, but the end times nature seems clear from v. 13 – “the day will show it.”
 - There will be some kind of evaluation of the ministry rendered with reward recompensed according to the quality of the work.
 - The evaluation is not according to external/physical but spiritual standards, as accords with the foundation (Jesus Christ).
 - True spiritual work that is acceptable to God and deserving of reward cannot be accomplished by unspiritual individuals. What looks good and successful from external/physical standards may be completely and entirely spiritually bankrupt. Conversely, what looks bad and a failure from external/physical standards may be worthy of eternal reward.
- 5) Further information regarding the “reward” aspect may be gleaned from 1 Pet 5:4.
 - The “crown of glory” pastors will receive seems dependent on their fulfilling their responsibilities as outlined by Peter in vv 1-3. Faithful ministry results in future blessing. If a pastor is not faithful, he will not receive any blessing, though he may be saved (cf. 1 Cor 3:15)

- 6) The Christian should not fear retribution for and sins he/she has committed while a believer. Scripture is clear that Christ's sacrifice was a one-time event fully sufficient to cover the sins of all who believe in him.
- 7) Will there be sorrow or regret at the judgment seat of Christ? The texts do not give *conclusive* evidence either way. What is conclusively known is:
 - The overall tone of believers in heaven is one of joy and praise
 - Our holy God has expressed sorrow/regret, Gen 6:6; Eph 4:30

4. Implications – *How* Should the Judgment Seat of Christ Influence My Life Now?

Knowing that I will stand before God to give an account of myself, the Judgment Seat of Christ motivates me to:

- 1) To live to please the Lord in all things
- 2) To serve him faithfully and obediently, Eph 6:7-8; 1 Pet 5:1-4
- 3) Live for the future, not for the present. Persevere in faithfulness, Col 3:1-4
- 4) What about those “unconfessed” sins?
 - Such sin affects the believer's enjoyment and experience of fellowship with God and assurance of salvation, not his/her position before God
 - The believer can experience discipline in this life, 1 Cor 11:29-30, 32 ; Heb 12:1-11

Appendix K

The Church

From the Doctrinal Statement of Orwell Bible Church

We believe the body of Christ, the universal church, is made up of all believers in Christ (Col 1:18, 24). The church began on the Day of Pentecost (Acts 2:1-21, 38-47), will continue until the rapture (1 Thess 4:13-18), and is distinct from Israel (1 Cor 10:32). The church is the primary means through which God is working in this age (Eph 3:8-10; 1 Tim 3:15).

Members of Christ's body are instructed to associate with one another in local churches (1 Cor 11:18-20; Heb 10:25). A local church is the visible expression of Christ's body in any one place on earth (1 Cor 1:2, et al). It consists of true believers in the Lord Jesus Christ (Acts 2:47; 5:14), who have been publicly immersed (Acts 2:41), share a common body of doctrine (Acts 2:42; Jude 3-4), and have an orderly walk (1 Cor 5:9-13; 2 Thess 3:6-14).

Local churches exist to glorify God (Eph 3:21) by winning the lost to Christ (Matt 28:19a; 1 Cor 9:14-23), building believers up in Christ (Matt 28:19b-20; Eph 4:11-16), and sending them out for Christ (Acts 13:1-3; 14:26). These purposes are fulfilled as the church meets regularly (Acts 20:7; 1 Cor 16:2) for worship, instruction, fellowship, ministry, and prayer (Acts 2:42, 47; Eph 4:11-16), as the gospel is spread (Acts 6:7; 8:4; 1 Pet 3:15) and new churches are established (Acts 14:23, 27; 20:17, 28; Gal 1:2; Phil 1:1; et al).

The local church is an autonomous (self-governing) body. It alone has the authority to observe and guard the ordinances (Acts 20:7; 1 Cor 11:23-24), elect its own officers, leaders, and messengers (Acts 6:1-6; 14:23; 15:3; 1 Cor 16:3), ordain men to the ministry (Acts 13:1-3; 1 Tim 4:14), discipline its members (Matt 18:15-17; 2 Thess 3:6), settle its internal affairs (1 Cor 6:1-5), and determine its relationship to other religious groups (Acts 15).

