

THE BERACHAH CHURCH DOCTRINAL QUESTIONNAIRE

Submitted by

Joe Griffin
5406 Kleberg
Houston, TX 77056

in partial fulfillment of the requirements
for ordination at Berachah Church
2815 Sage Road, Houston, Texas 77056
Col. Robert B. Thieme, Jr., Pastor

March 21, 1979



ACKNOWLEDGEMENTS

This questionnaire was checked for grammatical accuracy by Mrs. Mary R. Hilyer, instructor, the Department of English and Foreign Languages; Troy State University; Troy, Alabama, in December 1978. Her corrections, comments and suggestions are gratefully appreciated.

Subsequent to Mrs. Hilyer's critic, several responses were revised or rewritten and as result any grammatical errors which may exist are totally the responsibility of the writer.



SECTION ONE

1. What do you believe are the duties and goals of the pastor-teacher?

- a. The primary duty of the pastor-teacher is the communication of Bible doctrine to his appointed congregation. In order for a pastor-teacher to exploit properly his gift of communication, he must have a message. That message is acquired through the intensive study and analysis of the Scriptures.
- b. If the primary function of the pastor-teacher is to communicate doctrine but that doctrine is only available through study, it follows that his primary duties are to study, then teach. Both functions, therefore, become co-equal in importance.
- c. The goal of this studying and teaching is to prepare the saints for spiritual combat, train aspiring pastor-teachers and to lead the congregation through the Y and Z radicals,¹ culminating with a maximum number of sheep receiving the seventh imputation at the Judgment Seat of Christ. (Acts 20:28; Ephesians 4:11-13; 1 Timothy 5:17; 1 Peter 5:2-4)

Acts 20:28 Watch out for yourselves and for all the flock of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son.

Ephesians 4:11-13 And he himself gave some as apostles, some as prophets, some as evangelists, and some as pastors and teachers,

v.12 to equip the saints for the work of ministry, that is, to build up the body of Christ,

¹ “XYZ equation of hope.” An illustrative formula that maps out the plan of God for humanity, from birth to eternity, expressed in terms of three categories of hope and seven imputations. The XYZ equation shows how the progression of life from unbelieve to mature believer adds up to maximum eternal blessings and glorification of God. The first radical, X, represents life as an unbeliever. Y is life as an immature yet growing believer, and Z is life as a mature believer. (R. B. Thieme, Jr. *Thieme's Bible Doctrine Dictionary* [Houston: R. B. Thieme, Jr., Bible Ministries, 2022], 296–97.)



v.13 until we all attain to the unity of the faith and of the knowledge of the Son of God - a mature person, attaining to the measure of Christ's full stature.

1 Timothy 5:17 Elders who provide effective leadership must be counted worthy of double honor, especially those who work hard in speaking and teaching. (NET)

2. Are you affiliated with any religious groups? If so, how does this affiliation aid you?

- a. I have never been, am not currently, nor do I plan to become affiliated with any religious groups.

SECTION TWO

THEOLOGY

3. What are the attributes of God?

- a. **SOVEREIGNTY.** God has supreme volition. He has unqualified and undisputed ascendancy and autonomy. He is the ultimate and absolute Authority of the universe. (Psalm 47:7, 103:19; Daniel 4:17)
- b. **RIGHTEOUSNESS.** God is totally and completely correct in all His thoughts, decisions and actions. He is infinitely accurate since He has never been guilty of error nor subject to question. He is the ultimate and absolute Standard of the universe. (Psalm 145:17)

Psalm 145:17 The Lord is just in all his actions and exhibits love in all he does. (NET)

- c. **JUSTICE.** God cannot be unfair; He demands that all variance to His standards be condemned while all adherence be rewarded. He is objective, unprejudiced, and unbiased and is completely fair in His judgments. He is the ultimate and absolute Arbiter of the universe. (2 Chronicles 19:7; Colossians 3:25)



- d. **LOVE.** God's love is the motivator of His grace and is only directed toward those who possess His perfect righteousness. The mature believer is blessed in time by the function of God's justice under the principle of His righteousness through the policy of His grace from the motivation of His love. He is the ultimate and absolute Benefactor of the universe. (1 John 4:8b)
- e. **ETERNAL LIFE.** God has neither beginning nor ending. There never has been a time when God did not exist. There never will be a time when He does not exist. His existence transcends space and time and is eternal and infinite. He is the ultimate and absolute Being of the universe. (Exodus 3:14; Psalms 90:2; Revelation 22:13)
- f. **OMNISCIENCE.** God knows all that is knowable. Since Eternity Past, God has known in the most intricate and minute detail all the thoughts, decisions, and actions of history, their causes and effects, and their relationship to each other. In addition, He has always known all of the potentialities, probabilities, and alternatives of history and the ways they would have changed history had man's free will decisions so chosen. God is not gaining in knowledge because there is nothing which He does not know. He is the ultimate and absolute Intellect of the universe. (Genesis 25:23; Colossians 2:3)
- Genesis 25:23** and the Lord said to her, "Two nations are in your womb, and two peoples will be separated from within you. One people will be stronger than the other, and the older will serve the younger." (NET)
- Colossians 2:3** in whom are hidden all the treasures of wisdom and knowledge. (NET)
- g. **OMNIPRESENCE.** God is all places at all times, observing at once all events of history. His omnipresence allows Him to transcend both time and space. As a result, He is a perfect Judge, being an Eyewitness to all events from Eternity Past to Eternity Future. He is the ultimate and absolute Monitor of the universe. (Psalm 139:7-10; Proverbs 15:3)



- h. **OMNIPOTENCE.** God is limitless in His ability and power and is able to accomplish whatsoever He wills, whensoever He pleases, without regard to any outside circumstance, influence, interference or assistance. (Mark 10:27; Luke 1:37; Hebrews 1:3)

Mark 10:27 Jesus looked at them and replied, "This is impossible for mere humans, but not for God; all things are possible for God." (NET)

- i. When God's omnipotence supersedes certain scientific laws as observed by man, these divine events are classified theologically as miracles, i.e., God the Father's "freezing" of the earth in orbit at the request of Joshua (Joshua 10:12-14); Jesus Christ's turning the water into wine at the marriage in Cana of Galilee (John 2:1-11); or the Holy Spirit's fertilizing Mary's ovum in the conception of the humanity of Jesus Christ (Luke 1:34-35). God is the ultimate and absolute Power of the universe.

Luke 1:34 Mary said to the angel, "How will this be, since I have not had sexual relations with a man?"

v.35 The angel replied, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore, the child to be born will be holy; he will be called the Son of God. (NET)

- j. **IMMUTABILITY.** God does not change. He is the same yesterday, today and forever (Hebrews 13:8). He is neither capable of nor susceptible to change which guarantees that all His attributes remain constant. Immutability plus omnipotence produces God's faithfulness. He keeps His promises without fail; He honors His Word without question. He is the ultimate and absolute Guidon of the universe. (Numbers 23:19; Malachi 3:6)

Hebrews 13:8 Jesus Christ is the same yesterday and today and forever! (NET)

- k. **VERACITY.** God is perfect truthfulness. He has never been or ever will be in error. He is incapable of lying. As a result, we can depend upon Him to tell us the Truth. He is the ultimate and absolute Counselor of the universe. (Numbers 23:19; Titus 1:2; Hebrews 6:18)



4. What is the relationship between the attributes of God and the three Persons of the Godhead?

- a. All three Persons of the Godhead share equally in the possession of the divine attributes. Although they are three separate personalities, they are one in essence. The attributes taken individually are the qualities of the Godhead. Taken collectively, they become God's essence. The sharing of this collective essence produces the co-equality of the Trinity. (Matthew 3:16-17, 28:19; Ephesians 2:18, 4:4-6; 1 Peter 1:2; Jude 20-21)

Ephesians 2:18 ... so that through him we both have access in one Spirit to the Father. (NET)

5. In what sense, if any, is Jesus Christ subordinate to God the Father?

- a. Christ was subordinate to the Father's plan during the Incarnation as explained by the **Doctrine of *Kénōsis***. Christ, in order to execute the plan of the Father, voluntarily agreed to lower Himself to a union with unglorified humanity. In order to be able to function as humanity, He had to restrict voluntarily the independent use and function of His divine attributes.
- b. The Father's plan called for Christ in His humanity to die on the cross. He carried out the plan even though He was tempted several times to do otherwise. In Matthew 4, the plan was challenged three times by Satan. In Luke 23:36-37, Christ was challenged to forego the plan by freeing Himself from the agonies of the Cross.

Luke 23:36 The soldiers also mocked him, coming up and offering him sour wine,

v.37 and saying, "If you are the king of the Jews, save yourself!" (NET)

- c. However, prior to going to the Cross, He submitted Himself to the Father's will and the consequences of Spiritual Death (Matthew 26:39, 42). The Apostle Paul recognized the submission of Christ to the Father's plan in Romans 5:19 and Philippians 2:8.



Romans 5:19 For just as through the disobedience of the one man many were constituted sinners, so also through the obedience of one man many will be constituted righteous. (NET)

Philippians 2:8 He humbled himself by becoming obedient to the point of death—even death on a cross! (NET)

BIBLIOLOGY

6. In what way and to what extent is the Bible the inspired Word of God?

- a. Paul states in 2 Timothy 3:16 that "all Scripture is God-breathed (EXT)." Therefore, the extent to which the Bible is inspired is plenary.
- b. The Greek word for God-breathed is **θεόπνευστος** (*theópneustos*) and sets up the mechanics whereby canonicity was achieved. It involved both revelation and inspiration. The inhale of the God-breathed process is revelation in which God the Holy Spirit made known to certain writers of Scripture His message to man.
- c. The exhale of the God-breathed process is inspiration in which the authors, "... men carried along by the Holy Spirit, spoke from God (2 Peter 1:21b [NET])," placed into writing the divine information which they had received through revelation. The result was the complete and connected message of God to man. The canon contains all that God desires man to know about Him, His plan, and His purpose. In the Autographs, the Bible is inerrant, infallible, and impeccable. Beyond the Bible, there is no communication vehicle between God and the human race.

7. In what language was the Bible inspired?

- a. The language primarily utilized by the writers of Old Testament Scripture is Hebrew. There are occasional uses of Aramaic in the Books of Ezra, Jeremiah, and Daniel.
- b. The language of the New Testament is principally the Koine Greek; however, there are occasional uses of the Attic and Ionic Greek.



8. What is your background in these languages, and as a teacher of Bible doctrine, what are your responsibilities concerning the original languages of Scripture?

- a. My background information in the Biblical languages comes totally from the studies of Col. Thieme's teaching.
- b. My responsibility is to acquire eventually a working knowledge of the original languages. I have made repeated attempts to begin study in these areas but have to date been unable to proceed. I will continue my attempts to learn these languages so as not to be forever dependent upon someone else's knowledge in order to perform the duties of the office of pastor-teacher.

