

# Theological Foundations for Leadership

## Introduction & Overview

### Introduction

#### 1. The Need for this Class

- Numerous \_\_\_\_\_ in our Church
- It is important that you know what your Church believes
- To provide you with answers

#### 2. The Purpose & Format of this Class

- To Present the \_\_\_\_\_ Roots of Presbyterianism
- To Examine the Beliefs that Distinguish a PCA church from Others
- To Show you the \_\_\_\_\_ Basis for our Beliefs

### Overview

Class Week	Topic
1	History of the Presbyterian Church--- Reformation Roots Impacting Us Today
2	Sola Scriptura--- The Doctrine of the Scriptures
3	Covenantal Overview--- Overview of Covenant Theology
4-5	Covenantal Ramifications--- Biblical Interpretation to Baptism
6	Church Polity & Practice--- Following the New Testament Model
7-8	God's Sovereignty in Our World
9-10	God's Sovereignty in Salvation: Total Depravity
11-12	God's Sovereignty in Salvation: Unconditional Election
13-14	God's Sovereignty in Salvation: Limited Atonement
15	God's Sovereignty in Salvation: Irresistible Grace
16	God's Sovereignty in Salvation: Perseverance of the Saints

## Theological Foundations for Leadership

### History of the Presbyterian Church: Reformation Roots Impacting Us Today

#### I. The \_\_\_\_\_ of the Church

1. Began in 313 with Constantine's Vision and the Elevation of the Church as the State Religion of the Roman Empire in 381.
2. The Rise of the \_\_\_\_\_
3. The Unintended Consequences of \_\_\_\_\_

#### II. The Seeds of Dissent (1300-1517)

1. Clerical \_\_\_\_\_ & Greed
2. "Babylonian Captivity" and the "Great Schism"
3. Papal Taxation & Church Possessions
4. Renaissance & Biblical Humanist
5. Explorers and Empires
6. \_\_\_\_\_
7. Forerunners of the Reformation

##### a. John \_\_\_\_\_ (1328-1384)

- i. Christ is the head of the Church, not the Pope
- ii. Bible is sole authority, not the Church
- iii. Equality of all believers
- iv. Denied Transubstantiation
- v. Translated the Bible into the modern vernacular
- vi. Organized the Lollards and is called the *Morningstar of the Reformation*
- vii. Body was exhumed and burned at the stake by RCC 44 years after his death



##### b. John \_\_\_\_\_ (1373-1415)



- i. Influenced by John Wycliffe's teaching
- ii. Emphasized authority of Scripture
- iii. Opposed indulgences, icons and religious relics
- iv. His followers, Moravians, were very evangelistic
- v. Burned at stake as a heretic by RCC
- vi. Influenced Martin Luther

##### c. Desiderius Erasmus

- i. *The Praise of Folly* satirized the hypocrisy of the RCC
- ii. Greek translation of the New Testament

iii. Would ultimately oppose Luther with *Free Will*

### III. The Accidental Revolutionary--- (1483-1546)

#### 1. Historical Context

- a. Born to a prosperous German businessman
- b. "Doubt makes the Monk"--- entered Augustinian monastery in 1505
- c. 1508 became a Bible teacher at University of Wittenberg
- d. Great burden over his sense of sin.
- e. "\_\_\_\_\_ is a whore."
- f. The 95 theses, nailed to the Wittenberg Door on October 31, 1517. John Tetzel was raising money for the completion of St. Peter's Basilica in Rome.



The sale of indulgences were linked to the "sacrament" of penance which required three actions from the Christian: An act of contrition/sorrow; An act of oral confession to a priest; An act of satisfaction to show his sorrow and pay for the temporal penalty of his sin.

Since Christ's death only paid the "eternal" penalty, this act had to be fulfilled in this life or in \_\_\_\_\_.

An indulgence was a document that a person could buy. The purchaser was buying some of Christ or the Saint's "extra" acts of \_\_\_\_\_.

"As soon as the coin in the coffer clings, another soul from purgatory springs" was Tetzel's jingle. Luther's 95 Theses and subsequent debates ignited Germany

#### 2. Theological Foundation & Contributions

- a. The final authority is \_\_\_\_\_ (*sola scriptura*)



Luther at Diet of Worms

- i. In his early debates, he couldn't answer the historical and philosophical arguments of Johannes Eck and others, so he quoted scripture.
- ii. In 1520 he wrote three pamphlets that got him excommunicated

- b. \_\_\_\_\_ comes through faith in Christ (*sola fide*)

- i. Works salvation was the teaching of the church



Selling of Indulgences

*And since the way of Christ is arduous, and the method of leading a life conformable to his laws and precepts very difficult (because we are enjoined to withdraw our minds from the contamination of earthly pleasures and to fix them upon this one object- to despise the present good which we have in our hands, and aspire to the future, which we see not), still of such value to each one of us is the salvation of himself and of his soul, that we must bring our minds to decline nothing, however harsh and endure everything, however laborious, that, setting before ourselves the one hope of our salvation, we*

may at length, through many toils and anxieties... attain to that stable and ever-during salvation. (Cardinal Sardoletto's letter encouraging the citizens of Geneva to return to the RCC)

ii. Before conversion Luther's sentiments were

*Though I lived as a monk without reproach, I felt that I was a sinner before God with an extremely disturbed conscience. I could not believe that he was placated by my satisfaction. I did not love, yes, I hated the righteous God who punishes sinners, and secretly, if not blasphemously, certainly murmuring greatly, I was angry with God, and said, "As if, indeed, it is not enough, that miserable sinners, eternally lost through original sin, are crushed by every kind of calamity by the law of the Decalogue, without having God add pain to pain by the gospel and so by the gospel threatening us with his righteousness and wrath!" Thus I raged with a fierce and troubled conscience.*

iii. After conversion, he would write

*Here I felt that I was altogether born again and had entered paradise itself through open gates. (On realizing the righteousness of the gospel was not a demand of God but a righteousness that He gives in Christ.)*

*It is indeed impossible for me to grasp and attain to this one and only Redeemer from sin, Jesus, except through faith. He is and remains beyond the grasp of works.*

*He who has had even a faint taste of it (faith) can never write, speak, meditate, or hear enough concerning it. It is a living spring of water welling up to eternal life...*

*I myself have now been preaching and cultivating justification by faith alone for almost twenty years and I still feel the old clinging dirt of wanting to deal so with God that I may contribute something and He will have to give me his grace in exchange for my holiness.*

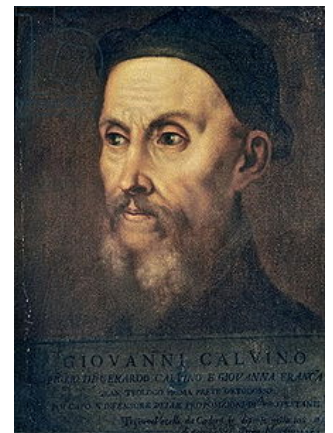
IV. The Heart, Soul & Mind of the Reformation--- \_\_\_\_\_ (1509-1564)

1. Early Years (1509-1540)

- a. Born in France where his father was on the staff of the Bishop of Noyon.
- b. Entered the University of Paris at the age of 14 where he studied Latin, logic and philosophy so diligently, he permanently impaired his health. While there his cousin, introduced him to Protestant principles.
- c. He studied law at the Universities of Orleans and Bourges until his father's death at which time he changed his studies to classical literature.

- d. In 1533/1534, he converted to \_\_\_\_\_ and was soon fleeing for his life due to an address he authored for his friend, the new rector of the University of Paris, which advocated the need for a Luther-like Reformation.

- e. In 1536, he wrote the first edition of *The \_\_\_\_\_ of the \_\_\_\_\_* to encourage the king of France to be sympathetic to the new movement. The book caught the attention of the theologians of Protestantism and he became a major spokesman for the movement.



Calvin as Painted by Titian

In August 1536, he stops in \_\_\_\_\_ on his way to set up a home in Strassburg. William Farel, the hot-tempered reformer of Geneva, asked Calvin to stay in Geneva and help him establish the Reformation in the region. Calvin declined, expressing his wishes for a quiet life of study and academia.

Calvin's account of what happened next is famous in Church history: "Then Farel, finding he gained nothing by entreaties, besought God to curse my retirement and the tranquility of my studies if I should withdraw and refuse to give assistance when the necessity was so urgent. By this imprecation I was so struck with terror that I desisted from the journey I had undertaken." Calvin and Farel are banished from Geneva in 1538.

2. Ministry in Geneva (1540-1564)

- a. Called back to Geneva by the City Council to address the political and spiritual decline.
- b. Establishes a written religious constitution, a uniform program for religious instruction and the form of church government, organization and discipline that would be in place and rule the city for 300 years.
- c. Church attendance was \_\_\_\_\_
- d. Preached several times a week, taught classes wrote commentaries on 49 books of the Bible, composed thousands of letters and pamphlets and superintended a system of schools that educated thousands.

3. Impact on the Reformation

- a. *Institutes of the Christian Religion* was the \_\_\_\_\_ of the Reformation and acknowledged as one of the greatest Christian books in history.
- b. Created an \_\_\_\_\_ system that fed the Reformation for generations. His emphasis on the scholarly, systematic study of God's Word is a trademark of Reformed churches and theologians to this day.
- c. From 1549-1559, 5000 refugees came to Geneva (pop.13,000) for training, instruction and sustenance.
- d. Geneva, according to John Knox, was "the most perfect school of Christ that ever was in the earth since the days of the Apostles".
- e. Geneva & Calvin was the springboard for the spread of the Reformation throughout Europe. Missionaries flooded Western Europe and Calvin's influence was at the core of the greatest revivals and missionary movements of the next \_\_\_\_\_ years.
- f. The French graduates of the Geneva Academy joked that their diploma was their death certificate due to the great number who died as martyrs. The executioners began tearing their tongues out due to their singing while in prison and on the way to the stake.
- g. The government of the Geneva churches became the model for Reformed churches.
- h. Defended Reformation doctrine against the \_\_\_\_\_ of the Roman Catholic Church.



St. Pierre Cathedral where Calvin Preached 6x weekly

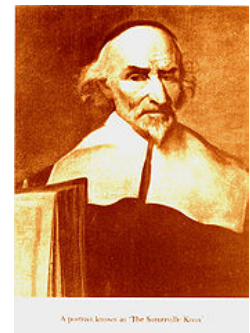
4. Impact on \_\_\_\_\_

- a. Emphasizing divine calls to a vocation and encouragement to work and be thrifty established \_\_\_\_\_ as the ruling economic principle of our country.

- b. Calvin's support of the \_\_\_\_\_ form of Democracy established it in the Presbyterian and Reformed churches and had a direct impact on the forming of our country's form of government.
- c. The Reformed churches in America followed Calvin's example in forming schools and colleges to provide religious and academic training. The first colleges in our country were Reformed institutions and for the purpose of training Pastors and Missionaries.
- d. The teaching of \_\_\_\_\_ and \_\_\_\_\_ of all Believers and citizens provided the religious foundation for those who would break from England.
- e. \_\_\_\_\_ were the largest denomination in the Colonies at the time of the Revolution.
- f. The English referred to the social contract philosophy of government as "Political \_\_\_\_\_". They referred to our Revolution as a "Presbyterian rebellion" and complained that the colonies had "run off with a Presbyterian parson".
- g. The German historian, Leopold von Ranke, stated that "John Calvin was the virtual \_\_\_\_\_ of \_\_\_\_\_".