The local church is congregationally governed and chooses biblically qualified men to serve in the offices of pastor (also called overseer and elder, Acts 20:17, 28; 1 Pet 5:1-2) and deacon (1 Tim 3:1-13). Pastors shepherd, oversee, and lead the congregation (Acts 20:28; Eph 4:11-12; 1 Tim 5:17; 1 Pet 5:1-3) and deacons help the congregation primarily in their material and temporal needs (Acts 6:1-6; 1 Tim 3:8-13).

The ordinances of the local church are baptism (immersion of believers, Acts 2:41; 8:38) and the Lord's Supper (observing "close" communion, Acts 2:42; 20:7, 11). Every believer is to be baptized as a public portrayal and testimony of his identification with Christ (Matt 28:19). Every member is to observe the Lord's Supper as a public remembrance of Christ's death and anticipation of His imminent return, and they are to do so regularly, corporately, and meaningfully (1 Cor 11:17-34). No saving grace is present in or conferred through these ordinances.

Members of Christ's Body are to be like their Head, Jesus Christ, Who has the preeminence in all things (Col 1:18). They are to demonstrate their love for God by loving one another (John

13:34-35; 1 John 3:14-16). Believers love by humbly giving preference to one another (Rom 12:10; Phil 2:1-8; 1 Pet 5:5), meeting one another's needs (Acts 2:44-45; 1 Cor 12:26; 1 John 3:17-18), supporting those who go out for the sake of the Name (Titus 3:13-14; 3 John 5-8), and helping sister churches in their need (Acts 11:28-30; 2 Cor 8-9).

Members of Christ's Body are also to be holy, separate from all that is sinful or morally unclean (Rom 12:1-2; Eph 1:4; 1 Pet 1:15-16). A local church maintains its purity and testimony through the watch-care and discipline of its members (Matt 18:15-17; 2 Thess 3:6-15) and by separating from organizations or individuals that reject the Christian faith (2 Cor 6:14-18; 2 Tim 2:19; 2 John 10-11) or disobey clear Scriptural teaching (2 Thess 3:6, 14).

Appendix L

The Pastor's Responsibilities

"Fulfill your ministry" 2 Tim 4:5

"Take heed to the ministry which you received in the Lord, that you may fulfill it"
Col 4:17

PREACH the Whole Counsel of God

- To the saints, 2 Tim 4:2
- To sinners, 2 Tim 4:5; Acts 20:20; 1 Cor 1:18-24
- Depending on the Spirit's power, not my own oratory, 1 Cor 2:1-5
- ✓ With the objective of conforming their lives to Christ's, Col 1:28; 2 Tim 3:16-17

ADVOCATE the Truth

- Clear, forceful, persuasive, authoritative *propagation of truth*
- Forthright, constructive, clear *exposure of error*
- ✓ With the objective of establishing a clean and clear testimony of the faith, and protecting the flock from the wolves of unbelief, Acts 20:28-31; Titus 1:9; Jude 3

SHEPHERD the Flock

- Caring through prayer and personal contact, Col 4:12; 1 Thess 2:7
- Leading by word and example, 1 Tim 3:1-7; 4:12; Heb 13:7
- Protecting myself and my flock through the Word of God, Acts 20:28; 1 Tim 4:16; Prov 24:11-12
- ✓ With the objective of ensuring salvation, Acts 20:28-30; 1 Tim 4:16; 1 Pet 5:1-4

TEACH the Truth

- Doctrine/Content oriented, specifically regarding Christ and the church, Acts 2:42
- What the Word of God means, Acts 5:42; 1 Tim 3:2; 2 Tim 2:24; Neh 8:8
- What the Word of God demands, e.g., Rom 12; Eph 4 ("therefore...")
- ✓ With the objective of an equipped, unified, mature, protected, growing body, Eph 4:11-16; Acts 20:20

OVERSEE the Church

- Equipping believers to do the work of the ministry, Eph 4:12
- Orienting all ministry toward fulfilling the Great Commission, Matt 28:19-20
- ✓ With the objective of fulfilling our biblical mission, Rom 12:8; 1 Tim 3:1-7; 5:17; 1 Pet 5:1-4

REPRODUCE Spiritual Leaders

- Doctrine, Acts 20:25-35
- “Attitude,” Heb 13:17
- Position and direction
- ✓ With the objective of perpetuating godly leadership, 1 Tim 1:18; 2 Tim 2:2