9. What sources of spiritual truth, if any, exist today apart from the written canon of Scripture?

- a. The Scriptures are the only source of spiritual truth. It might be noted that the Bible must be interpreted in the time in which it was written. Consequently, certain archaeological discoveries have periodically revealed new historical data which have proved valuable in the isagogic area of interpretation. However, these only serve to validate what the Bible has already revealed or to assist in the proper historical interpretation of certain passages.

HAMARTIOLOGY

10. What is the difference between imputed sin, inherent sin, and personal sin?

- a. All members of the human race receive genetically from their fathers an old sin nature. This nature resides within the structure of every cell of the body.



- b. This propensity toward sin is created when the sperm of the male transmits twenty-three contaminated chromosomes in the fertilization of the female ovum. The ovum is free of the old sin nature's contamination due to the process of **ōögénēsis**² by which the affected chromosomes are discarded in the polar bodies. Thus, this transmission by the male causes inherent sin or the old sin nature to reside throughout the cell structure of the physical body.
- c. Since condemnation precedes justification, God in His perfect justice did for man His greatest favor when He imputed Adam's original sin to the old sin nature at the moment of physical birth.
- d. Since we were all seminally "in Adam" when he sinned; consequently, when Adam sinned, we all sinned. Since a real imputation must have a target, God uses the old sin nature as the home for Adam's original sin. The union of Adam's original sin with the old sin nature produces spiritual death. All humanity is, therefore, totally depraved at the first moment of life.
- e. Man further compounds the problem when, in later life, through the rulership of the old sin nature over his life, he commits personal sins. These sins are committed through acts of personal volition which knowingly or unknowingly violate prohibitions found in the Word.
- f. It is imputed sin which condemns each of us since the old sin nature is eliminated at physical death, and personal sin was canceled at the cross. (Romans 5:12–21)

11. The "wages of sin is death" but what kind of death?

- a. The above phrase is a quote from Romans 6:23 in *King James Version*.

Romans 6:23 For the wages of sin [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord. (KJV)

² Ōögénēsis, in the human female reproductive system, growth process in which the primary egg cell (or ovum) becomes a mature ovum (*Webster's Third New International Dictionary of the English Language: Unabridged* [ed. in chief, Philip Babcock Gove [Springfield: Merriam-Webster Inc., Publishers, 2002], 1578).



- b. The expanded translation reads that “the rations from the source of the old sin nature is death.” The word for wages is **ὀψώνιον (*ōpsōnion*)** and has to do with daily sustenance pay as in the military. The word is best translated, “rations”.
- c. “Of sin”: **ἁμαρτία (*hamartía*)** is an ablative of source and should be translated “from the source of the old sin nature.”
- d. **Θάνατος (*thánatos*)** is correctly translated, “death,” and identifies the old sin nature’s sustenance pay. Where **νεκρός (*nekrós*)** is the usual Greek word for physical death, **θάνατος (*thánatos*)** is the norm for spiritual death.
- e. **Rations [ὀψώνιον (*ōpsōnion*)]** is in the plural and indicates there is more than one kind of death involved for the unbeliever. He earns spiritual death since he has had an old sin nature and the imputation of Adam's original sin from the first moment of life. Such reprobation establishes separation from God in time.
- f. The unbeliever's sinful state earns him a daily separation from the grace of God during physical life (spiritual death) which is parlayed into an eternal separation from the glory of God forever (the second death).

12. At what point in life does an individual first become sinful?

- a. An individual first becomes sinful at physical birth when God simultaneously imputes human life to the soul and Adam's original sin to the old sin nature. This combination produces spiritual death, which creates an impassable barrier between the human race and the Godhead and can be removed only through faith in Jesus Christ. (Romans 5:12-21)

Romans 5:12 So then, just as sin entered the world through one man and death through sin, and so death spread to all people because all sinned—

v.13 for before the law was given, sin was in the world, but there is no accounting for sin when there is no law.



v.14 Yet death reigned from Adam until Moses even over those who did not sin in the same way that Adam (who is a type of the coming one) transgressed.

13. Are all men totally depraved? Explain.

- a. The view of God toward the human race is that all of mankind is in total depravity. God, being perfect, cannot accept anything less than perfect. Man enters this life in a state of sinfulness through the real imputation of Adam's original sin. This imputation creates spiritual death and total separation from God resulting in the print-out of condemnation.
- b. There is nothing man can do to rectify the situation. He is in a hopeless condition. Depravity means corruption, and corruption cannot coexist with incorruption. Incorrupt God totally rejects corrupt mankind with the verdict of "totally depraved." Whosoever will may avert their condemned state by accepting the "gift of God which is eternal life through Christ Jesus our Lord" through faith alone in Him alone (Romans 6:23b).

Romans 8:1 There is therefore now no condemnation for those who are in Christ Jesus. (Also see: Isaiah 64:6)

14. Where is the old sin nature located?

- a. The old sin nature is located in the cell structure of the human body. This phenomenon occurs when the twenty-three contaminated male chromosomes fertilize the female ovum. (The ovum has been cleansed from its contamination of the old sin nature through a process known as oögenesis in which the contaminative genes are discarded in the polar bodies.)
- b. As the blastocyst-embryo-fetus grows through the process of mitosis, the old sin nature is duplicated in each cell division. The result is that when a baby is born, each cell in its body is individually contaminated with the adulterate genes of the originating zygote. The outcome is indeed a body of corruption, and the person who inhabits it is truly totally depraved.



- c. Paul recognizes the problem in Romans 7:18, "For I know that in me (that is, in my flesh) dwells no good thing." He admits his hopeless state and then gives the divine solution in verses 24 and 25, "O, wretched man that I am! Who shall deliver me from the body of this death? I thank God through Christ Jesus, our Lord."

15. What effort, if any, can the unbeliever exert to please God?

- a. Beyond exercising faith in Jesus Christ at Gospel hearing, there is absolutely nothing the unbeliever can do to please God.
- b. First Thessalonians 2:15 says that the unbelieving Jews "who both killed the Lord Jesus and their own prophets...please not God." Verse 16 concludes, "but wrath has come upon them forever."

Hebrews 11:6 Now without faith it is impossible to please Him; for he that comes to God must believe that He is." (NET)

- c. The impasse is resolved only through faith in Jesus Christ.

16. How, if at all, can the believer attain sinlessness during his life on earth?

- a. The unbeliever cannot attain sinlessness during Phase II. Although all the believer's personal sins were imputed to Jesus Christ and judged, he still has an old sin nature which remains fully operative after salvation. The point is brought out in:

1 John 1:8 "If we say that we do not bear the guilt of sin (OSN), we deceive ourselves, and the truth is not in us.

v. 10 If we say that we have not sinned (personal), we make Him [**God**] a liar, and His Word is not in us." (NET)

- b. Temporal sinlessness is available to the believer through the mechanics of rebound (1 John 1:9) and is called spirituality.

1 John 1:9 But if we confess our sins, he is faithful and righteous, forgiving us our sins and cleansing us from all unrighteousness. (NET)



SATANOLOGY

17. Who is Satan?

- a. Satan is an angel who was originally named Lucifer, Son of the Morning. He the most ingenious creature ever created by God, and his physical beauty is unparalleled in both the angelic and human races.
- b. Ezekiel describes Lucifer as being "the Anointed Cherub" (Ezekiel 28:14) and indicates that he was the honor guard of the throne room of God. He held this position until, taken with his own beauty and intelligence (Ezekiel 28:17), he developed pride and arrogance and committed history's first sin.
- c. As a result, God stripped him of his exalted position, and he became known as Satan, the devil, or the adversary, which are titles of his fallen state. (1 Peter 5:8)

1 Peter 5:8 Be sober and alert. Your enemy the devil, like a roaring lion, is on the prowl looking for someone to devour. (NET)

- d. Satan was the first sinner (Isaiah 14:14); the first liar (Genesis 3:4; John 8:44c); and the first murderer (Genesis 4:8; John 8:44b; 1 John 3:12). The latter is a manifestation of Satan's intent to destroy the Line of Christ and is the basis of his becoming the first anti-Semite.
- e. Satan is presently the ruler of this world. (Matthew 4:8-9; Luke 4:5-7; John 12:31, 14:30, 16:11; 2 Corinthians 4:4; Ephesians 2:2, 6:12; 1 John 5:19; Revelation 13:2)

18. What is his goal and what characterizes his plan for attaining that goal?

- a. Satan's goal is to "be like the Most High (Isaiah 14:14b)." In order to accomplish this feat, he must counterfeit all that God's plan of grace is designed to do. The result is that his devices are the highest forms of subtlety and are primarily executed through thought and false doctrine (Romans 12:2, 1 Timothy 4:1).



- b. Satan's plan is called good and evil, and it is impossible to distinguish between it and God's plan of grace apart from Bible doctrine resident in the soul. His counterfeits include a false gospel, false teachers, false doctrine, false spirituality, and false righteousness, among others.
- c. In order to defeat God in the angelic conflict, Satan must avoid his age-old sentence to the Lake of Fire (Matthew 25:41). One of his most evil and prevalent means of doing so is the attempt to eliminate the Jew from history. Such genocide would preclude the return of Jesus Christ to earth, the establishment of His Millennial reign, and His fulfillment of the unconditional covenants to Israel.

Matthew 25:41 “Then he will say to those on his left, ‘Depart from me, you accursed, into the eternal fire that has been prepared for the devil and his angels! (NET)

- d. Overall, Satan causes mankind to become inflexible with regard to the non-essentials, i.e. environment, good health, long life, human rights, brotherhood, social justice, and human dignity, and flexible with regard to the essentials, i.e. Bible doctrine, spiritual growth, fulfillment of the Royal Family Honor Code, and advancement through the Y and Z radicals. (Matthew 19:16-22; 2 Corinthians 2:11, 4:3-4, 11:13-15; Galatians 3:2-3; Ephesians 6:11-12)

19. How does man fit into the conflict between Satan and God?

- a. Man was created in general terms to glorify God, but he accomplishes this aim by resolving the Angelic Conflict. Man was created lower than the angels yet with one characteristic in common with them--volition.
- b. The issue which is under scrutiny is whether God was fair in judging Satan guilty of sin and sentencing him to the Lake of Fire. Whether man chooses God's plan of grace or Satan's plan of “good and evil” is what resolves the issue.
- c. Every time a person chooses Jesus Christ as Savior, he becomes another witness for the prosecution that Satan is guilty as charged. (Matthew 25:41; Revelation 20:10-15)



SOTERIOLOGY

20. State the gospel completely and concisely.

Jesus is the Christ, the Son of God (John 20:31); He went to the Cross in sinless perfection (1 Peter 2:22); He died (spiritually) for our sins (personal) in His own body on the Cross (1 Peter 2:24); He was buried following physical death; He was resurrected the third day; and He was seen by men in resurrection body (1 Corinthians 15:1-5; 2 Timothy 2:8).