## V. The Formation of the PCA

1. John Knox the *Father of Presbyterianism* established Presbyterianism in Scotland in 1559.
2. In 1683, the Rev. Francis Makemie, often referred to as the *Father of American Presbyterianism*, traveled from Ireland to Maryland, where he established a church at Rehoboth. Later, he organized Presbyterian churches throughout the colonies, founding an inter-congregational system of government by elders.
3. Many Scots fled persecution by settling in Ireland and bringing the Reformation to that country.
4. Examples of Presbyterian influence on our country's early days



James McAllister, a professor at Mary Baldwin College, analyzed the "Miscellaneous Papers" of Frances Alison (co-pastor of the First Presbyterian Church and master of the New London Academy in Pennsylvania ) at the Presbyterian Historic Society and found that of the 21 students who attended Alison's academy, two signed the Declaration of Independence, four were members of the Continental Congress, 11 held important positions in state governments, two contributed to the debates of the Constitutional Convention, and five were members of the House and Senate of the U.S. Congress.

5. The denomination would split in the 1800's over slavery. The PCUS would come from the southern branches and the PCUSA out of the northern branches.
6. From the PCA website: Organized at a constitutional assembly in December 1973, this church was first known as the National Presbyterian Church but changed its name in 1974 to Presbyterian Church in America (PCA). It separated from the Presbyterian Church in the United States (Southern) in opposition to the long-developing theological liberalism which denied the deity of Jesus Christ and the inerrancy and authority of Scripture.

Additionally, the PCA held to the traditional position on the role of women in church offices... In 1982, the Reformed Presbyterian Church, Evangelical Synod, joined the Presbyterian Church in America.

[All quotes from Christianity through the Centuries (Cairns), Presbyterians Their History and Beliefs (Lingle & Kuykendall), Reformation Sketches (Godfrey), Chronological and Background Charts of Church History (Walton)]

# Theological Foundations for Leadership

## Sola Scriptura: The Doctrine of the Scriptures

### I. Revelation

#### 1. \_\_\_\_\_ Revelation

Revelation communicated to all mankind through \_\_\_\_\_ which man is able to comprehend with his natural God-given faculties. This revelation is universal and not restricted to any particular nation or individual.

#### A. Key Scriptural Passage--- Romans 1:18-25

##### Romans 1:18-25 (NIV)

18 The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, 19 since what may be known about God is plain to them, because God has made it plain to them. 20 For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse. 21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. 22 Although they claimed to be wise, they became fools 23 and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles. 24 Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. 25 They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen.

- i. Through nature we see God's eternal power and \_\_\_\_\_.
- ii. This revelation is sufficient to \_\_\_\_\_ but not to save.
- iii. Other Scriptures

##### Psalm 19:1 (NIV)

1 The heavens declare the glory of God; the skies proclaim the work of his hands.

##### Romans 2:14-15 (NIV)

14 (Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, 15 since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.)

##### Acts 14:17 (NIV)

17 Yet he has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy."

##### Acts 17:27-28 (NIV)

27 God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us. 28 'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

**B. Question---** Since General Revelation can only condemn and not save, why do you think God says that all mankind is "without excuse"?

#### 2. \_\_\_\_\_ Revelation

##### A. Definition



The divine act of communicating to man what man would not know otherwise. This is not universal; it is individual and outside the \_\_\_\_\_ and recorded for mankind in the Scriptures.

B. Considerations

- i. Special Revelation is an act of God which can consist of actions, \_\_\_\_\_ or words.
- ii. Special Revelation is rooted in history and inseparable from historical reality.
- iii. Special Revelation has taken many different forms throughout history.
- iv. The ultimate expression of God's Special Revelation is Jesus Christ who we know through the Scriptures.
- v. Whereas General Revelation \_\_\_\_\_, Special Revelation \_\_\_\_\_.

II. Sola Scriptura: Key Concepts (The 6 "I" Words)

1. Importance

A. It alone reveals the way of \_\_\_\_\_

2 Timothy 3:15 (NIV)

15 and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.

B. It is more reliable than any \_\_\_\_\_ experience or testimony

2 Peter 1:18-21 (NIV)

18 We ourselves heard this voice that came from heaven when we were with him on the sacred mountain. 19 And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. 20 Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. 21 For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

C. Until the eternal state it alone reveals that which God wants us to know.

2. \_\_\_\_\_

Hebrews 1:1-2 (NIV)

1 In the past God spoke to our forefathers through the prophets at many times and in various ways, 2 but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe.

2 Peter 1:20-21 (NIV)

20 Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. 21 For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

2 Timothy 3:16-17 (NIV)

16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17 so that the man of God may be thoroughly equipped for every good work.

*Inspiration is therefore usually defined as a supernatural \_\_\_\_\_ exerted in the sacred writers by the Spirit of God, by virtue of which their writings are given Divine \_\_\_\_\_. (Warfield, The Inspiration and Authority of the Bible)*

*Inspiration is that mysterious process by which the divine causality worked through the human prophets without destroying their individual \_\_\_\_\_ and styles to produce divinely authoritative and inerrant writings.*

- A. The prime mover in inspiration is \_\_\_\_\_.
- B. The means through which God spoke was the \_\_\_\_\_.
- C. The final product of inspiration is a divinely authoritative book.
- D. The inspiration is \_\_\_\_\_; it extends to the very words or writings themselves.
- E. The inspiration is \_\_\_\_\_; it extends to all parts of Scripture, or Scripture in its \_\_\_\_\_.
- F. The inspiration is “God-breathed” (Theopneustos).

*The authority of the Holy Scripture, for which it ought to be believed, and obeyed, depends not upon the testimony of any man, or Church; but wholly upon God (who is truth itself) the author thereof: and therefore it is to be received, because it is the Word of God (WCF, Sect. 4)*

- G. **Question---** Is the Bible an inspired collection of books or a collection of inspired books? If the Bible is inspired does it logically follow that it is inerrant?

### 3. Inerrancy

#### A. Definition

Inerrancy means that when all the facts are known, the Scriptures in their \_\_\_\_\_ and properly \_\_\_\_\_ will be shown to be wholly \_\_\_\_\_ in everything that they affirm, whether that affirmation has to do with history, doctrine, morality, science, etc.

#### B. Support for Inerrancy

- I. The Biblical teaching on \_\_\_\_\_.
- II. The Biblical teaching concerning the \_\_\_\_\_ of God.
- III. Christ’s teachings concerning the authority of Scripture.

#### IV. The way in which Scripture is used to interpret Scripture.

##### C. Observations and Qualifications

###### I. Inerrancy does not:

- a. Exclude the possibility of errors during \_\_\_\_\_ or \_\_\_\_\_.
- b. Require strict adherence to precise rules of grammar.
- c. Mean figures of speech or other \_\_\_\_\_ expressions should not be used.
- d. Require verbal \_\_\_\_\_ when the New Testament quotes the Old Testament.
- e. Does not require complete accounts of historical events or sermons.
- f. Does not demand the precise technical language of modern science.

###### II. Inerrancy does:

- a. Apply equally to all parts of the Scripture as \_\_\_\_\_ written.
- b. Is tied up with the proper application of hermeneutics.

The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic; so as, in all controversies of religion, the Church is finally to appeal unto them. But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated in to the vulgar language of every nation unto which they come, that, the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope.  
(WCF, Section 8)

#### 4. Infallibility--- The Bible is \_\_\_\_\_ and cannot err.

We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scripture. And the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is, to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it does abundantly evidence itself to be the Word of God. (WCF, Sec 5)

#### 5. \_\_\_\_\_

- A. There is a difference between interpreting the Scriptures and \_\_\_\_\_ the Scriptures.

B. One of the ministries of the Holy Spirit is to illuminate our minds.

1 John 2:20 (NIV)

20 But you have an anointing from the Holy One, and all of you know the truth... 27 As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit—just as it has taught you, remain in him.

1 Corinthians 2:9-12 (NIV)

9 However, as it is written: “No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him”— 10 but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God. 11 For who among men knows the thoughts of a man except the man’s spirit within him? In the same way no one knows the thoughts of God except the Spirit of God. 12 We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us.

John 16:13-14 (NIV)

13 But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. 14 He will bring glory to me by taking from what is mine and making it known to you.

*yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.... Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word: and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed*  
(WCF, Section 5c & 6b)

6. Interpretation

- A. There are many \_\_\_\_\_ but only one true interpretation.
- B. We interpret it through ordinary means, considering the \_\_\_\_\_, grammatical and \_\_\_\_\_ meaning but relying upon the Holy Spirit to use the Scripture to interpret the Scripture.

*All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them*

*The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.*  
(WCF, Section 7 & 9)

C. **Question---** What are the “ordinary means” spoken of by the Confession?

### III. Sola Scriptura: The Accuracy of the Bible We Read

1. Inspiration and Inerrancy extends to the original autographs.
2. The Process of Copying
  - A. Done by Hand
  - B. The Old Testament was copied by a professional class of Scribes.
    - i. The \_\_\_\_\_ have validated the excellence of the Scribes.

*Jews preserved it as no other manuscript has ever been preserved. With their massora they kept tabs on every letter, syllable, word and paragraph. They had special classes of men within their culture whose sole duty was to preserve and transmit these documents with practically perfect fidelity ... who ever counted the letters, syllables and words of Plato or Aristotle? Cicero or Seneca? (Bernard Ramm)*

- C. The New Testament was copied by a multitude of different copyists.
  - i. Earliest copies were very accurate as professional scribes would be hired to make copies.
  - ii. As time went on, the quality of copies declined relative to absolute accuracy.
  - iii. Many of the variants enter into the manuscript stream during the imperial persecutions of 150-300.
  - iv. Illustration of variants and how they occur:

MSS. 1	Jesus Christ is the Savior of the whole worl.
MSS. 2	Christ Jesus is the Savior of the whole world.
MSS. 3	Jesus Christ s the Savior of the whold world.
MSS. 4	Jesus Christ is th Savior of the whle world.
MSS. 5	Jesus Christ is the Savor of the whole wrld.