- a. The gospel reveals Jesus Christ as our Mediator with God (1 Timothy 2:5), the Savior of our souls (Romans 1:16), and the First Fruits of our resurrection into eternal life (1 Corinthians 15:23).

21. How is salvation maintained and perpetuated? Prove from Scripture.

- a. Salvation is maintained and perpetuated by the faithfulness of the Trinity. Second Timothy 2:13 reveals that even after salvation, if we choose not to believe in Jesus Christ anymore, Christ continues faithful for He cannot deny Himself.
- b. The Holy Spirit secures our salvation and perpetuates it to the Day of Redemption by His indwelling and sealing ministries (Ephesians 1:13-14, 4:30). The word for sealed, **σφραγίζω (*sphagídzō*)**, indicates ownership, permanence, and security. Since the indwelling of the Holy Spirit is permanent (John 14:26) and we are sealed by Him until the Day of Redemption, then it follows that our salvation is maintained and perpetuated by the faithfulness of God the Holy Spirit.
- c. The indwelling of the Holy Spirit is a distinguishing mark which separates members of the Royal Family from unbelieving humanity. God knows those who are His by this unique escutcheon (2 Timothy 2:19; John 14:26). Jesus Christ in His battlefield royalty will be presented this Royal Family by God who preserves it for Him (John 10:29).



22. What is meant by "the blood of Christ?"

- a. "The blood of Christ" is a symbolic phrase which associates the sacrificial (spiritual) death of Christ on the Cross with the typical, sacrificial (animal) deaths of the Levitical offerings.
- b. The phrase does not refer to the literal blood which flowed in our Lord's veins. Rather, it is a representative analogy. It compares something spiritual (Christ's spiritual death on the Cross) with something physical (the literal animal deaths). The Levitical offering literally bled to death, and its blood was used to cover the sins of the people. The spiritual death of Christ, represented by the phrase, "the blood of Christ," was a fulfillment of what the rituals foreshadowed. "The Lamb without spot and without blemish took away the sins of the world (John 1:29)." "For even Christ, our Passover, is sacrificed for us (1 Corinthians 5:7)." (Leviticus 17:11; John 19:30, 34; Hebrews 9:12-14)

23. How were men saved before the Cross occurred historically?

- a. Those living in the Age of Israel prior to the Cross were saved by believing in Christ as He was revealed to them through the Levitical offerings and rituals (Leviticus 1-5).
- b. Prior to these visual-aid presentations of the Levitical Priesthood, a person, positive volition at God consciousness, believed in Christ as God chose to reveal the information to him. An example would be Abram in Genesis 15:6. While in Ur, he believed in Jehovah and that belief was credited to him for salvation as he received the judicial imputation of God's righteousness.
- c. The sins of the Jews were not forgiven prior to the Cross, but were by the blood of the animal sacrifices? Therefore, the annual Day of Atonement (*Yom Kippur*) placed their sins in a "holding pattern" until the Cross where they were ultimately judged. The Jews' prior belief saved their souls. However, until their sins were officially propitiated by the Cross, Old Testament believers' souls were also placed in a "holding pattern" in the Paradise compartment of Hades.



- d. The Cross allowed a PCS to heaven under the royal escort of Jesus Christ. This transfer occurred at the ascension of our Lord. (Leviticus 16; Romans 3:25; Ephesians 4:8; Hebrews 10:4)

Leviticus 16 The Lord spoke to Moses after the death of Aaron's two sons when they approached the presence of the Lord and died, (NET)

Romans 3:25 God publicly displayed him at his death as the mercy seat accessible through faith. This was to demonstrate his righteousness because God in his forbearance had passed over the sins previously committed. (NET)

24. What are at least five results of salvation?

a. Election into the Royal Priesthood.

1. In the Church Age, those who believe in Jesus Christ become Royal Priests, which allows them direct access to the throne of God.
2. Ephesians 1:4 assigns the same qualifications of the Levitical Priest to the Church Age believer: **(1)** being chosen by the Lord as His own (Election); **(2)** being holy (positional sanctification); **(3)** being allowed to come near (priesthood privilege). Compare Numbers 16:5; I Peter 2:9.

b. Membership in the Royal Family of God.

1. Church Age believers, by virtue of their union with Jesus Christ and the indwelling of the Holy Spirit, become members of God's Royal Family.
2. Whereas Jesus Christ has a Royal Family related to His Deity in the other Members of the Trinity and a Royal Family related to His humanity in the House of David, He has no Royal Family related to His Battlefield Aristocracy secured by His strategic victory over Satan at the Cross.



3. That family is currently being formed and is called the Body of Christ or the Church Universal. Compare Ephesians 2:19-22; 1 Corinthians 12:12-14, 27; Revelation 1:6.

c. Eternal Life.

1. At salvation, believers receive the real imputation of eternal life to their regenerated human spirits. This imputation sets up the reality of eternal life with God following physical death as well as providing one-half of the potential for rewards and blessings in eternity at the conclusion of the Z-radical. (John 3:16, 6:47, 10:10, 27-28, 20:31; 1 John 5:13)

d. The imputation of God's perfect righteousness.

1. At salvation, we received the imputation of God's perfect righteousness (+R). Being unrighteous (-R) through the real imputation of Adam's original sin at physical birth, we, therefore, do not have a home or a target for this imputation since perfect righteousness must have a perfect object.
2. The imputation is based on the fact that Jesus Christ received, judicially as well, the imputation of our personal sins at the Cross. We receive the righteousness of God as a result of believing in the person and work of Christ. These two judicial imputations establish the potential of blessings in time for all believers.
3. The same righteousness which once condemned us becomes the basis of our justification when we believe. (Romans 3:21-22, 4:3, 5:19-21, 8:10, 10:4; 1 Corinthians 5:21)

e. Justification.

1. Whereas perfect righteousness to the believer is a judicial imputation, justification of the believer is a judicial verdict. In it, God recognizes the believer's possession of imputed righteousness.
2. A judicial imputation must be followed by a judicial verdict. Righteousness demands righteousness and justice demands justice. What righteousness demands, justice executes.



3. At salvation, imputed righteousness demands a verdict from justice. Justice responds under the principle that God honors His righteousness wherever it is found and acquits the believer. This acquittal is called justification. (Romans 3:21-26)

25. Briefly define predestination and election.

- a. Election is a term which refers only to those who are believers in Jesus Christ. Every believer has a personal printout from the computer of divine decrees which chronicles every detail of his life from the point of salvation and is known as the plan of God for that believer.
- b. Predestination is better stated as foreordination and is the computer printout which guarantees the futurity of that portion of the divine decrees which relates to each believer's election.

26. Where are believers, and where are unbelievers, who have died?

- a. Believers are all absent from the body and face-to-face with the Lord (2 Corinthians 5:8). At physical death, the soul and the spirit of the believer leave the body behind and execute the PCS from time to eternity. The reality of the real imputation of eternal life is realized while the real imputation of human life is continued in the presence of the Lord.
- b. Unbelievers also receive the real imputation of human life to their souls at physical birth. But, because of rejection of the gospel in time, their souls are incarcerated following physical death in the Torments compartment of Hades where they await trial.
- c. The trial is conducted at the conclusion of the Millennial reign of Christ and is called the Great White Throne Judgment. These unbelievers will be found guilty of believing that their own human works are worthy of salvation and eternal life as contrasted to the perfect work of Jesus Christ on the Cross.



- d. They will be sentenced to eternal condemnation in the Lake of Fire with the devil and his fallen angels. (Psalms 9:7-8, 16-17; Luke 16:23; Revelation 20:11-15)

27. Can an unbeliever be saved after he dies?

- a. The unbeliever cannot be saved after he dies. The idea is a false teaching arising possibly from a verse in the Apocrypha, specifically Maccabees 12:46, which suggests that by praying for the dead unbeliever, he may be saved. Such a requiem is contrary to the teachings of canonical Scripture.
- b. Luke 16:19-31 gives an historical example of how an unbeliever residing in Torments requested of Abraham to be transported across the "great gulf" in order to reside with him in Paradise. Abraham refused in verse 26.
- c. The unbeliever then requested that Lazarus, a dead believer also residing in Paradise and familiar to him, be resurrected and sent to witness to his family. Abraham again refused, stating that if his brothers cannot be persuaded to believe by the written testimony of the Old Testament prophets, then they would certainly reject the ministry of Lazarus, even if he were raised from the dead (verse 31).

CHRISTOLOGY

28. What is the hypostatic union?

- a. The hypostatic union is the incorporation of two separate and distinct natures into one personality and, being strictly a theological term, refers specifically to Jesus Christ during and following His incarnation. The term refers to the union of Christ's undiminished Deity with His perfect humanity to form the God-Man. The presence of humanity does not cause Deity to be impaired while the presence of Deity does not cause humanity to be aggrandized.



- b. There is no mixture of the two natures; therefore, there is no loss of the essence of Deity or any addition to the essence of humanity. The union is unique in that it fuses all the attributes of Deity with the total essence of perfect humanity.
- c. This uniqueness is manifest by the fact that Christ is different from God in that He is Man and different from man in that He is God. (Philippians 2:6–7; Colossians 2:9; 1 Timothy 2:5)

Philippians 2:6 who, though he existed in the form of God, did not regard equality with God as something to be grasped,

v.7 but emptied himself by taking on the form of a slave, by looking like other men, and by sharing in human nature. (NET)

Colossians 2:9 For in him all the fullness of deity lives in bodily form, (NET)

1 Timothy 2:5 For there is one God and one intermediary between God and humanity, Christ Jesus, himself human, (NET)

- d. In John 8:12, Jesus said, "I am the light of the world." Light is, therefore, an excellent analogy of the uniqueness of the hypostatic union.
- e. Light is thought to be made up both of particles and of waves. Whether it is one or the other has presented a dilemma which can be resolved only by subscribing to the Theory of Quantum Mechanics. According to this theory, light is of a dual nature consisting of both electromagnetic waves as well as particles of energy called photons. Light can be proved to consist of both these dissimilar entities and, consequently, has a double character or essence.
- f. By analogy, the “electromagnetic wave” or immaterial essence of light represents Christ in His Deity, while the “particular” or material essence of light represents Jesus in His humanity.



29. Was it absolutely necessary that Jesus be born of a virgin?

- a. It was not necessary for Jesus to be born of a virgin; however, it was absolutely necessary that Jesus be born of a virgin pregnancy. The basis of Jesus' perfect humanity lies in the fact that He had no old sin nature and, therefore, no resultant imputation of Adam's original sin at physical birth. The absence of these two adulterants is made possible only by the absence of the twenty-three contaminated male chromosomes which are passed on genetically in copulation.
- b. In the case of the conception of our Lord's human body, the Holy Spirit provided the twenty-three uncontaminated male chromosomes necessary for the formation of a perfect zygote. Such divine parthenogenesis would have been possible whether Mary had had previous children or not.
- c. Although the Father sovereignly chose to impregnate her while still in virgin status, the issue is the fact that a human male was not involved. (Isaiah 7:14; Matthew 1:18-20; Luke 1:35)

30. Why did Christ die spiritually then physically on the Cross?

- a. The Father's plan called for Christ to bear the sins of the entire world "in His own body on the Cross (1 Peter 2:24)."
- b. In the bearing of our sins, Christ suffered spiritual death, having been separated from the Father and the Holy Spirit during the three hours of judgment (Psalms 22:1).
- c. Since Adam's death in Genesis 3:6 (cp. Genesis 2:16-17) was spiritual and caused him to be transformed from a trichotomous to a dichotomous state with resultant separation from God, then it follows that Christ, in order to pay the price for our salvation, must suffer the same type of death as Adam and all his subsequent progeny.
- d. Thus, enduring the Cross, despising the shame, He, who knew no sin, became sin for us that we might have the righteousness of God in Him.



- e. Mission accomplished, Christ announced the fact with His victory shout from the cross, the intensive perfect passive indicative of **Τετέλεσται (Tetéléstai)**, “It has been finished!”
- f. “It has been finished” in the past with the result that it remains finished forever (perfect tense in the Greek).”
- g. Salvation secure, Christ's work on Earth was done as far as man's sin problem was concerned. However, for man to live eternally with God requires a body with the capacity for eternal life.
- h. Christ, therefore, had to experience physical death in order to become the First Fruits of our resurrection. As a result, “we shall be like Him” (1 John 3:2), when the metamorphism of the rapture occurs.
- i. The glorification of Christ in resurrection body at the right hand of the Father guarantees the acceptability of humanity at the resurrection of Bravo, Charlie, and Delta companies. (Ephesians 1:20 compared with Ephesians 1:6)

Ephesians 1:20 This power he exercised in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms (NET)

Ephesians 1:6 to the praise of the glory of his grace that he has freely bestowed on us in his dearly loved Son. (NET)

31. Did Christ rise bodily from the grave?

- a. Christ rose from the grave in resurrection body. Not only did Christ prophesy His resurrection (Matthew 12:38-41, 16:21, 17:9), but also several Christophanies are recorded in Scripture which verify it.
- b. The Scriptures reveal that the Lord was seen, touched, heard, and recognized by those who knew him best. (Matthew 28:8–10, 16–20; Luke 24:34-46; John 20:11-18, 19-25, 26-31, 21:1-25; Acts 1:3-12, 7:55; 1 Corinthians 15:5-8)
- c. A resurrection body is mandatory in order for Christ to be seated at the right hand of the Father (Romans 8:34), to execute the Second Advent (Zechariah 14:4), and to fulfill the Davidic Covenant (Psalms 132:11).



32. What is He doing now?

- a. Christ is presently seated at the right hand of the Father in the throne room of the third heaven. His session lasts from the ascension (Acts 1:11; Psalms 110:1; Hebrews 1:13) until the Day of Christ or the Rapture.
- b. When seated at the Father's right hand, Christ was recognized for His strategic victory at the Cross with the title of battlefield royalty, "King of Kings and Lord of Lords" (1 Timothy 6:15), and simultaneously assumed His position as Head of the Church (Ephesians 1:22).
- c. During session, His office is that of Advocate in which He serves as the Defense Attorney for the sinning believer who is accused of such by Satan at angelic convocations (Revelation 12:10; 1 John 2:1).
- d. Christ's function as Advocate is that of Intercessor whereby, He affirms to the Father that the sins cited by Satan were borne by Him on the Cross at which time the case against the believer is nol-prossed by the justice of God under the law of double jeopardy.

33. Will He return to Earth, and if so, when and for what purpose?

- a. Christ most assuredly will return to Earth. His literal return will occur at the close of the Tribulation or Daniel's Seventieth Week -- the seven-year period of time which concludes the Dispensation of Israel.
- b. The Tribulation commences immediately following the Rapture, the event which terminates the Dispensation of the Church. Therefore, the Second Advent of Christ is always at least seven years and one second away (Doctrine of the Immanency of the Rapture).
- c. The primary purposes of the Second Advent are for Christ to deliver the Jews from certain annihilation during the Armageddon Campaign, to regather all true Jews to Palestine, and subsequently to fulfill the unconditional covenants to Israel during His Millennial reign. (2 Samuel 7:16; Psalm 89:32–37, 132:11; Isaiah 9:7; Daniel 9:24–27; Zechariah 14:4–5; Romans 4:21; Hebrews 11:13; Revelation 19:11–21)



PNEUMATOLOGY**34. Is the Holy Spirit a real Person, and is He Deity? Prove from Scripture.**

- a. The three elements of personality -- (1) intellect, the capacity for rational and intelligent thought; (2) sensibility, the capacity to be perceived by reason and understanding; and (3) will, the capacity to exercise choice or volition -- are all attributed to the Holy Spirit in Scripture: intellect in 1 Corinthians 2:10, sensibility in John 14:26 and Isaiah 11:2, and will in 1 Corinthians 12:11.
- b. The Deity of the Holy Spirit is equally well documented as He is demonstrated to have all the qualities of divine essence in the following references:

| | |
|--------------------------------------|---------------------|
| Sovereignty | 1 Corinthians 12:11 |
| Holiness (Righteousness and Justice) | 2 Corinthians 13:14 |
| Love | Galatians 5:22 |
| Eternal Life | Hebrews 9:14 |
| Omniscience | 1 Corinthians 2:10 |
| Omnipresence | Psalms 139:7-12 |
| Omnipotence | Romans 15:19 |
| Immutability | Ephesians 4:30b |
| Veracity | 1 John 5:6 |

35. What is the ministry of the Holy Spirit to the unbeliever, to the believer at the moment of salvation, and to the believer after salvation?

- a. To the unbeliever, the ministry of the Holy Spirit is called "convicting." In it, His function is one of making supernatural gospel information lucid to the natural man. Since the gospel is spiritual knowledge, the unbeliever cannot understand it.



- b. Having no human spirit as a discerner of spiritual information, the unbeliever receives the divine assistance of the Holy Spirit, Who, acting as a human spirit, makes the issue clear. In so doing, the Holy Spirit has made it possible for the unbeliever to make an intelligent decision regarding faith in Jesus Christ as his Savior.
- c. This ministry of the Holy Spirit occurs after God consciousness and continues through gospel hearing (1 Corinthians 2:9-16). This process is where the first potential of X Radical is converted into the first hope and is called Common Grace.
- d. The efficacious ministry of the Holy Spirit is the point where the unbeliever exhales faith in Jesus Christ, closing the X Radical and entering the Royal Family of God.
- e. This ministry indicates that the convicting ministry of the Holy Spirit has produced its desired effect on the lost sinner. Efficacious Grace converts the first hope into the first plus resulting in salvation adjustment to the justice of God.
- f. The Holy Spirit administers five salvation ministries to the believer:
 - 1. **Regeneration.** The Holy Spirit's preparing a human spirit to function as a home or a target for the real imputation of eternal life. (Titus 3:5; John 3:3)
 - 2. **The Baptism of the Holy Spirit.** The believer's entering into union with Christ and being appointed as a Royal Priest. (Romans 6:3-4)
 - 3. **The Indwelling of the Holy Spirit.** The escutcheon of the Royal Family and the potential for growth through GAP, and ambassadorship through the application of the Royal Family Honor Code. (John 14:26)
 - 4. **The Sealing of the Holy Spirit.** The guarantee of security for the believer in time and in eternity. (Ephesians 1:13)



5. **The Distribution of Spiritual Gifts.** The provision for each individual believer of a specific ministry in the field of ambassadorship. This ministry becomes operative following spiritual growth but has its maximum effectiveness following spiritual maturity. (1 Corinthians 12:11)
- g. The post-salvation ministry of the Holy Spirit is that of the filling, a command found in Ephesians 5:18. There the Greek word for filled is **πληρόω (plērōō)** and means "to be fully influenced," "to be fully controlled," or "to be fully possessed."
- h. The believer filled with the Holy Spirit is in a temporal condition called "spirituality" or "in fellowship with God."

36. What is the gift of tongues and what, if any, is its role today?

- a. Tongues was a temporary, pre-canon spiritual gift. The believer with this gift had the supernatural ability to communicate fluently gospel information in a foreign language without being familiar with that language.
- b. The gift was specifically designed to have a two-fold purpose: **(1)** to evangelize lost Jews, and **(2)** to warn them of their national degeneracy and imminent decline through the administration of the Fifth Cycle of Discipline. The use of the gift for these purposes was prophesied in Isaiah 28:11 and reiterated by Paul in 1 Corinthians 14:21.
- c. When the Roman Army under Titus besieged the city of Jerusalem in August 70, the Jews were scattered throughout the world and remain so to this day. Since the gift of tongues was a warning of that event, its legitimate use was rescinded by the Holy Spirit at that time.
- d. Although there is alleged speaking in tongues today, such activity is a Satanic function. The hoax is manifest by self-hypnosis among believers and possession by an **εγγαστρίμυθος (engastrímuthos)** demon among unbelievers.



- e. This glossal anachronism is a device used by Satan to motivate believers to follow their own emotional appetites rather than to give top priority to Bible doctrine. The result is that believers are neutralized, and the lost are hopelessly confused.
- f. The emotional epilepsy of the present hour is not the gift of tongues but rather *vox et praeterea nihil*, "a voice and nothing more." Therefore, the current charismatic, holiness, Pentecostal, full-gospel, second blessing, baptism of the holy ghost crowd is to be avoided. (Isaiah 8:19; Romans 16:17–18; 1 Corinthians 13:8–10; 2 Thessalonians 2:7–12)

37. Is faith healing legitimate today?

- a. Faith healing is not a legitimate function today. It too was a temporary, pre-canon gift. It was specifically given to the Apostles along with the gift of miracles as an identification gift in order for them to establish their authority.
- b. Once their Apostolic office was widely recognized as legitimate, these two gifts were removed. When the gift of healing was extant, it provided the ability to heal at will, and the recipient's faith was not required.
- c. Examples of the removal of the healing gift are found in the writings of the Apostle Paul. He was unable to heal Miletus in 2 Timothy 4:20, Epaphroditus in Philippians 2:27, and himself of near blindness in 2 Corinthians 12:7 as compared with Galatians 4:13–15 and 6:11.
- d. Faith healing today is either a hoax by unscrupulous ecclesiastical entrepreneurs or fraud by demonic deception. In the former, there is no healing performed, but simply a histrionic sham for the sole purpose of coercing contributions for the counterfeiter.
- e. In the latter, healing is actually performed demonically whereby a person is, in fact, ill or handicapped through demon possession. When a "faith healer" pronounces the "magic words," the demon exits the body, and the person is "healed."