3. Textual Criticism has greatly validated and ensured that the New Testament as we have it is extremely accurate.
  - A. 5,686 Greek manuscripts make scientific analysis possible.
  - B. Approximately 19,000 other manuscripts from the early centuries (Latin, Syriac, etc) provide further comparison.
  - C. Virtually the entire New Testament can be reconstructed from the letters and writings of the Early Church Fathers.
  - D. The time lapse between copies and original also aids in compiling accurate Greek New Testament.
  - E. Example of Ancient Manuscripts with time lapse.  
(<http://www.carm.org/manuscript-evidence>)

Author	Date Written	Earliest Copy	Approximate Time Span between original & copy	Number of Copies	Accuracy of Copies
Lucretius	died 55 or 53 B.C.		1100 yrs	2	----
Pliny	61-113 A.D.	850 A.D.	750 yrs	7	----
Plato	427-347 B.C.	900 A.D.	1200 yrs	7	----
Demosthenes	4th Cent. B.C.	1100 A.D.	800 yrs	8	----
Herodotus	480-425 B.C.	900 A.D.	1300 yrs	8	----
Suetonius	75-160 A.D.	950 A.D.	800 yrs	8	----
Thucydides	460-400 B.C.	900 A.D.	1300 yrs	8	----

<b>Euripides</b>	480-406 B.C.	1100 A.D.	1300 yrs	9	----
<b>Aristophanes</b>	450-385 B.C.	900 A.D.	1200	10	----
<b>Caesar</b>	100-44 B.C.	900 A.D.	1000	10	----
<b>Livy</b>	59 BC-AD 17	----	???	20	----
<b>Tacitus</b>	circa 100 A.D.	1100 A.D.	1000 yrs	20	----
<b>Aristotle</b>	384-322 B.C.	1100 A.D.	1400	49	----
<b>Sophocles</b>	496-406 B.C.	1000 A.D.	1400 yrs	193	----
<b>Homer (Iliad)</b>	900 B.C.	400 B.C.	500 yrs	643	95%
<b>New Testament</b>	1st Cent. A.D. (50-100 A.D.)	2nd Cent. A.D. (c. 130 A.D. f.)	less than 100 years	5600	99.5%

F. Some examples of earliest manuscripts (<http://debate.org.uk/topics/history/bib-qur/bibmanu.htm>)

**Biblical Manuscripts:** (note: these are individual manuscripts)

Magdalene Ms (Matthew 26)	1st century	50-60 AD	co-existent (?)
John Rylands (John)	90 AD	130 AD	40 years
Bodmer Papyrus II (John)	90 AD	150-200 AD	60-110 years
Chester Beatty Papyri (N.T.)	1st century	200 AD	150 years
Diatessaron by Tatian (Gospels)	1st century	200 AD	150 years
Codex Vaticanus (Bible)	1st century	325-350 AD	275-300 years
Codex Sinaiticus (Bible)	1st century	350 AD	300 years
Codex Alexandrinus (Bible)	1st century	400 AD	350 years

4. Sample Rules for variant analysis (Gordon Fee):

- A. The older reading is to be preferred.
- B. The more difficult reading is to be preferred.
- C. The shorter reading is to be preferred.
- D. The reading that best explains the variants is to be preferred.
- E. The reading with the widest geographical support is to be preferred.
- F. The reading that most conforms to the style and diction of the author is to be preferred.
- G. The reading that reflects no doctrinal bias is to be preferred.

5. Conclusion

*"The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the authenticity and the general integrity of the books of the New Testament may be regarded as finally established." (Sir Frederic Kenyon, *The Bible and Archaeology*)*

# Theological Foundations for Leadership

## Covenant Theology

### Introduction--- Covenants of Redemption, Works and Grace

#### Galatians 3:21 (NIV)

21 Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law.

Reformed Theology is often called “\_\_\_\_\_ Theology” because it sees the structure of “covenant” in the Bible as a crucial element in which the whole plan of redemption works out and becomes key to understanding and interpreting the whole of scripture.

The Reformed faith historically distinguishes among **three** chief covenants and they are as follows:

#### I. The Covenant of Redemption

*“The Covenant of Redemption involves the parties who work together to effect human redemption: the Father, the Son and the Holy Spirit. This covenant is rooted in eternity. God’s plan of redemption was no afterthought, designed to repair a creation run amuck. With the eternal and omniscient God, there is no such thing as a ‘plan B’. God worked out His plan of redemption before creation and even before the fall, though He conceived this plan in light of man’s fall and designed it to effect redemption from the fall.”* Grace Unknown by R. C. Sproul.

1. This covenant does not directly involve \_\_\_\_\_.
  - a. It is a theological concept that refers to the harmony and unity of purpose that has been in existence from all eternity in terms of the mutual relationship and agreement of all three Persons of the Trinity.
  - b. God the Father, God the Son and God the Holy Spirit are all agreed in the terms of bringing forth the work of redemption.
2. We distinguish among the Persons of the Godhead in terms of specific tasks performed by them in the outworking of redemption.
  - a. ““For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.” (John 3:16, NIV)
  - b. The Father \_\_\_\_\_ the Son into the world (the Son doesn’t send the Father into the world.)
  - c. The Father designs the plan of redemption and initiates the work of redemption by sending His only begotten Son into the world to perform His redemptive work as our Savior and as our Mediator.
  - d. After Christ performs His redemptive work and ascends into heaven, then together the Father and Son send the Holy Spirit into the world to apply the work of Christ to God’s people.
3. The whole of creation is a \_\_\_\_\_ work, and the whole of redemption is a Trinitarian work. The whole personal dimension of the Godhead is involved in all of it.
  - a. The reason for spelling out this Covenant of Redemption is to avoid the error in church history of thinking that the Father and Son were at odds with each other and that the Son had to persuade this angry Father to turn away His wrath from the Son.

- b. There is complete unity and agreement in the Godhead itself from all eternity with respect to the plan of salvation.

## II. The Covenant of Works

*"The distance between God and the creature is so great that, even though rational creatures are responsible to obey Him as their Creator, yet they could never experience any enjoyment of Him as their blessing and reward except by way of some voluntary condescension on His part, which He has been pleased to express by way of the covenant. (Westminster Confession of Faith, Chapter VII(1))"*

"The Lord God took the man and put him in the Garden of Eden to work it and take care of it. And the Lord God commanded the man, "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die."" (Genesis 2:15-17, NIV)

1. These verses refer to the initial covenant God made with Adam and Eve, where Adam is representing all \_\_\_\_\_.
  - a. God made promises of blessing to them if they were obedient, and promises of judgment if they are disobedient.
  - b. He then "puts them to the test".
  - c. Penalties are pronounced to the creatures in the event they transgress the commandments of the Creator.
2. The destiny of Adam and his \_\_\_\_\_ is determined by their response to the Law of God through their behavior and their work.
  - a. *"The first covenant made with man was a covenant of works, wherein life was promised to Adam; and in him to his posterity, upon condition of perfect and personal obedience."* (Westminster Confession of Faith, Chapter VII(2))
  - b. Hence, it is called The Covenant of Works.
    - i. You do good works: you \_\_\_\_\_.
    - ii. You do bad works: you \_\_\_\_\_.
    - iii. Your blessedness was decided by your behavior.

### **Even this Covenant of Works is rooted in God's eternally gracious character.**

3. Adam and Eve disobeyed. They violated the Covenant of Works, bringing upon themselves and all whom they represented the judgment of God.
  - a. God's covenant was with the entire race, whether people accept it or not.
  - b. All of us have failed to perform our duty: to glorify God, to honor Him as God and to obey His law.
  - c. The whole world is filled with covenant breakers (us)!
  - d. Christ was sent into a world that was already guilty.
  - e. We broke His law and violated the basis for human life as we were created before God.
4. Because the "\_\_\_\_\_ Adam" failed in the Covenant of Works, God would have had every moral right to destroy him and the whole race.
  - a. God condescended to cover their nakedness and promise them redemption through One who would act as their savior.
  - b. God then instituted the Covenant of \_\_\_\_\_, which was reaffirmed with Abraham, Moses and throughout the Old Testament.



5. The promise was given throughout the Old Testament that God would redeem His people, who were guilty according to the Covenant of Works. He would save His people another way.
  - a. There is \_\_\_\_\_ in how God saved people in the Old Testament and how people are saved now.
  - b. In Romans 3, 4 and 5 salvation was accomplished in the Old Testament by grace just as it is in the New Testament.
  - c. Abraham was not justified by the works of the Law, but by faith in the promised Messiah.
  - d. Old Testament people looked to the \_\_\_\_\_ promised Redeemer, put their trust in Him and were justified by their faith in Him.
  - e. New Testament people look \_\_\_\_\_ to the work that's been accomplished by the Savior and put their trust in Him.
  - f. Salvation is the \_\_\_\_\_ now as it was then.

### III. The Covenant of Grace: *An agreement by God to accept somebody else's fulfillment of the Covenant of Works.*

*"Man by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace; wherein He freely offereth unto sinners life and salvation by Jesus Christ; requiring of them faith in Him, that they may be saved, and promising to give unto all those that are ordained unto eternal life His Holy Spirit, to make them willing, and able to believe."* (Westminster Confession of Faith, Chapter VII(3)).

1. This covenant is made between "God and \_\_\_\_\_."
  - a. Once a person breaks the Covenant of Works, the only way he can possibly be restored to fellowship with God is by God's mercy.
  - b. Not by God's justice, but by His grace (certainly not by our works).
2. The way of salvation is still tied to the Covenant of \_\_\_\_\_.
  - a. However, the Covenant of Grace, far from destroying the original covenant, actually makes it possible for the Covenant of Works to be fulfilled.
3. \_\_\_\_\_ failed the first covenant.

"And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel." (Genesis 3:15, NIV)

4. Under Old Testament \_\_\_\_\_ we cannot stand before God on the basis of our works.

Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin. But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify." (Romans 3:20-21, NIV)

5. If Jesus were to be the redeemer of those who failed to keep the law then He must fulfill the Covenant of \_\_\_\_\_ at every \_\_\_\_\_.

For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man," (Romans 8:3, NIV)

6. In the Covenant of Grace, \_\_\_\_\_ is the central figure. Why?

*In the Covenant of \_\_\_\_\_, Christ fulfills the Covenant of \_\_\_\_\_ in our place.*

7. Therefore, Jesus had to keep every point of the covenant.  
“I, the Lord, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles, (Isaiah 42:6, NIV)
8. Christ offers His \_\_\_\_\_, righteousness and promise of eternal life on all who believe in His name. That’s the Covenant of Grace.
9. Our trust is in the “\_\_\_\_\_ of Jesus.”

Romans 5:12-20 (NIV)

12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned— 13 for before the law was given, sin was in the world. But sin is not taken into account when there is no law. 14 Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come. 15 But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God’s grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! 16 Again, the gift of God is not like the result of the one man’s sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. 17 For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God’s abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ. 18 Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. 19 For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous. 20 The law was added so that the trespass might increase. But where sin increased, grace increased all the more,

**Theological Foundations for Leadership**  
**Covenantal Ramifications--- Biblical Interpretation to Baptism**

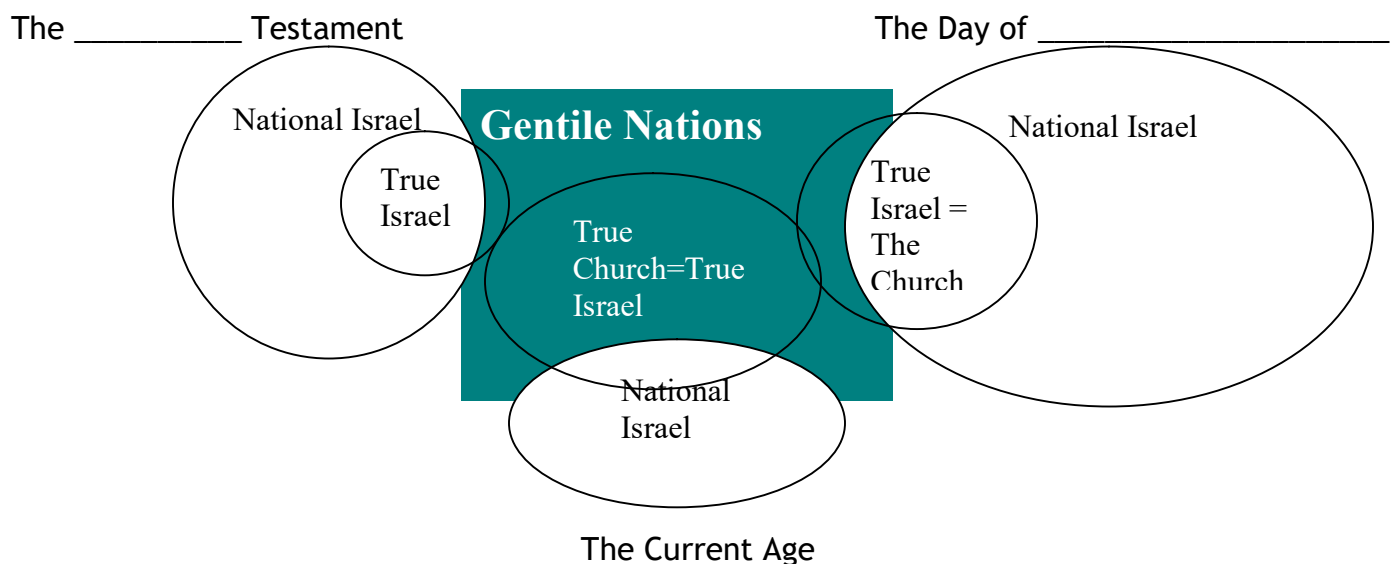
I. \_\_\_\_\_ Theology & the \_\_\_\_\_ of Scripture

1. It is fair to say that the American Evangelical Church has been greatly influenced by \_\_\_\_\_.
2. The same is true for our nation, especially in the realm of \_\_\_\_\_ policy.
3. One of the key tenets of the system, based upon a very \_\_\_\_\_, land-oriented interpretation of the Abrahamic Covenant, is that God has one plan for Israel and another plan for the \_\_\_\_\_. When reading the Scriptures, the onus is on the reader to determine if the passage is intended for the Jews of the past or future kingdom or the “Church Age” Christian.
4. Covenant Theology firmly rejects this dividing of the Scripture and the people of God into “Israel” and “Church Age” camps.
5. It’s one of the reason we are not afraid of \_\_\_\_\_ automobiles in case of the Rapture! 😊

II. Continuity Case Study: The \_\_\_\_\_ and \_\_\_\_\_

1. The Church and Israel

A. The Believers of all ages are part of the Body of Christ.



B. It is accurate to distinguish between \_\_\_\_\_ Israel and “True Israel”.

➤ The OT shows us that unbelieving Jews could not inherit the promises. (cf, Deuteronomy 1:34-35, Leviticus 26:41-42, “Exodus” Generation destroyed)

- In the OT, believing Gentiles (foreigners) were considered part of Israel with full access to the covenantal promises. (cf, Isaiah 56:3-8, Genesis 17:10-12)
- The OT establishes and the NT expands on the principle of the Godly remnant of Israel obtaining the promise. (cf, I Kings 19:11-18)
- The NT explicitly states this principle. (cf, Rom.2:28-29, Rom.9:6-7)

Romans 2:28-29 (NIV84)

<sup>28</sup>A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. <sup>29</sup>No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man's praise is not from men, but from God.

Romans 9:6-7 (NIV84)

<sup>6</sup>It is not as though God's word had failed. For not all who are descended from Israel are Israel. <sup>7</sup>Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."

C. Key Biblical passages teach the \_\_\_\_\_ of all Believers

- Romans 11:11-24

Romans 11:11-24 (NIV84)

<sup>11</sup>Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious. <sup>12</sup>But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring!... <sup>17</sup>If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, <sup>18</sup>do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you. <sup>19</sup>You will say then, "Branches were broken off so that I could be grafted in." <sup>20</sup>Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. <sup>21</sup>For if God did not spare the natural branches, he will not spare you either. <sup>22</sup>Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off. <sup>23</sup>And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. <sup>24</sup>After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree!

- Ephesians 2:11-19

Ephesians 2:11-19 (NIV84)

<sup>11</sup>Therefore, remember that formerly you who are Gentiles by birth and called "uncircumcised" by those who call themselves "the circumcision" (that done in the body by the hands of men)— <sup>12</sup>remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. <sup>13</sup>But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. <sup>14</sup>For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, <sup>15</sup>by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, <sup>16</sup>and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. <sup>17</sup>He came and preached peace to you who were far away and peace to those who were near. <sup>18</sup>For through him we both have access to the Father by one Spirit. <sup>19</sup>Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household,

Before Salvation Gentiles Were	After Salvation Gentiles Are

➤ Hebrews 11:39-12:2

Hebrews 11:39-12:2 (NIV84)

<sup>39</sup>These were all commended for their faith, yet none of them received what had been promised. <sup>40</sup>God had planned something better for us so that only together with us would they be made perfect.

<sup>1</sup>Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. <sup>2</sup>Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.

➤ Revelation 21:9-14

Revelation 21:9-14 (NIV84)

<sup>9</sup>One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb." <sup>10</sup>And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. <sup>11</sup>It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal. <sup>12</sup>It had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel. <sup>13</sup>There were three gates on the east, three on the north, three on the south and three on the west. <sup>14</sup>The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.

➤ Galatians 3:16-29

Galatians 3:16-29 (NIV84)

<sup>16</sup>The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ. <sup>17</sup>What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise... <sup>25</sup>Now that faith has come, we are no longer under the supervision of the law. <sup>26</sup>You are all sons of God through faith in Christ Jesus, <sup>27</sup>for all of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup>There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. <sup>29</sup>If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

D. OT titles and attributes of Israel which in the NT describe the Church. In addition, certain titles or descriptive phrases are voided by the disobedient Israelite.

Attribute	Applied to Israel	Applied to The Church	Is NOT applied to Disobedient Israel
THE CHILDREN OF GOD	Exodus 4:22, Deut. 14:1, Isa. 63:8	John 1:12, John 11:52, Rom. 8:14,16, 2 Cor. 6:18	Deut. 32:5, John 8:39, 42, 44 - 39
THE KINGDOM OF GOD	Ex. 19:6, 1 Chr. 17:14, 1 Chr. 28:5	Rom. 14:17, 1 Cor. 4:20, Col. 1:13, Col. 4:11, Rev. 1:6	Matt. 8:11,12, Matt. 21:43
THE PEOPLE OF GOD	Ex. 6:7, Deut. 27:9, 2 Sam. 7:23, Jer. 11:4	Rom. 9:25, 2 Cor. 6:16, Eph. 4:12, Eph. 5:3, 2 Th. 1:10, Tit. 2:14	Hos. 1:9, Jer. 5:10
THE PRIESTS OF GOD	Ex. 19:6	1 Pet. 2:5,9, Rev. 1:6, Rev. 5:10	1 Sam. 2:28,30, Lam. 4:13,16, Eze. 44:10,13, Hos. 4:6, Mal. 2:2,4,8,9
THE WIFE (OR BRIDE) OF GOD	Isa. 54:5,6, Jer. 2:2, Eze. 16:32, Hos. 1:2	2 Cor. 11:2, Eph. 5:31,32	Jer. 3:8, Hos. 2:2
THE CHILDREN OF ABRAHAM	2 Chr. 20:7, Psa. 105:6, Isa. 41:8	Rom. 4:11,16, Gal. 3:7,29, Gal. 4:23,28,31	John 8:39, Rom. 9:6,7, Gal. 4:25,30
THE CHOSEN PEOPLE	Deut. 7:7, Deut. 10:15, Deut. 14:2, Isa. 43:20,21	Col. 3:12, 1 Pet. 2:9	Deut. 31:17, 2 Ki. 17:20, 2 Chr. 25:7, Psa. 78:59, Jer. 6:30, Jer. 7:29, Jer. 14:10
THE CIRCUMCISED	Gen. 17:10, Jud. 15:18	Rom. 2:29, Phil. 3:3, Col. 2:11	Jer. 9:25,26, Rom. 2:25,28, Phil. 3:2
ISRAEL	Israel is Israel	John 11:50,51,52, 1 Cor. 10:1, Gal. 6:15,16, Eph. 2:12,19	Num. 15:30,31, Deut. 18:19, Acts 3:23, Rom. 9:6
THE JEWS	Ezr. 5:1, Jer. 34:8,9, Zech. 8:22,23	Rom. 2:29	Rom. 2:28, Rev. 2:9, Rev. 3:9
THE NEW COVENANT	Jer. 31:31,33	Luke 22:20, 1 Cor. 11:25, 2 Cor. 3:6, Heb. 8:6,8,10	No Reference
AN OLIVE TREE	Jer. 11:16, Hos. 14:6	Rom. 11:24	No Reference
JERUSALEM is City & Mother of	Psa. 149:2, Isa. 12:6, Isa. 49:18,20,22, Isa. 51:18,	Gal. 4:26, Heb. 12:22	No Reference
THE VINEYARD OF GOD	Isa. 5:3,4,5,7, Jer. 12:10	Luke 20:16	No Reference
THE HOUSE OF GOD	Num. 12:7	1 Tim. 3:15, Heb. 3:2,5,6, Heb. 10:21, 1 Pet. 4:17	No Reference
THE FLOCK OF GOD AND OF THE MESSIAH	Psa. 78:52, Psa. 80:1, Isa. 40:11, Jer. 23:1,2,3, Jer. 31:10, Eze. 34:12,15,16, Mic. 5:4, Zec. 10:3	John 10:14,16, Heb. 13:20, 1 Pet. 2:25, 1 Pet. 5:2,3	No Reference
THE FIELD OF GOD	Jer. 12:10	1 Cor. 3:9	No Reference

E. OT verses referring to Israel which are quoted in the NT as referring to the Christians.

Applied to Israel	Applied to Church
Lev. 26:11,12, Eze. 37:27	2 Cor. 6:16
Deut. 30:12-14	Rom. 10:6-8
Deut. 31:6	Heb. 13:5
Deut. 32:36, Psa.	Heb. 10:30

Applied to Israel	Applied to Church
Isa. 28:16	Rom. 10:11, Eph. 2:20, 1 Pet. 2:6
Isa. 49:8	2 Cor. 6:2
Isa. 52:7	Rom. 10:15
Isa. 54:1	Gal. 4:27

135:14	
Psa. 22:22	Heb. 2:12
Psa. 44:22	Rom. 8:36
Psa. 95:7-11	Heb. 3:7-11
Psa. 130:8	Tit. 2:14

Jer. 31:31-34	Heb. 8:8-12
Hos. 1:10; 2:23	Rom. 9:25-26, 1 Pet. 2:10
Hos. 13:14	1 Cor. 15:55
Joel. 2:32	Rom. 10:13

### III. Continuity Case Study: \_\_\_\_\_

#### 1. The \_\_\_\_\_ of Baptism

- A. Summary Definition--- Christian, water baptism is the external sign or seal of an internal, spiritual reality; namely, through the baptism of the Holy Spirit we are united with Christ's life and work, merged into his body, identified with the New Covenant and cleansed from the defilement and guilt of sin.
- B. ***...Baptism signifies union with Christ in the virtue of his death and the power of his resurrection; purification from the defilement of sin by the renewing grace of the Holy Spirit, and purification from the guilt of sin by the sprinkling of the blood of Christ. (John Murray, Christian Baptism)***
- C. Application and Ramifications
  - i. Baptism symbolizes a spiritual reality. Water baptism is the ritual that reflects the real baptism of the Holy Spirit.
  - ii. Since all Christians are united to Christ through baptism, we are one body.
  - iii. Baptism is the \_\_\_\_\_ of the New Testament. (Col.2:11-12)
  - iv. Note on the phrase ***circumcision made without hands*** Col.2:11-12 from *The MacArthur Study Bible*

Circumcision symbolized man's need for cleansing of the heart (cf. Deut.10:16; 30:6; Jer.4:4; 9:26; Acts 7:51; Rom.2:29) and was the outward sign of that cleansing of sin that comes by faith in God (Rom.4:11; Phil.3:3). At salvation, believers undergo a spiritual "circumcision" by "putting off the body of the sins of the flesh" (cf. Rom.6:6; 2 Cor.5:17; Phil.3:3; Titus 3:5). This is the new birth, the new creation in conversion. The outward affirmation of the already accomplished inner transformation is now the believer's baptism by water (Acts 2:38). (Note: Even MacArthur recognizes the equivalency of circumcision with baptism although he only accepts "believer's baptism".)