- f. It should be noted that God in His sovereignty may perform acts of divine healing at His good pleasure. However, He hardly needs the assistance of men performing through legitimate spiritual gifts as in the first century, or their present-day counterfeits.
- g. It speaks of the union of believers with Christ through the baptism of the Holy Spirit at salvation. The analogy compares the physical body and its various organs and members with a mystical body of believers and its various spiritual gifts.
- h. Following the resurrection of the Church, the Body of Christ becomes the Bride of Christ. (1 Corinthians 12:12–14; Ephesians 2:18–22, 5:30; Revelation 19:7)

38. What is the divinely ordained system of authority in the local church, and what form of church government do you teach?

- a. The Supreme Authority over the local assembly of believers is Jesus Christ. His policies and guidelines for the function of the local church are found in His Word (1 Corinthians 2:16).
- b. Christ has delegated His authority to certain men with the spiritual appointment of pastor-teacher and has issued one each to the various congregations (Ephesians 4:11-13).
- c. The pastor-teacher is qualified for his position by possession of the spiritual gift plus the proper academic preparation. The Lord has ordained complete authority to the pastor-teacher over the congregation (Hebrews 13:7, 17).

Hebrews 13:7 Remember your leaders, who spoke God's message to you; reflect on the outcome of their lives and imitate their faith.

v.17 Obey your leaders and submit to them, for they keep watch over your souls and will give an account for their work. Let them do this with joy and not with complaints, for this would be no advantage for you. (NET)

- d. The pastor-teacher, therefore, answers only to the Lord and is promoted or demoted by Him (Proverbs 4:8-9).



- e. The position of pastor-teacher is not one of tyranny but one of leadership and exhortation, its authority being established through the teaching of Bible doctrine.
- f. The form of church government I would recommend would be representative. The congregation would appoint a pastor-teacher to provide them leadership in spiritual areas.
- g. The pastor-teacher would then appoint deacons to administer to the congregation in temporal areas. The deacons would administer and oversee the custodial, financial, and ministerial functions of the local church, but this body would simply conduct policy formulated by the pastor-teacher. Deacons may participate in the making of policy, but such policy must conform to doctrine and have the approval of the pastor-teacher.

39. What are the conditions of church membership and what part does church membership play in salvation?

- a. Church membership is an accessory for the organized church. If it is utilized, there should be some limitation places on it since applicants would participate in church government.
- b. It, therefore, should be established that those who seek membership be believers in the Lord Jesus Christ and that they totally accept the authority of the pastor-teacher of that congregation. No good can be served by their membership if these two prerequisites are not met.
- c. Being a member of a church has absolutely nothing to do with one's salvation. Salvation is based solely on the individual's positive attitude toward Jesus Christ as his personal Savior. No other qualifications are called for in Scripture.
- d. Many churches have their membership rolls filled with names of unbelievers, names which will be blotted out of the Book of Life at the Great White Throne Judgment. (Matthew 18:20; Acts 16:30–31; 2 Corinthians 6:14; Revelation 3:5, 20:15)



40. What legitimate functions in the Body of Christ, if any, belong to denominations and Christian service organizations?

- a. Denominations seek to organize a large group of local churches under one doctrinal banner. The doctrinal statement of any given denomination is, at least in theory, intended to be the accepted theology of all its pastors and the belief of all its members.
- b. This doctrinal statement in effect becomes the sect's *sine qua non* and tends to siphon authority from the several local pastors and transfer it to the denominational hierarchy or diocese which supports it.
- c. The individual pastor must either conform or risk excommunication. If he conforms, he does so by stressing "milk" and ignoring "meat."
- d. As a result, point systems must be established in order to ward off congregational atrophy and attractive programs must be devised in order to lure in potential parishioners.
- e. So that some semblance of spiritual advance may be claimed although none exists, spiritual-gift functions peculiar to individual members of the Body are reassigned to the congregation at large.
- f. Thus, the entire local church becomes collectively involved in such things as mass evangelism, weekly visitation, or sacrificial giving; all at the expense of and in opposition to sound doctrinal teaching.
- g. Service organizations provide an excellent vehicle for the expression of two of the spiritual gifts which function within the Body of Christ.
- h. These two, evangelist and missionary, are the extant gifts which are designed to function outside the confines of the local church and its fellowship. Many present-day service organizations are doing excellent jobs in these areas.

41. What contributions, if any, are made by the National and World Councils of Churches?

- a. The aim of the National and World Councils of Churches is ecumenical unity.



- b. Since the amalgamation of the various branches of Christendom is the objective of the Councils, then it follows that a massive dilution of the Scriptures must be employed in order to achieve such a merger. No good can be served by any organization which is forced to alter Bible doctrine in order to justify its existence.
- c. The only contribution which these organizations could possibly make would be to fulfill the Scripture regarding ecclesiastical Babylon described in Revelation 30.
- d. Should the Rapture occur soon, these Councils would be perfect to play the part of the "Mother of Harlots" (Revelation 17:5). [See *X. The Doom of Babylon, 17–18* in *The Scofield Reference Bible* (New York: Oxford University Press, 2005, NASB), 1740–43 .]

42. Of what importance is water baptism?

- a. Water baptism was a visual aid used during the transition period between the postponement of the Age of Israel and the beginning years of the Church Age, a time when it was necessary to use ritual in the teaching of certain areas of spiritual phenomena which involved mystery doctrine.
- b. The "new creation" of the believer through the baptism of the Holy Spirit was a new concept for first century believers.
- c. Believing Jews as well as Gentiles had to be taught the principle of being born again. Water baptism, utilizing immersion, was the visual aid used to teach this idea. (Acts 8:12–13, 10:48, 19:5).
- d. Being immersed under water identified the new believer with the spiritual death, physical death, and burial of Jesus Christ, or Retroactive Positional Truth.
- e. The new believer understood that his personal sins were forgiven at the Cross, but that Christ did not die for human good and evil. Identification with the passion of Christ signified the believer's separation from, rejection of, and divorce from the old sin nature as ruler of life.



- f. Emergence from the water typified identification with Jesus Christ in His resurrection, ascension and session and spoke of Current Positional Truth. Identification with the resurrected Christ symbolized the new believer's marriage to Christ as his New Husband, his new Ruler of life.
- g. Since the canon is now complete, visual-aid ritual is no longer necessary to teach the above concepts; therefore, the perpetuation of baptism is no longer necessary.
- h. Although its practice today is not evil, under the principle that ritual without reality is meaningless, new converts, as per their first century counterparts, should be totally cognizant of the doctrines the ordinance portrays.

43. Of what importance is the Eucharist or the Lord's Table?

- a. With regard to the Eucharist, Christ commanded in Luke 22:19, "This is My body which is given for you; do this in remembrance of Me" (NASB).
- b. The Eucharist, then, is a periodic "Auld Lang Syne" for the believer, allowing a pause for reflection on the Person and work of the Lord Jesus Christ.
- c. The ritual becomes a test requiring the believer to review the doctrine he has learned and to concentrate on the Source of that knowledge.
- d. During the believer's advance through the plan of God, he focuses on the fulfillment of the next hope and needs to revert occasionally to the point of entrance into that plan.
- e. The elements refocus attention to the moment of salvation and call to remembrance the person of Christ through the bread and the work of Christ through the cup.
- f. Christ's command regarding the Eucharist was for it to be performed habitually until His return.



- g. With His return yet future, this ritual is still legitimately practiced in the local church. Its meaning is also obscured unless there is relevant Bible doctrine resident in the soul of the participant. (Matthew 26:26–28; 1 Corinthians 11:23–26, 28)

ESCHATOLOGY

44. What is the "great Tribulation" and where do you expect to be when it occurs?

- a. The "great Tribulation" is the last three and one-half years, or the final 1,260 days of the Age of Israel. It commences when the dictator of *Senatus Populusque Romanus: The Senate and the People of Rome (SPQR)*, sets up a statue of himself in the Holy of Holies of the Jewish temple in Jerusalem.
- b. The Scripture calls this act the "abomination of desolation" in Matthew 24:15 and Daniel 9:27. This Satan-possessed dictator will begin an intense effort to eliminate the Jew from history. His scheme culminates in the Armageddon Campaign, which concludes the "great Tribulation" and the Age of Israel.
- c. I shall be in heaven in the presence of the Lord when this segment of history occurs, having been given a resurrection body at the rapture which terminates the Church Age. As a member of Christ's Royal Army, I shall return with Him at the Second Advent and observe the final moments of this period.
- d. Matthew 24:21-22; 1 Corinthians 15:51-53; 2 Corinthians 5:8; 1 Thessalonians 3:13, 4:15-17; 2 Thessalonians 2:3-7; Jude 14; Revelation 19:14

45. What is the Rapture of the Church and what is its purpose?

- a. The Rapture of the Church will mark the close of the present dispensation, the Church Age.



- b. The event is characterized by the resurrection of all dead believers of the Age followed immediately by the metamorphosis of all living believers from human body to resurrection body.
- c. Both categories will meet the Lord in the air and be escorted by Him into the third heaven for the Royal Award Ceremonies at the Judgment Seat of Christ. (1 Corinthians 15:50-53; Philippians 3:20–21; 1 Thessalonians 4:13–18; 1 John 3:2)
- d. The purpose of the rapture is to mark the conclusion of the Church Age, execute the Permanent Change of Station of the Royal Family from time into eternity, and remove the Holy Spirit as the restraining influence in the devil's world.
- e. Recognizing the fact that there will not be a client nation during the Tribulation and considering the concept that circumstances will become progressively worse during the Church Age because of the advance of religion, internationalism, altruism, humanitarianism, and evil, it follows that when these events reach their height, there will no longer be a client nation available to preserve the Royal Family of God.
- f. Consequently, the Rapture becomes the deliverance of the final Pivot of the Age. (2 Thessalonians 2:6-7; 2 Timothy 3:1-7; 2 Peter 2:1-7; Jude; Revelation 3:14-18)

46. What is meant by Amillennialism, Premillennialism and Postmillennialism; what are the implications of each, and which, if any, do you accept?

- a. Amillennialism. Adherents to this system of hermeneutics do not believe in the personal return of Jesus Christ at the Second Advent.
- b. They espouse that Christ is present now, reigning spiritually through the Church. This group concludes that all millennial passages are goals given by God to be accomplished by men through the spirit of the "present" Christ, or some similar rationale.



- c. Premillennialism. Theologians ascribing to this hermeneutical approach contend that Jesus Christ will conduct a personal reign on Earth, headquartered at Jerusalem, commencing with the Second Advent and concluding 1,000 years later with the destruction of the world by fire.
- d. Postmillennialism. This system is rarely accepted anymore by anyone. It suggests that Christ will return physically to Earth but only after there have been 1,000 years of millennial conditions brought about by the works of man.