#### 2. The \_\_\_\_\_ of Baptism

- A. The Controversy--- There are three primary positions on how a person should be baptized.
  - i. Biblical baptism is by \_\_\_\_\_. (Baptist writings)
  - ii. Biblical baptism is by \_\_\_\_\_ (pouring/sprinkling). (cf. *The Meaning and Mode of Baptism*, Jay E. Adams)
  - iii. The mode, affusion in most cases, is not the central focus but the act, audience and meaning is vitally important. (cf. *Christian Baptism*, John Murray)
- B. Common Extra-Biblical Arguments
  - i. The appeal to \_\_\_\_\_ history--- Referring to Early church history on the topic of baptism is a two-edged sword.
  - ii. The appeal to \_\_\_\_\_ history
  - iii. \_\_\_\_\_ Literature usage

Both sides of the argument have appealed to Classical Greek literature for the meaning of *bapto* and *baptizo*, the Greek words for baptize/baptism/washing, to support the adherent's viewpoint. As reflected in *Classic Baptism* by James W. Dale, baptizo and its cognates have so many uses in non-Biblical usage that ***"a blind man could more readily select any demanded color from the spectrum, or a child could more readily thread the Cretan labyrinth, than could 'the seven wise men of Greece' declare the nature, or mode of any given baptism by the naked help of baptizo."*** In the end, the context of the passage tells you whether the word means to dip, to merse, to merge, to dye, to sprinkle, to squeeze, to drink, to affect without dipping, to drown or to pour.

***On matters such as these, the Reformed position is to answer, \_\_\_\_\_  
 \_\_\_\_\_! While these other arguments are interesting exercises, the only true explanation of baptism can be found in the Scripture. It is a Christian practice that is mandated and identified with the Scriptures. It is to the Scriptures we must turn to understand the mode and meaning of baptism.***

C. Mode in the \_\_\_\_\_ Testament

- i. In the Septuagint, the Greek translation of the Old Testament, bapto/baptize are used \_\_\_\_\_ times to translate Hebrew words
- ii. Leviticus 11:32 and Job 9:31 would seem to be instances where the words mean immersion. I Samuel 14:27 and II Kings 5:14 are passages where it would not be unreasonable to interpret the words as \_\_\_\_\_ but it is not required.
- iii. Leviticus 14:6, 16, 51; Ruth 2:14; Daniel 4:30; 5:21 are examples of where the words would **NOT** be interpreted as immerse.
- iv. Ex.12:22; Lev.4:6, 17; 9:9; Numbers 19:18; Deut. 33:24, etc. are passages that can go either way. They certainly do not seem to demand one mode over another.

D. Mode in the New Testament

- i. Jesus' Baptism (Mt.3:13-17)

Matthew 3:13-17 (ESV)

<sup>13</sup>Then Jesus came from Galilee to the Jordan to John, to be baptized by him. <sup>14</sup>John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" <sup>15</sup>But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented. <sup>16</sup>And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; <sup>17</sup>and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."

- a. Jesus' was NOT participating in the baptism of \_\_\_\_\_. He was being baptized by John--- a big difference.
- b. John was baptizing those who needed to repent. He initially tried to avoid baptizing Jesus.
- c. The \_\_\_\_\_ to this passage is Jesus saying he had to "fulfill all righteousness".
- d. Jesus was submitting to baptism in obedience to the Law's requirements. The Law required that a man ordained into the priesthood be at least 30 years (Num.4:3, 47) of age (Jesus' age) , that he be called by God (Ex.28:1; Heb 5:5-10) and that he was \_\_\_\_\_ by water (Num.8:6-7) by another priest, which John was by inheriting the office from his father (Ex.29:9; Num.25:13; Lk.1:5,13).



- e. The mode of baptism for the priestly ritual is clearly sprinkling/affusion. To obey the righteousness of the Law, John would have had to baptize Jesus in the same manner.

ii. The Pharisees Accusations (Mt.15:2; Mark 7:2-5)

Matthew 15:2 (ESV)

<sup>2</sup>“Why do your disciples break the tradition of the elders? For they do not wash their hands when they eat.”

Mark 7:2-5 (ESV)

<sup>2</sup>they saw that some of his disciples ate with hands that were defiled, that is, unwashed. <sup>3</sup>(For the Pharisees and all the Jews do not eat unless they wash their hands properly, holding to the tradition of the elders, <sup>4</sup>and when they come from the marketplace, they do not eat unless they wash. And there are many other traditions that they observe, such as the washing of cups and pots and copper vessels and dining couches.) <sup>5</sup>And the Pharisees and the scribes asked him, “Why do your disciples not walk according to the tradition of the elders, but eat with defiled hands?”

- a. In these passages, baptizo is translated as “washing” and clearly does not refer to immersion.
- b. The ritual was to have water poured over the hands and \_\_\_\_\_ on the couches.
- c. Some manuscripts refer to the hands being sprinkled with water in a ceremonial way, rather than a pouring of water.

iii. The “Diverse Baptisms” of Hebrews 9:10-23

- a. The passage is comparing the symbolic actions of the human priests with the perfect actions of our High Priest.
- b. Verse 10 introduces the “different kinds of baptisms” performed by the priests.
- c. The mode of these baptisms, sprinkling, is clearly seen in vss. 13, 19, 21. The stated baptisms correspond to Num. 19:17-18, Ex.24:6-8; Lev.8:19; 16:14.
- d. This passage is important because it shows that the Old Testament saints practiced baptism; that it was oriented towards purification and was performed through sprinkling.

iv. The Baptism of the Spirit and Corresponding Affusion-Oriented Language

v. \_\_\_\_\_ Inferences

- a. In one day 3,000 men in Jerusalem were immersed in the drinking water of the entire city? Not likely.
- b. Phillip and the Ethiopian Eunuch’s baptism in the middle of the desert.
- c. Paul’s baptism (Acts 9:17-18; 22:12-16,)--- Literally, the statement is *standing up, he was baptized*. How could Saul have been immersed if he was baptized on the spot as he stood up?
- d. Paul and the Phillipian jailer--- Which is more logical? Paul, after being scourged, and the jailer’s household running to the river at midnight to get immersed or pouring water over him (and his household) at the jailer’s home?

The New Testament clearly shows examples of baptisms being performed by a mode other than immersion. The continuity of Scripture affects the mode question in this manner: Since Hebrews 9 shows the baptisms established under Moses were performed by affusion and sprinkling, where is the Biblical evidence that shows the original mode was abrogated and changed in the New Testament to immersion-

only? What was started in the Old Testament was carried over into the New with the modifications implemented by Jesus himself.

3. The \_\_\_\_\_ - \_\_\_\_\_ of Baptism--- \_\_\_\_\_ gets baptized and \_\_\_\_\_?
- A. Adults, who were not baptized as infants, upon their confession of faith
- B. \_\_\_\_\_
- i. The New Testament is the fulfillment of the covenant made with Abraham. The doctrines of the New Testament have their roots in the Old.
  - ii. The continuity of the Church and of Scripture requires that we \_\_\_\_\_ practices or guiding principles from the Old Testament that are not \_\_\_\_\_ in the New Testament.
  - iii. For example, God established the \_\_\_\_\_ meal in the Old Testament as a pointer to the ultimate sacrifice, Jesus Christ. Before his death, Jesus, while celebrating the annual Passover and as the fulfillment of the Passover promise, changed the command to a commemorative sacrament (Lord's Supper/ \_\_\_\_\_) that is celebrated several times a year.
  - iv. The sign and seal of the Abrahamic covenant was \_\_\_\_\_. Under the Abrahamic dispensation, adult, Gentile believers were required to undergo circumcision when they joined the household of faith.
  - v. With the New Covenant, circumcision was abrogated and Christ \_\_\_\_\_ it with \_\_\_\_\_ in the name of the triune God.
  - vi. Circumcision was the seal of the Abrahamic covenant in its deepest spiritual meaning. Just as we already noted about baptism, the Scriptures clearly show that, for the Old Testament Saint, circumcision symbolically demonstrated union with God, purification from the defilement of sin and saving faith. **Baptism does not indicate a \_\_\_\_\_ divine \_\_\_\_\_ than \_\_\_\_\_. They are two sides of the same coin.**
  - vii. Even though they had not yet believed in the God of Abraham, God directed that \_\_\_\_\_ receive the sign of the Abrahamic covenant. The New Covenant fulfills and \_\_\_\_\_ on the \_\_\_\_\_ of the Abrahamic covenant in every area. To deny, infants the sign of the covenant would be the \_\_\_\_\_ instance where the New Covenant is more \_\_\_\_\_ than the Old.
  - viii. While Christ clearly changed the outward manifestation of the sign of the covenant from circumcision to baptism, He did not \_\_\_\_\_

the command that the sign of the covenant be extended to the infants of \_\_\_\_\_ families.

*In view of the fact that the new covenant is based upon and is the unfolding of the Abrahamic covenant, in view of the basic identity of meaning attaching to circumcision and baptism, in view of the unity and continuity of the covenant grace administered in both dispensations, we can affirm with confidence that evidence of revocation or repeal is mandatory if the practice or principle has been discontinued under the New Testament. In the absence of such evidence of repeal we conclude that the administering of the sign and seal of the covenant to the infant seed of believers is still in operation and has perpetual divine warrant. In other words, the command to administer the sign to infants has not been revoked: therefore it is still in force. The situation is that instead of requiring an express statute authorizing the administration of baptism to infants we find, rather, that an express statute of this nature would be superfluous and therefore not necessary to the propriety and authority of this ordinance. (John Murray, Christian Baptism)*

- ix. There are several ideas in the New Testament that support infant baptism.
  - a. Peter's \_\_\_\_\_ statement (Acts 2:38-39) *For the promise is to you and to your children...*
  - b. \_\_\_\_\_ baptisms in the New Testament
  - c. Jesus' statements that the little children belong to the kingdom and are to be received in Christ's name (Mt.18:1-6; 19:13-14; Mark 9:36-37; 10:14-16; Lk.18:15-17)
  - d. The \_\_\_\_\_ effect a saved parent has on the unsaved children and mate (I Cor.7:14)

# Theological Foundations for Leadership

## Church Polity & Practice--- Following the New Testament Model

### Introduction

For many, talk of Church Polity is the beginning of an early afternoon nap, however, how a church is governed is extremely important. Some common unhealthy church models:

1. The Dictatorial Pastor model
2. The Congregational Chaos model
3. The Domineering Board model
4. The Independent Church model
5. The Constrained Church model

Covenant Presbyterian Church is governed by a \_\_\_\_\_ of Elders and is part of the Central Florida \_\_\_\_\_, a combination of all the Sessions in the area. The Presbytery approves the employment of Teaching Elders, acts as a \_\_\_\_\_ of \_\_\_\_\_, coordinates area missionary efforts and provides \_\_\_\_\_ for the churches in the area.

The rule of a local church by Elders is \_\_\_\_\_. Consider the following:

#### I. It is God through the \_\_\_\_\_ who makes Elders—Acts 15:4-22; 20:17-28

##### Acts 15:4-22 (NIV)

4 When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them. 5 Then some of the believers who belonged to the party of the Pharisees stood up and said, "The Gentiles must be circumcised and required to obey the law of Moses." 6 The apostles and elders met to consider this question. 7 After much discussion, Peter got up and addressed them: "Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe. 8 God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. 9 He made no distinction between us and them, for he purified their hearts by faith. 10 Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? 11 No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are." 12 The whole assembly became silent as they listened to Barnabas and Paul telling about the miraculous signs and wonders God had done among the Gentiles through them. 13 When they finished, James spoke up: "Brothers, listen to me. 14 Simon has described to us how God at first showed his concern by taking from the Gentiles a people for himself. 15 The words of the prophets are in agreement with this, as it is written: 16 " 'After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it, 17 that the remnant of men may seek the Lord, and all the Gentiles who bear my name, says the Lord, who does these things' 18 that have been known for ages. 19 "It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God. 20 Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood. 21 For Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath." 22 Then the apostles and elders, with the whole church, decided to choose some of their own men and send them to Antioch with Paul and Barnabas. They chose Judas (called Barsabbas) and Silas, two men who were leaders among the brothers.

##### Acts 20:17-28 (NIV)

17 From Miletus, Paul sent to Ephesus for the elders of the church. 18 When they arrived, he said to them: "You know how I lived the whole time I was with you, from the first day I came into the province of Asia. 19 I served the Lord with great humility and with tears, although I was severely tested by the plots of the Jews. 20 You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house. 21 I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our

Lord Jesus. 22 “And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. 23 I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. 24 However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me—the task of testifying to the gospel of God’s grace. 25 “Now I know that none of you among whom I have gone about preaching the kingdom will ever see me again. 26 Therefore, I declare to you today that I am innocent of the blood of all men. 27 For I have not hesitated to proclaim to you the whole will of God. 28 **Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.**

1. \_\_\_\_\_ were Elders (1 Peter 5:1)

1 Peter 5:1 (NIV)

1 To the elders among you, I appeal as a fellow elder, a witness of Christ’s sufferings and one who also will share in the glory to be revealed:

2. Not all Elders were Apostles

3. \_\_\_\_\_ (Overseer), Pastor and Elder are interchangeable

4. Biblical government is by a \_\_\_\_\_ of Elders

5. In the church, one man rule is not Biblical.

6. Roles and Types of Elders may vary.

1 Timothy 5:17-18 (NIV)

17 The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. 18 For the Scripture says, “Do not muzzle the ox while it is treading out the grain,” and “The worker deserves his wages.”

a. Points out there are elders who are given wholly to studying and teaching the Word and are often called Pastor-Teachers.

b. From this and the synonyms of “overseer” and “elder” and “pastor”, we classify men as either \_\_\_\_\_ or \_\_\_\_\_ Elders, however, all Elders are \_\_\_\_\_.

c. The distinction between Ruling and Teaching Elders simply speaks to the idea the not all Elders will *normally* stand before a congregation and teach corporately; however, every Elder must be able to teach at least in a one-on-one environment.

7. All Elders are worthy of “double honor” and financial support. Pastors who teach the entire congregation tend to need the financial support of the church whereas other Elders may defer payment.

8. All the qualifications set out in 1 Timothy 3:1-7 and Titus 1:7-9 apply to all Elders.

9. One should note that the term Elder and Overseer are clearly synonymous when comparing these passages.

10. Identifying a man as an Elder should be done soberly and patiently (1Tim. 5:22)

11. Since God makes the Elder, the Church should choose based upon the qualifications and not the social standing of the individual.

II. The Church often chooses \_\_\_\_\_.

1. \_\_\_\_\_ Elders are harder to determine than Pastors who often feel and pursue the call through training, etc.

2. It is \_\_\_\_\_ for men to desire to be an Elder (1 Timothy 3:1). Presumably this desire will manifest itself in a desire to study, grow and serve the Lord.
3. The question is, *Does God require His Church to be discerners of men and sound doctrine?*
4. 1 Timothy 3:1-7 show that the Elder is to be \_\_\_\_\_ and of good reputation both within and without the Church.
5. The Church is to watch and \_\_\_\_\_ before making the choice.
6. The Church has the right and responsibility to choose. The right to choose Elders was established in the OT and carried over in the New Testament. Good example of the Church choosing its leaders is the choice of Deacons in Acts 6:3. The choices were made with Prayer and Fasting (Acts 14:21-23, 13:3).

### III. The role of the Session and the Elders is multi-faceted:

1. “They \_\_\_\_\_ in counsel, \_\_\_\_\_ to minister to the saints, \_\_\_\_\_ after the wandering sheep and \_\_\_\_\_ to lift up the needs of the flock.”
2. They guard the gates of the visible church; exercise the keys of the kingdom of heaven (Mt. 16:19; 18:18) and administer the sacraments.
3. One of the hardest duties is sitting in judgment for Christ and \_\_\_\_\_ the church member in need.
4. They must intermingle and have the pulse of the people
5. The congregation must be \_\_\_\_\_ with its Elders about issues and needs in their personal lives.
6. They encourage, advise and constructively criticize the Sr. Pastor in his role as chief teaching elder.
7. They address hurts and misunderstandings in an as unobtrusive way as possible. He is on alert for dissension within the church family.
8. **An Elder leads by teaching and teaches by leading.**

*Question: What does this mean to you?*

### IV. The Church is to \_\_\_\_\_ to the rule of its Elders.

1. When joining CPC, we agree to submit to the governing of the Session.
2. This agreement is part of taking on the yoke of Christ. \_\_\_\_\_ ourselves in submission is not an easy thing but it is Biblical and wise.
3. This rule extends beyond the walls of the physical church. It is in our \_\_\_\_\_ and \_\_\_\_\_.

*Question: How would some object to this idea?*

4. The personal oversight of the flock is a large responsibility that Elders often do not do well. This is due to a lack of involvement in the lives of the flock.
5. We strive to raise-up more Elders and Deacons. We do not believe the same few men serving in these offices year after year with no “new blood” is healthy.

### V. The Scriptural Qualifications for Elders (1 Tim. 3:2-7; Titus 1:7-9):

1 Timothy 3:1-7 (NIV)

1 Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. 2 Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, 3 not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. 4 He must manage his own family well and see that his children obey him with proper respect. 5 (If anyone does not know how to manage his own family, how can he take care of God's church?) 6 He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. 7 He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

Titus 1:7-9 (NIV)

7 Since an overseer is entrusted with God's work, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. 8 Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. 9 He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

1. What does the use of the word “must” tell us?
2. He must be a \_\_\_\_\_. (See Below for Discussion on Women Elders.)
3. He must be \_\_\_\_\_--- He will not be found doing what he plainly knows to be wrong. When he sins, he will repent.
4. He must be the husband of \_\_\_\_\_. How could this requirement be abused or misapplied?
5. He must be vigilant/sober/good behavior--- He must be serious-minded and a realist, prudent and self-controlled and able to control his emotions. He must be able to order his life and not swayed by emotional or stressful situations.
6. He must not be given to \_\_\_\_\_ that are harmful to his body.
7. He must not be stubborn and arrogant.
8. He must not be greedy, lusting after wealth.
9. He must be \_\_\_\_\_ to teach and teachable.
10. He must be able to rule.
11. He must not be a \_\_\_\_\_.
12. He must have a good reputation.
13. Often people want to argue over elements of these requirements or are tempted to lessen the criteria. Remember that God has high expectations of the Shepherds of His flock.

## **VI. The Role & Importance of Deacons(1 Tim. 3:8-13)**

1 Timothy 3:8-13 (NIV)

8 Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. 9 They must keep hold of the deep truths of the faith with a clear conscience. 10 They must first be tested; and then if there is nothing against them, let them serve as deacons. 11 In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything. 12 A deacon must be the husband of but one wife and must manage his children and his household well. 13 Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

1. Comes from the word meaning “to \_\_\_\_\_”
2. Deacons serve at the behest and under the leadership of the Elders.
3. They assist in the oversight and daily ministries of the church.

4. They are to be of good character as noted in the description of qualifications.
5. They make sure they “nuts and bolts” (building upkeep, security, ministry operations, etc) of the ministry are getting done and are typically involved in the \_\_\_\_\_ needs of the congregation or community.
6. A case can be made from Scripture that Deacons are male or female, however, PCA churches typically have male-only deacons. Okay, that’s a loaded statement so let’s talk about it...

## VII. The Case for Male Elders

- Reminder: In the issue of men and women, our roles in God’s church and our interaction within our marriages, the final authority is not our culture but the Bible.
- At Covenant, we believe the Bible teaches that men and women are created in the image of God and are, therefore, \_\_\_\_\_ with one another. In God’s divine wisdom, however, He has created us with different \_\_\_\_\_ and \_\_\_\_\_.
- In other words, we are equal in our “\_\_\_\_\_” but different in our “manhood” and “womanhood”.
- Basic Observations from Scripture:
  - A. From the very beginning, women fulfilled a vital role in the Christian church, but not one of \_\_\_\_\_ [ecclesiastical authority]. But, this did not exclude them from important functional roles in the local church.
  - B. Although there were many key women who were part of Jesus’ followers and fellow-laborers, the apostles (His 12 disciples) were all men. Men did the chief missionary activity and the writing of the NT was the work of men.
  - C. The Bible teaches that spiritual authority and elder leadership in the church was entrusted to men. The apostle \_\_\_\_\_ appointed \_\_\_\_\_ female elders or pastors.
  - D. Were the Apostles bigoted misogynist? Why would this be a popular belief today?
  - E. In Paul’s epistles, he urged that men were to be the spiritual leaders in the church and that women were not to teach or exercise authority over men.

### • Scriptures to Consider:

1 Timothy 2:11-3:1 (NIV)

11 A woman should learn in quietness and full submission. 12 I do not permit a woman to teach or to have authority over a man; she must be silent. 13 For Adam was formed first, then Eve. 14 And Adam was not the one deceived; it was the woman who was deceived and became a sinner. 15 But women will be saved through childbearing—if they continue in faith, love and holiness with propriety. 1 Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task.

- A. Paul says that he will not allow a woman to have authority over men or to teach. The verb Paul uses in this passage that is translated “authority” (GK.-authentein) occurs only \_\_\_\_\_ in the entire NT in this particular context.
- B. Because this word is only used once in the NT, scholars are not exactly sure what the word means. However, according to Strongs and other linguistic aids, the word has the idea of “*to govern or exercise authority over someone ;acting on one’s own authority, to have mastery, lord it*”



over, to be an autocrat, to be dominating, to dictate to, or act independently.”

- C. Here Paul is forbidding women from filling the office and role of elder/pastor or teacher of the local church [the specific context is \_\_\_\_\_, \_\_\_\_\_ worship]. He is NOT prohibiting women from teaching on other appropriate conditions and circumstances (cf. Acts 18:26; Titus 2:3-4).
- D. Paul forbids women from exercising authority over men in the church assembly [public worship], since elders are those who rule. In verse 12 Paul interprets the meaning of verse 11. He defines exactly what he means by women staying quiet in the worship: Women are to remain \_\_\_\_\_ in the sense of NOT TEACHING & PREACHING IN AN OFFICIAL CAPACITY. They are to demonstrate subjection by not usurping the authority of the elder or preacher.
- E. Therefore, although women and men are spiritual equals in the body of Christ (both bearing the image of God), the Bible does exclude women from \_\_\_\_\_ leadership over men in the church. A woman is NOT to enter a sphere [role] of activity for which God did not create her.
- F. God’s Word clearly states that a woman is NOT to yearn to exercise authority over a man by lecturing him in public worship. A woman is not to preach in an official manner or capacity, and thus, by means of the proclamation of the Word in public worship, to exercise authority over a man. She must not assume the role of a governing authority.
- G. Paul definitely \_\_\_\_\_ women from having some kind of authority. He is referring to oversight of the local church and the exercise of ecclesiastical authority [governing and overseeing]. Paul is saying that women can be in all kinds of functions of ministry in the church but that the role of judicial [administration of church government] authority or of governing authority is NOT to be held by women, but by men.
- H. The overwhelming majority of NT scholars through the years have agreed with this position.