Implications

- e. Amillennialism. To believe there is no millennial kingdom of Christ forces the student to perform repeated surgery on the divine Scriptures. He must ignore the distinction between Israel and the Church by spiritualizing all passages which promise future blessings to the true Jews.
- f. The system must deny the literal fulfillment of the Abrahamic, Palestinian, Davidic, and New covenants to Israel although the Scriptures specifically teach that these promises will be brought to pass. (Genesis 12:2, 15:18, 17:8; Deuteronomy 30:3; 2 Samuel 7:16; Psalm 89: 35-36; Isaiah 9:7; Jeremiah 31:31-34)
- g. Amillennialism must reject a personal return of Jesus Christ to set up His kingdom reign even though the Word expressly prophesies such a return. (Deuteronomy 30:3; Jeremiah 23:5–6; Zechariah 14:4)
- h. Christ's millennial platform, the "Sermon on the Mount," must be taught as applicable for the present day although Christ was offering the kingdom to the Jews, a kingdom which they rejected, resulting in the Cross and the postponement of the kingdom.
- i. The result is that everyone from preachers to presidents are trying either to re-create the Garden of Eden or to legislate a synthetic Millennium.



- j. Their prodigious undertakings have resulted in such diabolic schemes as government bureaucracies, world peace movements, unreasonable environmental protections, Fabian socialism, and the substitution of equality for freedom.
- k. Premillennialism. Students of this persuasion believe that conditions in the devil's world will become increasingly intense and will result in the sudden removal of the final Royal Pivot, i.e., the rapture generation.
- l. The premillennialist recognizes the total depravity of man and the cosmic policy of good and evil. He further understands that Satan is the ruler of this world, yet the old sin nature is the ruler of life.
- m. The premillennialist realizes that man's attempts to whitewash the devil's world are fruitless and can only end in frustration. He knows that this evil world system can only be conquered by the sovereign and personal intervention of Jesus Christ into history.
- n. The proponent of premillennialism is cognizant of the fact that perfect environment, world peace, universal prosperity, and disease less societies are products of a millennium yet future. (Isaiah 65:18-25)
- o. As a result of his orientation to reality, the premillennialist appreciates the need for national authority orientation in order to keep old sin natures in check, internally through a system of jurisprudence and externally through strong military preparedness.
- p. Postmillennialism. The premise of this stance is so unreasonable that even the naivest neophyte would be hard pressed to lend it credence. Recorded history cannot document a thousand days of world peace, yet the pre-Parousia millennialist speaks of a thousand years without war. Ludicrous! (Matthew 24:6-7)

Matthew 24:6-7 You will hear of wars and rumors of wars. Make sure that you are not alarmed, for this must happen, but the end is still to come. (NET)

Personal Preference

- q. I accept the premillennial system as the only correct way of interpreting eschatological Scripture.



47. Do you believe that Christ will literally, personally, rule the world? If so, describe His Second Coming to Earth.

- a. I do believe that Christ will literally and personally rule the world. The events surrounding His return are outlined below:
1. The Jewish believers of the "great Tribulation" are hopelessly trapped at the base of the Mount of Olives by the advancing forces of the combined world armies. (Zechariah 14:2; Matthew 24:22)
 2. Sudden, supernatural darkness enshrouds the entire earth, completely immobilizing the advancing troops and preventing their annihilation of the Jews. (Isaiah 13:9-10; Ezekiel 32:7-8; Joel 2:10-11, 3:15; Amos 5:18, 20; Zephaniah 1:15; Zechariah 14:1-6; Matthew 24:29; Mark 13:24; Revelation 8:12, 9:2)
 3. Christ then literally returns, geographically to the Mount of Olives. On His arrival He simultaneously initiates a massive earthquake, splitting the fault which severs the mountain, allowing the Jews to escape through the fissure to safety. (Zechariah 14:4; Acts 1:11-12)
 4. The Beast and the False Prophet are arrested and cast alive into the Lake of Fire. (Revelation 19:20)
 5. Christ, under His nom de guerre, "Lord of the Armies," destroys the attacking forces with the ultimate coup de grace, "the Word of His mouth." (Psalms 24:8, 10; Revelation 19:15)
 6. Old Testament believers and Tribulational martyrs are resurrected. (Isaiah 26:19; Daniel 12:2)
 7. Christ regathers Israel from the four corners of the Earth with a whistle. (Isaiah 5:26, 11:12; Zechariah 10:8)
 8. Christ presides over the Judgment of Fire for the Gentiles. Believers enter the Millennium. Unbelievers are cast out. (Matthew 25:31-46)



9. Christ administers the Judgment of Fire for the Jews. Believers enter the Millennium. Unbelievers are cast out. (Ezekiel 20:33-38)
10. The triumphant march of the conquering Royal Army is conducted in Jerusalem, each Church Age saint exhibiting one demon as POW. (1 Corinthians 6:3; Colossians 2:14-15)
11. Christ binds Satan in the abyss for a 1,000-year period. (Revelation 20:2-3)
12. The Royal family participates in the one-on-one removal of Satan's demonic army from the earth. (Zechariah 13:2)
13. The creation is restored to the pristine perfection of the Garden of Eden. (Zechariah 14:10; Romans 8:21)
14. The Lord Jesus Christ is coronated as Sovereign Potentate of the millennial kingdom. (1 Timothy 6:15)
15. The Church is presented as the Bride of Christ at the Marriage Supper of the Lamb. (Revelation 19:7-8)
16. The Abrahamic, Palestinian, Davidic, and New covenants to Israel are fulfilled by Christ. (Romans 4:21)

Romans 4:21 He was fully convinced that what God promised he was also able to do. (NET)

- b. THEN they shall beat their swords into plowshares, and their spears into pruning hooks and learn war no more. (Isaiah 2:4; Micah 4:3)

Isaiah 2:4 He will judge disputes between nations; he will settle cases for many peoples. They will beat their swords into plowshares, and their spears into pruning hooks. Nations will not take up the sword against other nations, and they will no longer train for war. (NET)

Micah 4:3 He will arbitrate between many peoples and settle disputes between many distant nations. They will beat their swords into plowshares and their spears into pruning hooks. Nations will not use weapons against other nations, and they will no longer train for war. (NET)



48. What is your concept of heaven and the Lake of Fire?

- a. My concepts of heaven and the Lake of Fire are not crystallized. I regard the two locations to be real and actual, but inscrutable for commentary.
- b. I will make an attempt through my limited knowledge of the subjects to reach some conclusion as to their likenesses.

Dr. Merrill F. Unger states in *Unger's Bible Dictionary* (p. 463): "It is the divine plan at present to populate the third heaven." Further, Dr. Lewis S. Chafer comments in his *Systematic Theology*, (IV, p. 438) that, "When a believer dies, he goes at once to be with Christ and therefore takes up his abode in that sphere. Thus, all believers will be brought into that place of glory at the coming of the Lord, and the third heaven is being populated at the present time. Salvation consists in fitting individuals for that heavenly sphere."

- c. The Apostle John writes in **Revelation 21:1–3** And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
- d. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God. (KJV)
- e. From the statements of scholars Unger and Chafer, and the passage in Revelation, I have concluded that the place where all departed saints reside, the destination of the Rapture generation, and the current abode of the Triune God, is the heavenly city described in **Revelation 21**: as the new Jerusalem (verses 9–27).
- f. Christ, who has no Royal Family with which to reside in the holy city, is presently preparing a population to reside with Him in the third heaven.



- g. Further, the true Jews, those of the spiritual seed of Abraham, Isaac, and Jacob, will inherit the city which Abraham sought (Hebrews 11:10).
- h. When the first heaven and the first Earth pass away (Revelation 21:1), the third heaven will be relocated from its present place in the universe to the present location of planet Earth.
- i. A new first heaven and a new Earth will be created to receive the city which will replace the earthly Jerusalem and become the eternal habitation of "an innumerable company of angels, the general assembly and church of the first-born. God, the Judge of all; the spirits of just men made perfect; and Jesus, the mediator of the new covenant (Hebrews 12:22–24)." The third heaven will then be known as the New Jerusalem.
- j. **My concept of the Lake of Fire**, or the place of retribution for all the unsaved both angelic and human, is brought into focus by comments on "order" by Dr. **Russell Kirk** in his book: ***The Roots of American Order*** (La Salle: Open Court Publishing Co., 1974), 5–7. The thrust is understood best when the word "order" is thought of as "authority." Selected comments by Kirk from pages 5 through 7 read as follows:

This word "order" means a systematic and harmonious arrangement - whether in one's own character or in the commonwealth. Also "order" signifies the performance of certain duties and the enjoyment of certain rights in a community: thus, we use the phrase 'the civil social order.'⁵

If our souls are disordered, we fall into abnormality, unable to control our impulses. If our commonwealth is disordered, we fall into anarchy, every man's hand against every other man's.

Order is the first need of the soul. It is not possible to love what one ought to love unless we recognize some principles of order by which to govern ourselves.



Order is the first need of the commonwealth. It is not possible for us to live in peace with one another unless we recognize some principle of order by which to do justice.

"The good society is marked by a high degree of order, justice, and freedom. Among these, order has primacy: for justice cannot be enforced until a tolerable civil social order is attained, nor can freedom be anything better than violence until order gives us laws.⁶

Once revolution or war has demolished an established order, a people find it imperative to search for principles of order afresh, that they may survive. Once they have undone an old order, revolutionaries proceed to decree a new order -- often an order harsher than the order they had overthrown." From the above, my conception of retribution is that inhabitants of the Lake of Fire are in an eternal state of non-order both individually and collectively. Due to the complete absence of the laws of divine establishment, basic morality, and the restraining influence of the Holy Spirit, the situation is chaotic.

- k. Collectively, since there is no order there is no authority and as a result no freedom. The absence of authority means that all are equal, none having any vested power over another. There are no laws and no system to establish any.
- l. Individually, all seek their own disordered way. Since there is not one syllable of divine viewpoint to be found, all thought becomes massive and unrestrained human viewpoint resulting in absolute evil.
- m. Environmentally, the heat from the Lake of Fire creates perpetual thirst and saps the energy necessary to seek the escape which does not exist.
- n. The unbeliever, ensnarled in a mental state of complete frustration, bewilderment, and disarray, staggers through an anfractuous maze filled with equally distraught souls, all seeking a thought which might offer some hope, but no one can be found who can oblige.



- o. Consequently, hell is nothing more than total equality taken to its ultimate extreme. The result is the elimination of all authority, without which there can be no order, no justice, and no freedom. It is no wonder that "there shall be weeping and gnashing of teeth (Matthew 8:12)."

THE CHRISTIAN LIFE

49. Why does God leave the believer on Earth after salvation?

- a. The believer is left on Earth after salvation in order to glorify Jesus Christ. This end is accomplished by the believer resolving the Angelic Conflict. This resolution occurs when the positive Christian advances through the Y and Z radicals.
- b. The completion of the Y radical glorifies Jesus Christ in time through the real imputation of temporal blessings to the believer's plus-R. The completion of the Z radical glorifies Jesus Christ in eternity through the real imputation of eternal blessings to the believer's resurrection body.

The mechanics of glorifying Jesus Christ and resolving the angelic conflict is accomplished through acquiring maximum Bible doctrine resident in the soul. (Hebrews 4:12; 1 Corinthians 2:9; Romans 8:28; 12:2)

50. How does the believer learn the Word of God?

- a. The believer learns the Word of God through a divine system called the Grace Apparatus for Perception. This learning process is available only to the believer.
- b. The soul of the believer is made up of the left and right lobes with the latter being the final target of GAP.
- c. Receptive comprehension occurs in the left lobe where doctrine is simply heard and understood. This information is not usable because volition must act on what is heard.



- d. If the doctrine is believed, it is transferred by faith into the human spirit, the divinely prepared computer issued at salvation. Here γνῶσις (*gnōsis*) or knowledge understood, has become ἐπίγνωσις (*epígnōsis*), or knowledge accepted.
- e. From the human spirit, doctrine is cycled into the right lobe where it becomes a part of the memory center and the frame of reference. The Holy Spirit is able to guide the believer by stimulating recall from this area.
- f. When an issue is brought to the attention of the believer, the memory center prints out information from its storage banks, the frame of reference. The Holy Spirit feeds in pertinent information from the human spirit's computer banks in the form of Bible doctrine. The results are print outs in five categories resulting in divine viewpoint and divine guidance.
- g. Example: "Should a convicted murderer be executed?"
- h. Memory Center Print-out #1: Vocabulary: Murder -- to kill a human being unlawfully.
- i. Memory Center Print-out #2: Categories: Doctrine of Murder -- Murder is both sin and evil. It is prohibited by the Word and is categorized as a capital crime in Genesis 9:6; Exodus 20:13; Leviticus 24:17; Matthew 26:52; and Romans 13:4.
- j. Memory Center Print-out #3: Norms and Standards: Because of my background, acceptance of the laws of divine establishment, and belief in the pertinent Biblical doctrine, I personally reject the idea of murder and recognize it as a capital offense.
- k. Memory Center Print-out #4: Viewpoint: Murder is wrong. Violators should be put to death.
Note: Print-out number four is divine viewpoint because it lines up with the Word of God.
- l. Memory Center Print-out #5: Launching Pad: I will not murder people. I support capital punishment for those who do.



- m. **Note:** Print-out number five is divine guidance in the field of application regarding the subject of capital punishment for murderers. (1 Corinthians 2:9-16)

51. When a Christian sins, how can he regain fellowship with God?

- a. The Christian, who has lost his fellowship with the Father, is guilty of some unconfessed personal sin. He regains his fellowship by the process of rebound adjustment to the justice of God.
- b. In rebound, the believer simply confesses his sins to God. Nothing else is required to re-establish fellowship. It is a private matter between the sinner and God under the principle of the priesthood of the believer.
- c. The *δοχτήριε* is found in 1 John 1:9 where we are commanded to confess our sins to God, the results of which are that God will be "faithful and just to forgive us our sins and cleanse us of all unrighteousness." The Greek word for "confess" is *ὁμολογέω* (*homologéō*) which means to cite, name, state, or acknowledge. Emotion is not involved; only personal cognizance that a sin has been committed and the acknowledgement of that fact made to the Father.

52. What is meant by "love the brethren?"

- a. Loving the brethren is a function of the Royal Family Honor Code. It demands recognition of the fact that every believer receives the imputation of God's perfect righteousness at salvation and that God honors His righteousness wherever it is found. You "love the brethren," or your fellow believer, by approaching him with a relaxed mental attitude. You afford him his privacy and respect his priesthood under the principle of "live and let live."
- b. To "love the brethren" properly, you must understand the difference between personal and impersonal love.
- c. Personal love always has an object. In category one love, the object is Christ; in category two love, it is your right person; and in category three, it is friends.



- d. However, impersonal love does not demand an object. You "love the brethren" on the basis of your own personal standards. In effect, "the brethren" become believers in Jesus Christ who do not fall into categories two or three.
- e. Many of these people may be weird, thoughtless, arrogant, tactless, ill-mannered, or abrasive. Nevertheless, these shortcomings should not be allowed to bring you down to their level. They should be approached from the standpoint of personal integrity, aristocratic poise, and tolerant courtesy.
- f. You should never make an issue over non-essentials. You should recognize the fact that some fellow believers are inflexible about non-essentials because they have not acquired enough doctrine to become otherwise.
- g. Therefore, to "love the brethren" means to regard Bible doctrine as the foremost issue and to do nothing that would not promote the Word in the best possible light, even if it means being tolerant of non-essential error or being made the subject of personal insults. (Romans 12-16)

53. What is the difference between divine good and human good?

- a. Human good is the foundation upon which evil is built. This type of error is performed by the believer and unbeliever alike. Through human good, the individual fulfills the plan of Satan by subordinating himself to the authority of the first husband, the old sin nature, and its area of strength.
- b. Satan's plan for world conquest is called evil, and entails all the good, moral, and praiseworthy ideals which he can utilize in order to accomplish his goal. His announced purpose for his revolution against God was to "be like the Most High."
- c. To demonstrate his ability to accomplish such, he endeavors through false doctrine and resultant human viewpoint to bring about a man-made millennium; a noble idea but impossible to attain without the administrative abilities of Jesus Christ.



- d. On the contrary, divine good can be produced only by the believer who is filled with the Holy Spirit. The good is expressed in two ways:
 - 1. Divine thinking which results from a growth by grace under the function of the priesthood, and
 - 2. Divine action, which is the result of divine thinking, produced under the function of ambassadorship.
- e. The two are the result of the positive believer subordinating himself to the authority of the new Husband, Jesus Christ, to His delegated Authority, the Word of God, and to His designated Counselor, the Holy Spirit.
- f. The conflict of good versus good is analyzed by the Book of Romans. The results of subordination to the first husband is the subject of chapter one; of subordination to the new Husband in chapter eight; the battle between the two husbands is described in chapter seven; the command for a metamorphosis from subordination to the first husband to a subordination to the Second Husband is found in chapter twelve, verse two; and the application of divine good to life under the Royal Family Honor Code in chapters twelve through sixteen.

54. How does a believer attain spiritual maturity?

- a. Spiritual maturity is the status of the believer who has acquired maximum Bible doctrine in his soul. The objective is accomplished through consistent positive volition toward doctrine and the daily function of GAP.
- b. With these two necessities, the believer is able to advance through the Y radical. The result is maturity adjustment to the justice of God and is the point where the believer glorifies Jesus Christ in time, wins the tactical victory of the angelic conflict, attains experiential sanctification, receives the real imputation of divine blessings in time to plus-R in six categories, and moves into the Z radical and the supergrace life. (Romans 12:2; 2 Peter 3:18)

2 Peter 3:18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the honor both now and on that eternal day. (NET)



55. Is effective prayer a cause or a result of Christian maturity?

- a. Effective prayer is a result of Christian maturity. Correct prayer demands knowledge of many doctrines, i.e. the divine decrees, the plan of God, the will of God, the desires of God, the mechanics of prayer, the kinds of prayer, dispensations, the laws of divine establishment, the filling of the Holy Spirit, the control of history by Jesus Christ among many others.
- b. The advancing believer has a moderate prayer effectiveness by claiming promises. The mature believer achieves maximum prayer effectiveness by claiming doctrines. (Psalms 12; Hebrews 11:17-19; 2 Peter 1:4)

56. Is properly motivated witnessing a cause or a result of maturity in the one who witnesses?

- a. Properly motivated witnessing is a result of maturity in the one who witnesses. Where prayer is directed toward God and is a function of the believer's priesthood, witnessing is directed toward the unbeliever and is a function of the believer's ambassadorship.
- b. Proper motivation is one of desiring to see an individual who is lost come to know Jesus Christ as his personal Savior. We are, therefore, to consider ourselves debtors to the human race in that we owe everyone with whom we come in contact a chance for eternal life.
- c. The presentation may follow two courses: **(1)** the witness of our life (2 Corinthians 3:3, 6:3), and **(2)** the verbal witness (2 Corinthians 5:14-21, 6:2).
- d. The believer's responsibility in the verbal application is to make the issue clear. Salvation is accomplished through the sovereign ministry of the Holy Spirit. The more the believer knows about Soteriology and its related doctrines, the more lucidly he can present the pertinent gospel information. The more mature the believer, the more empathy he has for the lost and the more genuine his desire to see him delivered from the Lake of Fire (1 Thessalonians 2:6-9).



- e. The witness of life requires the believer to function consistently under the Royal Family Honor Code (Romans 12-16).
- f. Witnessing is the responsibility of all believers (Romans 1:14-17; 2 Timothy 4:5).

57. What prerequisites does God demand before he blesses believers during their lives here on Earth?

- a. Blessing in time from the justice of God is a real imputation and, as a result, demands a target. The target is plus-R which was judicially imputed at salvation. Salvation and plus-R only set up a potential for blessing, however.
- b. The reality is realized by the consistent intake of Bible doctrine through the process of GAP. Eventually, the positive volition believer will attain maturity adjustment to the justice of God. The justice of God cannot impute blessings in time unless the recipient has the capacity for that blessing.
- c. The capacity is realized by the acquisition of maximum Bible doctrine resident in the soul. When maturity is reached, the blessings flow. (Isaiah 53:12; Romans 5:15-17)
- d. God blesses a mature believer at each stage of sanctification. At positional sanctification, the new believer receives the imputation of the thirty-six benefits of salvation, including plus-R. At experiential sanctification, the mature believer receives the imputation of blessings in time in six categories. At ultimate sanctification, the resurrected believer receives the imputation of rewards and blessings for eternity.

58. Why is ten percent a proper tithe, and what is the Biblical significance of tithing today?

- a. Both the Hebrew עֶבְרִי ('*Ivriy*) and Greek Ἑβραῖος (*Hebraios*) words for tithe mean "a tenth." Tithing was a part of the Mosaic Law and was instituted by God in Leviticus as a means of providing the Jewish people with a national budget. Ten percent was to be paid the Levitical priesthood for its sustenance.



- b. A second tithe was collected to finance the national festivals. And every third year a tertiary tithe was claimed for use as a national charity fund. Thus, the tithe was specifically set up to finance the nation Israel during its dispensation.
- c. The tithing of Christian churches today has no Biblical significance to the tithing of the Israelites. Rather, when a local church pesters its parishioners to tithe, it is placing them under the yoke of the law and at the same time fomenting a legalism which handicaps grace.
- d. Forced tithing limits the volition of the prosperous believer and places an undue burden on the poor one. No church should ever ask its members for money.
- e. To establish a minimum contribution, many times promising blessings from God for participation, is tantamount to blasphemy and borders on confiscation of private property.
- f. New Testament giving is to be "as God has prospered (I Corinthians 16:2)," and "every man according as he purposes in his heart, so let him give (2 Corinthians 9:7)."