- So, women can’t teach at CPC? No, we believe this is teaching in the sense of an Elder’s role to teach and proclaim the Word to the congregation in worship. Remember, an Elder leads by *teaching* and teaches by *leading*. It is perfectly fine for women to teach at Covenant in other settings.

- Objections to this Teaching:
  - i. **The Bible was written by men.**
  - ii. **What about Galatians 3:25-29?**

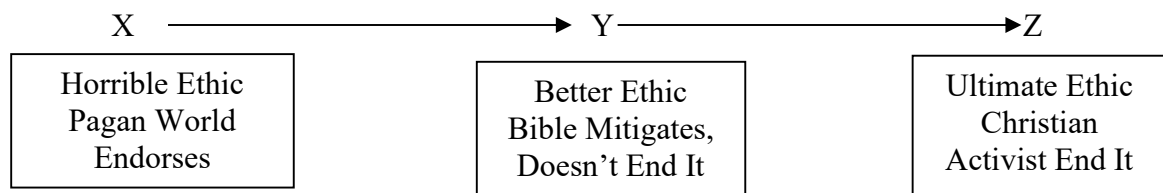
Galatians 3:25-29 (NIV)

25 Now that faith has come, we are no longer under the supervision of the law. 26 You are all sons of God through faith in Christ Jesus, 27 for all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. 29 If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.

1. What's the context in this passage? The context is that of \_\_\_\_\_, not church government or public worship.
2. Paul is not ending the distinction of roles and responsibilities.
3. He is establishing that no \_\_\_\_\_ distinctions influence or interfere with our salvation. Men don't have a leg up on women, Jew on Greek or the Rich over the Poor when it comes to being "eligible" or receiving salvation.

**iii. But isn't the New Covenant more tolerant than the Old?**

1. This is known as the "\_\_\_\_\_" or "redemptive movement" hermeneutic (RMH) and is very controversial.
  - a. Stresses finding the "redemptive spirit" and the direction the Scriptures are moving us rather than relying on the literal words or commands.
  - b. The classic example given is the movement in the Bible and history as it relates to slavery.



2. There are real problems with this approach to Scripture.
  - a. It negates "Sola \_\_\_\_\_".
  - b. It removes all moral authority from New Covenant commands and places that authority in our hands or the hands of a select, few biblical experts. (Who determines God's "ultimate ethic" if it isn't God in His Word?)
  - c. It assumes things about the \_\_\_\_\_ biblical text and context that are not true or unprovable (e.g., Paul only gives restrictions to churches with an active authority problem.)
  - d. It doesn't pass the "real world" test. The result of a RMH with gender roles is the insistence of complete egalitarianism within all institutions and relationships.

# Theological Foundations for Leadership

## God's Sovereignty in Our World

### Introduction

Few evangelical Christians who believe the Bible will deny the sovereignty of God. The rub is defining this Biblical truth and applying it to history, events in the world, sin in general and the pattern of our own lives.

This single doctrine is responsible for much of the division that occurs in modern churches. It is a teaching that, when taken at face value in the Bible, makes modern Christians very uncomfortable. With this discomfort comes a desire to redefine God's Sovereignty into something that is more palatable to our modern sensibilities.

Again, as a Reformed Church, we say Sola Scriptura!

### **I. God's Sovereignty: Defined and Explained**

1. Dictionary Definition--- "greatest in status or authority"; "not controlled by outside forces".
2. Biblical Definition--- As the creator and \_\_\_\_\_ of the universe, everything belongs to Him, all \_\_\_\_\_ comes from Him, and all that \_\_\_\_\_ is under His Kingly rule and authority.

#### 1 Chronicles 29:11 (NIV)

11 Yours, O LORD, is the greatness and the power and the glory and the majesty and the splendor, for everything in heaven and earth is yours. Yours, O LORD, is the kingdom; you are exalted as head over all.

### 3. Further Explanation:

#### **A. The sovereignty of God. What do we mean by this expression?**

- i. The supremacy of God, the kingship of God and the godhead of God.
- ii. To say that God is sovereign is to declare that God is God.
- iii. To say that God is sovereign is to declare that He is the Most High, doing according to His will in the army of heaven, and among the inhabitants of earth, so that none can stay His hand or say unto Him "what have you done?"

#### Daniel 4:34-35 (NIV)

34 At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation. 35 All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: "What have you done?"

- B. To say that God is sovereign is to declare that He is the Almighty, the Possessor of all power in heaven and earth, so that none can \_\_\_\_\_ His counsels, thwart His purpose, or resist His will.

#### Psalms 115:3 (NIV)

3 Our God is in heaven; he does whatever pleases him.

- C. To say that God is sovereign is to declare that He is the Governor among the nations.

#### Psalms 22:28 (NIV)

28 for dominion belongs to the LORD and he rules over the nations.

D. To say that God is sovereign is to declare that He is “the Only Potentate, the King of kings and Lord of lords.”

**1 Timothy 6:15 (NIV)**

15 which God will bring about in his own time—God, the blessed and only Ruler, the King of kings and Lord of lords,

E. The sovereignty of the God of Scripture is absolute, \_\_\_\_\_ and infinite. When we say that God is sovereign we affirm His right to govern the universe, which He has made for His own glory, just as He pleases.

F. We affirm that His right is the right of the potter over the clay.

G. That He (the potter) may mold us (the clay) into whatsoever form He chooses, fashioning out of the same lump one vessel unto honor and another unto dishonor.

**Romans 9:20-21 (NIV)**

20 But who are you, O man, to talk back to God? “Shall what is formed say to him who formed it, ‘Why did you make me like this?’ ” 21 Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use?

H. We affirm that He is under no rule or law outside of His own will and nature, that God is a law unto Himself, and that He is under no obligation to give an account of His matters to anyone.

I. Sovereignty characterizes the whole Being of God.

- i. He is sovereign in all His attributes.
- ii. He is sovereign in the exercise of His power.
- iii. His power is exercised as He wills when He wills and where He wills.
- iv. This fact is evidenced on every page of scripture.

J. God is sovereign in the \_\_\_\_\_ of His power to others.

- i. Why did God endow Methuselah with a vitality, which enabled him to outlive all his contemporaries?
- ii. Why did God impart to Samson a physical strength, which no other human has ever possessed?
- iii. Why did God give Solomon wisdom above and beyond that of ordinary men?
- iv. The answer to all of these questions is, because God is sovereign, and being sovereign He does as He pleases.

K. God is sovereign in the exercise of His \_\_\_\_\_.

- i. Mercy is not a right to which man is entitled.
- ii. Mercy is that attribute of God by which He pities and relieves the wretched.
- iii. But under the righteous government of God everyone who is wretched (us) deserves to be so.
- iv. The objects of mercy are those who are miserable (us).
- v. All misery is the result of sin.
- vi. Therefore, the miserable \_\_\_\_\_ punishment not mercy.
- vii. To speak of deserving mercy is a contradiction of terms.
- viii. Let’s look at the manner in which God responded to the prayers of two men offered under similar circumstances:
  - a. The sentence of death was passed upon Moses for one act of disobedience. He sought the Lord for a reprieve. Was his desire gratified? No.

**Deuteronomy 3:26 (NIV)**

26 But because of you the LORD was angry with me and would not listen to me. “That is enough,” the LORD said. “Do not speak to me anymore about this matter.

- b. Hezekiah was sick unto death.

**2 Kings 20:1-6 (NIV)**

1 In those days Hezekiah became ill and was at the point of death. The prophet Isaiah son of Amoz went to him and said, "This is what the LORD says: Put your house in order, because you are going to die; you will not recover." 2 Hezekiah turned his face to the wall and prayed to the LORD, 3 "Remember, O LORD, how I have walked before you faithfully and with wholehearted devotion and have done what is good in your eyes." And Hezekiah wept bitterly. 4 Before Isaiah had left the middle court, the word of the LORD came to him: 5 "Go back and tell Hezekiah, the leader of my people, 'This is what the LORD, the God of your father David, says: I have heard your prayer and seen your tears; I will heal you. On the third day from now you will go up to the temple of the LORD. 6 I will add fifteen years to your life. And I will deliver you and this city from the hand of the king of Assyria. I will defend this city for my sake and for the sake of my servant David.' "

- c. Both of these men prayed earnestly to the Lord for a reprieve.  
d. Moses prayed and it was written, "The Lord would not hear me" and he perished.  
e. Hezekiah prayed and it was written, "I have heard your prayer" and his life was spared.  
f. These are two excellent illustrations of Romans 9:15 which says:

**Romans 9:15 (NIV)**

15 For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

- L. God is sovereign in the exercise of His \_\_\_\_\_.  
i. God's love must be traced back to His sovereignty.  
ii. Otherwise, He would love by rule.  
iii. If He loved by rule, then He is under a law of love.  
iv. If He is under a law of love then He is not supreme but is ruled by law.  
v. The reason for His love is not in us but in Himself.

## **II. God's Sovereignty: Clearly taught in the Bible**

1. As the \_\_\_\_\_, God is the absolute, omnipotent ruler of the universe

**1 Chronicles 29:11 (NIV)**

11 Yours, O LORD, is the greatness and the power and the glory and the majesty and the splendor, for everything in heaven and earth is yours. Yours, O LORD, is the kingdom; you are exalted as head over all.

**Psalms 103:11 (NIV)**

11 For as high as the heavens are above the earth, so great is his love for those who fear him;

2. Since He owns everything, He directs, \_\_\_\_\_, governs and \_\_\_\_\_ of what He has made in accordance with the good pleasure of His will.

**Psalms 115:3 (NIV)**

3 Our God is in heaven; he does whatever pleases him.

**Daniel 4:34-35 (NIV)**

34 At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation. 35 All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: "What have you done?"

3. His \_\_\_\_\_ are absolute, unchanging, unsearchable and holy.

**Romans 11:33-36 (NIV)**

33 Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out! 34 "Who has known the mind of the Lord? Or who has been his counselor?" 35 "Who has ever given to God, that God should repay him?" 36 For from him and through him and to him are all things. To him be the glory forever! Amen.

4. He controls all that comes to pass and \_\_\_\_\_ can come to pass apart from his sovereign will.

**Ephesians 1:11 (NIV)**

11 In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will,

5. He rules in the affairs of mankind so that even \_\_\_\_\_ and vain acts are furthering his eternal decrees and in accordance with his eternal plan.

**Acts 2:23 (NIV)**

23 This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.

**Acts 3:17-18 (NIV)**

17 "Now, brothers, I know that you acted in ignorance, as did your leaders. 18 But this is how God fulfilled what he had foretold through all the prophets, saying that his Christ would suffer.

**Acts 4:24-28 (NIV)**

24 When they heard this, they raised their voices together in prayer to God. "Sovereign Lord," they said, "you made the heaven and the earth and the sea, and everything in them. 25 You spoke by the Holy Spirit through the mouth of your servant, our father David: " 'Why do the nations rage and the peoples plot in vain? 26 The kings of the earth take their stand and the rulers gather together against the Lord and against his Anointed One.' 27 Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed. 28 They did what your power and will had decided beforehand should happen.

6. If God's intentions, His will or His decrees can be defeated or thwarted by the creation, then \_\_\_\_\_.

**Isaiah 46:9-11 (NIV)**

9 Remember the former things, those of long ago; I am God, and there is no other; I am God, and there is none like me. 10 I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please. 11 From the east I summon a bird of prey; from a far-off land, a man to fulfill my purpose. What I have said, that will I bring about; what I have planned, that will I do.