59. For what will the Christian be rewarded at the Judgment Seat of Christ?

- a. Only mature believers will receive rewards in eternity. Since there is no equality in the plan of God, those who do not make the transition from the Y to the Z radical will have a resurrection body in eternity, but no decorations will garnish their attire.
- b. On the other hand, those who receive blessings in time will see those blessings parlayed into blessings in eternity under the principle of "*ā fortiorī*:" If the justice of God can provide the greater, i.e. the imputation of blessings in time to plus-R, it follows that the justice of God will provide the less, i.e. the imputation of blessings in eternity to the resurrection body.



- c. Blessing from God, therefore, is based on spiritual growth and not on works. The rewards of eternity are for the advance to maturity under the principle of the priesthood, not the production of maturity under the principle of ambassadorship.
- d. The above emphasizes the fact that there will be no equality in heaven. Further emphasis is shown by the fact that rewards will vary with the stage of maturity attained.
- e. Believers in supergrace A receive the Alpha Cross or the Crown of Righteousness, supergrace B the Bravo Cross or the Crown of Life, and ultra supergrace the Ultra Cross or the Crown of Glory. A Crown of Glory with an oak leaf cluster will be awarded the ultra supergrace pastor-teacher who leads a maximum number of his congregation to maturity. (Philippians 4:1; 1 Thessalonians 2:19-20; 2 Timothy 4:7-8; James 1:12; 1 Peter 5:4)

60. What is the Christian's responsibility to the state?

Matthew 22:21 They replied, "Caesar's." He said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's." (NET)

- a. The above statement by Christ to the Pharisees and Herodians, who represented the evil union of church and state, is the basis for the believer's attitude toward his nation and is the foundation principle behind his responsibility to that entity.
- b. Christ points out that there is a two-fold responsibility for the believer: **(1)** to the state, and **(2)** to God.
- c. To render properly and fully to Caesar, the believer should pay his taxes, serve in the military, obey the laws of the land, vote in elections, serve on juries, and respect the authority of law enforcement agencies, governmental leaders, and military superiors.
- d. To render properly and fully to God, the believer should take advantage of the freedom provided by his nation to take in Bible doctrine on a daily basis. Daily GAP results in the formation of a strong Pivot, which in turn stabilizes and encapsulates the nation.



- e. He should witness, teach (i.e., Prep School), pray for the establishment, support missionaries, and assume a pro-Semitic stance in society. In general, he should live his life under the principles of the Royal Family Honor Code.
- f. The believer should neither support a government which seeks to control the church nor a church which seeks to control the government. (Daniel 3:16-18; Romans 13:1-7; 1 Timothy 2:1-3; 1 Peter 2:13-17. Romans 12:1; Ephesians 5:18-20; Colossians 3:16)

61. What spiritual gift do you possess?

- a. My spiritual gift is that of pastor-teacher.

62. How did you attain it?

- a. I received my spiritual gift at the moment of salvation as a part of the five salvation ministries of the Holy Spirit.

63. How do you exercise your spiritual gift?

- a. Below I have outlined the development of the spiritual gift of pastor-teacher using the format of the equation "X + Y + Z = The Good." Here I seek to demonstrate the prerequisites necessary before a person may exercise this gift.

$$\begin{array}{lclclcl}
 \mathbf{X} & (\mathbf{Sal} + \mathbf{SGf} & = & \mathbf{P_1} + \mathbf{BD} & = & \mathbf{H_1}) + \\
 \mathbf{Y} & (\mathbf{Awr} + \mathbf{Asp} & = & \mathbf{P_2} + \mathbf{AP} & = & \mathbf{H_2}) + \\
 \mathbf{Z} & (\mathbf{Off} + \mathbf{Cng} & = & \mathbf{P_3} + \mathbf{CM} & = & \mathbf{H_3}) = \\
 & \mathbf{The Crown of Glory}
 \end{array}$$



- b. **X radical** shows that salvation (**Sal**) plus the simultaneous assignment by the Holy Spirit of the spiritual gift (**SGf**) sets up the first potential (**P₁**): awareness of having the gift of pastor-teacher. When pertinent Bible doctrine (**BD**) is added to the potential, they produce the first hope (**H₁**): absolute confidence of having a spiritual gift and by continued intake of the Word, identification will be made possible. The plus (+) closing the **X radical** is where the candidate becomes aware that he has the spiritual gift of pastor-teacher. (1 Corinthians 12:11; Ephesians 4:11)
- c. **Y radical** shows that awareness (**Awr**) plus aspiration (**Asp**) sets up the second potential (**P₂**): the attainment of the office of pastor-teacher. When the necessary academic preparation is added to the potential, they produce the second hope (**H₂**): absolute confidence of eventually attaining the office under the principle that God uses prepared men. The plus (+) closing the **Y radical** is where the candidate attains the office, the event being officially recognized by the ordination ceremonies of his local church. (1 Timothy 3:1; Acts 14:23)
- d. **Z radical** shows that the office (**Off**) plus a congregation (**Cng**) sets up the third potential (**P₃**): the reception of the **Crown of Glory** in eternity. When a maximum number of parishioners in maturity is added to the potential, they produce the third hope (**H₃**): absolute confidence of receiving the Crown of Glory among the real imputations at the Judgment Seat of Christ. (1 Corinthians 15:10; Ephesians 4:12; 1 Peter 5:2-4)
- e. Consequently, for the pastor-teacher, **X + Y + Z equals the Crown of Glory** in eternity.
- f. I am presently in **Y radical** at the second hope. I have absolute confidence I will eventually attain the office under the principle that God uses prepared men. As a result, I am not presently exercising the gift since its function occurs in **Z radical**. (1 Timothy 3:6)

1 Timothy 3:6 He must not be a recent convert, or he may become arrogant and fall into the punishment that the devil will exact. (NET)



SECTION THREE

1. Define the following technical terms:

- a. **Rebound:** The option of the believer's priesthood which provides for the cleansing of personal sin, restoration to fellowship with God, and regaining the filling of the Holy Spirit. The mechanics involve the believer citing his known sins to God. (1 John 1:9)
- b. **Angelic Conflict:** The unseen battle which occurs between the forces of Satan and the forces of God. (1 Peter 5:8; Revelation 12:7)
- c. **Faith-Rest:** The aspirator of the soul which sucks out the human and Satanic viewpoint sucked in by **ματαιότης (*mataiotēs*)**. Faith rest replaces such viewpoint with the Promissory Notes of Scripture and serves to stabilize the believer for concentration on and application of resident Bible doctrine to personal experience.
- d. **Divine Decrees:** God's simultaneous extraction in eternity past of all the thoughts, decisions, actions, and facts of history from all the knowable (omniscience} and guaranteeing their certain futurity.
- e. **GAP:** An acrostic for "Grace Apparatus for Perception;" the divinely ordained system for inculcating Bible doctrine whereby the believer, regardless of human intelligence, may understand the whole realm of revealed truth. (1Corinthians 2:12-13)
- f. **Edification Complex:** The doctrinal structure of the believer's soul which contains the building blocks of spiritual maturity. The complex is built on a foundation of **ἐπίγνωσις (*epignōsis*)** doctrine and includes grace orientation, mastery of the details of life, the relaxed mental attitude of impersonal love, the selectivity of personal love, and the sharing of God's perfect happiness as its components.



- g. **ICE**: An acrostic for **Isagogics**, **Categories**, and **Exegesis**; the hermeneutical system for correct interpretation of Scripture: **Isagogics** being the research of the historical framework in which a passage is written; **Categories** being the amalgamation of all the facts of Scripture on a given subject and classifying them into a doctrinal statement; and **Exegesis** being the grammatical and syntactical analysis of a passage in its original language. (Isaiah 28:10)
- h. **Divine Establishment**: The divinely ordained system for human order which encapsulates mankind under the principle of authority from which laws are derived for the protection of individual freedom and its inseparable components, privacy and property.
- i. **Reversionism**: The retrogression of the believer in either the Y or Z radicals due to negative volition toward Bible doctrine. Reversionism may occur any time after salvation adjustment to the justice of God and, unchecked, results in the sin unto death.
- j. **Scar Tissue of the Soul**: The seventh stage of reversionism (also called "hardening of the heart" in the case of the unbeliever and the "great blot-out" in the case of the unbelieving Jew) where the negative-volition believer comes under the control of the **ματαιότης** (**mataiotēs**) vacuum which draws false doctrine into the right lobe. The result is spiritual paralysis which shuts down all former divine thought and results in blackout of the soul. (Ephesians 4:17; 2 Peter 2:18)
- k. **Supergrace**: The status of all believers in Z radical; experiential sanctification; spiritual maturity. The supergrace believer is able to live the normal Christian life by utilizing grace to the maximum in either prosperity or adversity. Such a believer glorifies Jesus Christ in both time and in eternity.
- l. **Balance of Residency**: The state where the believer experiences dual **πλήρωμα** (**plērōma**) of the soul. Accomplished at maturity, the balance of residency speaks of the equal filling of the believer's soul by both the indwelling Holy Spirit and by **ἐπίγνωσις** (**epignōsis**) doctrine.



- m. **Good and evil:** The insidious plan and policy of Satan as ruler of this world by which he aspires to "be like the Most High" through promoting human good as the catalyst for social, political, and economic reform apart from the integrity of God.

Isaiah 14:14 I will climb up to the tops of the clouds; I will make myself like the Most High!' (NET)

Such efforts only serve to intensify the problem and result in evil which is characterized by its total denunciation of grace.

- n. **Integrity of God:** The composition of the divine attributes of righteousness and justice. Righteousness is the principle of integrity; justice is its function and grace is its policy.

Where righteousness is the guardian of justice, justice is the guardian of the attributes. The function of God's integrity is derived from the fact that righteousness demands righteousness and justice demands justice; what righteousness demands, justice executes in grace.

At salvation, righteousness and justice form the Grace Pipeline between God and the believer with justice on the "giving" end and imputed righteousness on the "receiving" end. Justice is man's point of reference with God while righteousness dictates the terms of that relationship.

- o. **Love₁ and Love₂:** Love₁ is one of the divine attributes of the Godhead. Love₁ is perfect and therefore demands a perfect object and as a result is not directed indiscriminately toward everyone but only to those who have the imputation of plus-R at salvation.

Love₂ is not a divine attribute but an anthropopathism ascribing to God a characteristic in order to explain His divine policy in terms of human frame of reference.

- p. **Real and Judicial Imputations:** An imputation ascribes something to someone which they did not previously possess:



1. A **real imputation** ascribes to a person what is antecedently his own. In the of God there are five real imputations: **(1)** Human life to the soul and **(2)** Adam's original sin to the old sin nature at physical birth, **(3)** eternal life to the human spirit at salvation, **(4)** blessings in time to plus-R at maturity, and **(5)** blessings and rewards in eternity to the resurrection body at the Judgment Seat of Christ.
2. A **judicial imputation** ascribes to a person what is not antecedently his own. The plan of God has two judicial imputations: **(1)** The personal sins of all humanity to Jesus Christ at the Cross, and **(2)** the righteousness of God to the believer at salvation.

(End Joe Griffin's Doctrinal Questionnaire Response (BCDQ79-01))