7. We most clearly see his sovereignty in two ways:

A. Salvation (Next Several Weeks)

B. \_\_\_\_\_

### III. God's Sovereignty: Applied to Evil and Other Troubling Aspects of Our World

#### 1. Providence Examined

- A. The will of God is rooted in his attributes, namely, his omnipotence, omniscience and immutability.
- B. Because He is \_\_\_\_\_, God will successfully perform all that He wills or plans.
- C. Because He is omniscient, His \_\_\_\_\_ plan is in effect, it is mistake-free and unchanging.
- D. As Lorraine Boettner describes God's sovereign plan, ***Everything was infallibly determined and immutably fixed by God from the beginning, and all that happens in time is but the accomplishment of what was \_\_\_\_\_ in eternity.***

The root meaning of the word providence is “to see in advance or beforehand,” or “to provide for.” As such, the word fails to convey the deep meaning of the doctrine of providence. The doctrine signifies far more than that God is a spectator of human events. It contains far more than a mere reference to His foreknowledge.

The Westminster divines in the seventeenth century defined providence in this manner:

*God, the great Creator of all things, doth uphold, direct, dispose and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy.*

**What God creates, He also sustains.** The universe is not only dependent upon God for its origin, it depends upon God for its continuity of existence. The universe can neither exist nor operate by its own power. God upholds all things by His power. It is in Him that we live, and move, and have our being.

**The central point of the doctrine of providence is the stress on God’s government of the universe. He rules His creation with absolute sovereignty and authority. He governs everything that comes to pass, from the greatest to the least. Nothing ever happens beyond the scope of His sovereign providential government.** He makes the rain to fall and the sun to shine. He raises up kingdoms and brings them down. He numbers the hairs on our head and the days of our life.

There is a crucial difference between the providence of God and fortune, fate, or luck. The key to this difference is found in the personal character of God. Fortune is blind while God is all-seeing. Fate is impersonal while God is a Father. Luck is dumb while God can speak. **There are no blind, impersonal forces at work in human history. All is brought to pass by the invisible hand of Providence.**

**In a universe governed by God there are no chance events.** Indeed, there is no such thing as chance. Chance does not exist. It is merely a word we use to describe mathematical possibilities. But chance itself has no power because it has no being. Chance is not an entity that can influence reality. Chance is not a thing. It is nothing.

(Sproul, R. C. (1996). Essential truths of the Christian faith. Wheaton, Ill.: Tyndale House.)

## 2. Providence Applied:

- A. Each event in \_\_\_\_\_ has occurred and will occur exactly in line with His foreordained plan.
- B. Each event in \_\_\_\_\_ has occurred and will occur exactly in line with His foreordained plan.
- C. His plan for the Universe is intended to bring about glory and praise to His name.
- D. Whether the creature is angelic or human, he cannot \_\_\_\_\_, change or obstruct God’s plan for humanity and the universe.
- E. Even \_\_\_\_\_ is included in the eternal plan, decree and will of God. God willingly permits sin, it is in accordance with his decree and falls within his sovereign will. Consider:
  - i. If sin is outside of the plan of God, then \_\_\_\_\_ in our lives or human history would be ruled by God; instead, He would be relegated to the sustainer of the natural laws and universe.
  - ii. Yet Scripture clearly teaches that God is the one who enthrones the kings and kingdoms, who do sinful things, and rules the world of man and all within the physical and spiritual dimensions.
  - iii. While it seems contradictory to assert that the holy God who hates sin also ordained it and demands human responsibility for it, it is a scriptural principle that we must accept based upon the inerrancy and inspiration of Scripture. The Scriptural basis for this truth is easily seen:

a. The \_\_\_\_\_ of Jesus

**Acts 2:23 (NIV)**

23 This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.

**Acts 3:17-18 (NIV)**

17 "Now, brothers, I know that you acted in ignorance, as did your leaders. 18 But this is how God fulfilled what he had foretold through all the prophets, saying that his Christ would suffer.

**Acts 4:24-28 (NIV)**

24 When they heard this, they raised their voices together in prayer to God. "Sovereign Lord," they said, "you made the heaven and the earth and the sea, and everything in them. 25 You spoke by the Holy Spirit through the mouth of your servant, our father David: " 'Why do the nations rage and the peoples plot in vain? 26 The kings of the earth take their stand and the rulers gather together against the Lord and against his Anointed One.' 27 Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed. 28 They did what your power and will had decided beforehand should happen.

b. The betrayal of Jesus

**Luke 22:22 (NIV)**

22 The Son of Man will go as it has been decreed, but woe to that man who betrays him."

c. The life of \_\_\_\_\_

**Genesis 45:5-8 (NIV)**

5 And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you. 6 For two years now there has been famine in the land, and for the next five years there will not be plowing and reaping. 7 But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance. 8 "So then, it was not you who sent me here, but God. He made me father to Pharaoh, lord of his entire household and ruler of all Egypt.

**Genesis 50:19-20 (NIV)**

19 But Joseph said to them, "Don't be afraid. Am I in the place of God? 20 You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.

d. God \_\_\_\_\_ hearts of individual

**Joshua 11:20 (NIV)**

20 For it was the LORD himself who hardened their hearts to wage war against Israel, so that he might destroy them totally, exterminating them without mercy, as the LORD had commanded Moses.

**Deuteronomy 2:30 (NIV)**

30 But Sihon king of Heshbon refused to let us pass through. For the LORD your God had made his spirit stubborn and his heart obstinate in order to give him into your hands, as he has now done.

**Exodus 4:21 (NIV)**

21 The LORD said to Moses, "When you return to Egypt, see that you perform before Pharaoh all the wonders I have given you the power to do. But I will harden his heart so that he will not let the people go.

e. God incited countries to \_\_\_\_\_, pillage and plunder. While the attacks were often judgments of God, the attacking countries sinned and were ultimately judged by God. (E.G., Book of Judges; The book of Jeremiah--- in Jer.25:1-14 Babylon used by God and then punished for their actions; Lam. 1:17, Scores of other verses in the Old Testament.

**2 Kings 24:2 (NIV)**

2 The LORD sent Babylonian, Aramean, Moabite and Ammonite raiders against him. He sent them to destroy Judah, in accordance with the word of the LORD proclaimed by his servants the prophets.

**Isaiah 5:25-29 (NIV)**

25 Therefore the LORD's anger burns against his people; his hand is raised and he strikes them down. The mountains shake, and the dead bodies are like refuse in the streets. Yet for all this, his anger is not turned away, his hand is still upraised. 26 He lifts up a banner for the distant nations, he whistles for those at the ends of the earth. Here they come, swiftly and speedily! 27 Not one of them grows tired or stumbles, not one slumbers or sleeps; not a belt is loosened at the waist, not a sandal thong is broken. 28 Their arrows are sharp, all their bows are strung; their horses' hoofs seem like flint, their chariot wheels like a whirlwind. 29 Their roar is like that of the lion, they roar like young lions; they growl as they seize their prey and carry it off with no one to rescue.



**Isaiah 10:5-12 (NIV)**

5 “Woe to the Assyrian, the rod of my anger, in whose hand is the club of my wrath! 6 I send him against a godless nation, I dispatch him against a people who anger me, to seize loot and snatch plunder, and to trample them down like mud in the streets. 7 But this is not what he intends, this is not what he has in mind; his purpose is to destroy, to put an end to many nations. 8 ‘Are not my commanders all kings?’ he says. 9 ‘Has not Calno fared like Carchemish? Is not Hamath like Arpad, and Samaria like Damascus? 10 As my hand seized the kingdoms of the idols, kingdoms whose images excelled those of Jerusalem and Samaria— 11 shall I not deal with Jerusalem and her images as I dealt with Samaria and her idols?’ ” 12 When the Lord has finished all his work against Mount Zion and Jerusalem, he will say, “I will punish the king of Assyria for the willful pride of his heart and the haughty look in his eyes.

**Jeremiah 25:1-14 (NIV)**

1 The word came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim son of Josiah king of Judah, which was the first year of Nebuchadnezzar king of Babylon. 2 So Jeremiah the prophet said to all the people of Judah and to all those living in Jerusalem: 3 For twenty-three years—from the thirteenth year of Josiah son of Amon king of Judah until this very day—the word of the LORD has come to me and I have spoken to you again and again, but you have not listened. 4 And though the LORD has sent all his servants the prophets to you again and again, you have not listened or paid any attention. 5 They said, “Turn now, each of you, from your evil ways and your evil practices, and you can stay in the land the LORD gave to you and your fathers for ever and ever. 6 Do not follow other gods to serve and worship them; do not provoke me to anger with what your hands have made. Then I will not harm you.” 7 “But you did not listen to me,” declares the LORD, “and you have provoked me with what your hands have made, and you have brought harm to yourselves.” 8 Therefore the LORD Almighty says this: “Because you have not listened to my words, 9 I will summon all the peoples of the north and my servant Nebuchadnezzar king of Babylon,” declares the LORD, “and I will bring them against this land and its inhabitants and against all the surrounding nations. I will completely destroy them and make them an object of horror and scorn, and an everlasting ruin. 10 I will banish from them the sounds of joy and gladness, the voices of bride and bridegroom, the sound of millstones and the light of the lamp. 11 This whole country will become a desolate wasteland, and these nations will serve the king of Babylon seventy years. 12 “But when the seventy years are fulfilled, I will punish the king of Babylon and his nation, the land of the Babylonians, for their guilt,” declares the LORD, “and will make it desolate forever. 13 I will bring upon that land all the things I have spoken against it, all that are written in this book and prophesied by Jeremiah against all the nations. 14 They themselves will be enslaved by many nations and great kings; I will repay them according to their deeds and the work of their hands.”

f. God sent evil or lying \_\_\_\_\_ that caused people to sin.

**Judges 9:22-23 (NIV)**

22 After Abimelech had governed Israel three years, 23 God sent an evil spirit between Abimelech and the citizens of Shechem, who acted treacherously against Abimelech.

**1 Samuel 16:14 (NIV)**

14 Now the Spirit of the LORD had departed from Saul, and an evil spirit from the LORD tormented him.

**1 Kings 22:23 (NIV)**

23 “So now the LORD has put a lying spirit in the mouths of all these prophets of yours. The LORD has decreed disaster for you.”

**2 Chronicles 18:21 (NIV)**

21 “ ‘I will go and be a lying spirit in the mouths of all his prophets,’ he said. “ ‘You will succeed in enticing him,’ said the LORD. ‘Go and do it.’

F. \_\_\_\_\_ on this paradox

If anyone should reply that this is above the capability of his mind to comprehend, I also acknowledge and confess the same. But why should we wonder that the infinite and incomprehensible majesty of God should surpass the narrow limits of our finite intellect? So far, however, am I from undertaking to explain this sublime and hidden mystery by any powers of human reason, that I would ever retain in my own memory what I declared at the commencement of this discussion--- that those who seek to know more than God has revealed are madmen! Wherefore, let us delight ourselves more in wise ignorance than in an immoderate and intoxicated curiosity to know more than God permits... As soon as a reason cannot be immediately seen for certain works of God, men somehow or other are immediately prepared to appoint a day for entering into judgment with him... How it was that God by His foreknowledge and decree ordained what should take place respecting man, and yet so ordained it without His being Himself in the least a participator of the fault, or being at all the author or the approver of the transgression--- how this was, I repeat, is a secret manifestly far too deep to be penetrated by the human mind, nor am I ashamed to confess my ignorance of that which the Lord envelops in the blaze of His own inaccessible light... Ignorance that believes is better than rash knowledge