

BOOK TWO

SYSTEMATIC
THEOLOGY

“A” Course

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PART "2"

" RIGHTLY DIVIDING THE WORD "

S Y S T E M A T I C T H E O L O G Y "A" C O U R S E

FIVE LESSONS

6. "Salvation and Rewards"
7. "Believers and Professors"
8. "The Two Advents"
9. "The Two Resurrections"
10. "The Seven Judgments"

PART 3 FOLLOWS

THE CALGARY PROPHETIC BIBLE INSTITUTE
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" RIGHTLY DIVIDING the WORD "

SYSTEMATIC THEOLOGY "A" COURSE

Calgary Prophetic Bible Institute
516 - 8th Ave. West, Calgary, Alberta.

LESSON 6. "SALVATION and REWARDS"

The New Testament Scriptures are very careful in distinguishing the doctrine of salvation which is a free gift, the work of the Holy Spirit, for the LOST; and the doctrine of rewards for faithfulness and submission to the Spirit on the part of all BELIEVERS.

The student must therefore be prepared to make this distinction as he reads.

Rewards are not given for work accomplished, but for faithfulness and submission to the Spirit. Noah preached 120 years and did not have a convert outside of his own household, but he will be rewarded.

The believer must ever keep in mind the fact stated in 1 Cor. 3:6. - The increase is God's business. The Believer must faithfully sow or water.

Salvation is a comprehensive word. It covers regeneration, sanctification and glorification. It includes forgiveness, justification, redemption, atonement and resurrection.

But the student will soon see as he reads that all these are the work of the Holy Spirit who freely performs on behalf of the individual.

Salvation is all of Grace.

- (1) It is a free gift - Isa. 55:1, Revelation 22:17, Romans 6:23
John 4:10, Ephesians 2: 8,9.
- (2) It is spoken of in three tenses -
 - (a) Perfect - 1 Cor. 1:18 Rev. 21:24 2 Tim 1:9 Titus 3:5
 - (b) Present - John 3:36 Jude 23 Luke 7:50 Rom. 8:24
 - (c) Future - Acts 2:47 1 Tim. 2:4 Rom. 13:11

Rewards for the most part, are future and are given for faithfulness in life and service. It is true that Godliness, i.e. glad and willing submission to the will of God, is profitable for this life as well as that of the future. (1 Tim 4:8)

Too often the believer fixes his eye on the work itself, rather than on his faithfulness to the work. We think because we are doing certain things, probably in our own self-willed way, that therefore we must be rewarded.

A few may imagine that no matter how hit-and-miss, off-and-on, up-and-down our attitude may be, we should be rewarded for the result achieved. We forget that the harvest, the increase, is none of ours whatever. (1 Cor. 3:6)

Every Christian must take heed how he builds, not what he builds. (1 Cor. 3:10)

In the first place he must build on the proper foundation. (1 Cor 3:11). A man who has not Jesus Christ as his personal Saviour is not eligible for service. Until his feet are on the solid rock he cannot help others to safety.

But a Christian may be safe himself and be disinterested in the service that counts for eternity. When he comes before the judgment seat of Christ, he will receive no reward, even though he himself may be saved. (1 Cor. 3:15)

God has informed us that our service may be divided according to TWO standards:

(1) That which is done in our own way by our own ability or effort and which produces Wood, Hay or Stubble. These will not endure the fire test.

Stubble- is the headless, off-and-on variety; here a little and there a little -

Hay - is the fodder for soulless animals. It satisfies the carnal only, but lacks anything of the spiritual.
e.g. Bazaars, rummage sales, talent teas &c.

Wood - is more individualistic. It lacks co-operation. The fibre is wrong.

All these will fail. See 1 Cor. 3:9.

(2) On the other hand there are those that will stand the fire test. Gold, silver and precious stones. Fire simply burns off the dross and makes them shine forth. These are done in the power of the Holy Ghost by a soul submissive to the will of God and fully cognizant of its own unworthiness.

It is quite important that every Christian should know the particular features upon which the God of Heaven purposes to reward His children.

(a) GOLD SERVICE in connection with our attitude to God, as represented in our purity of life and doctrine -

1. The test of this is called the Trial of our Faith. 1 Pet.1:7
2. Rewards:
 - The Crown of Life - James 1:12 resisting temptation Rev.2:10
 - The Crown of Righteousness - 2 Tim 4:8 for purification of life through doctrine 1 John 3:
 - Incorruptible Crown - 1 Cor. 9:25-27 - mastery of the body-temperate -
 - Great Reward - Hebrews 10:35 - for confidence in God.

(b) SILVER SERVICE in connection with our attitude to mankind, tested by hope -

- Open Reward - Matt. 6:1-4 ; alms to poor - Matt 10:42
- Public Reward- Matt 6:5,6 - for private prayer.
- Inheritance - Col 3: 24,25 - honest service for others
- Great Reward - Matt 5:11,12 - persecution falsely.

(c) Precious Stones in connection with our attitude to God's people - the test of love -

- A Crown of rejoicing - 1 Thess. 2:19 - instrumental in saving souls.
- A Crown of Glory - 1 Peter 5:4 for shepherding the flock.
- A Righteous man's reward - Matt. 10:41 for helping God's workers 1 Cor 9:18
- Laborer's Reward - 1 Tim 5:17,18 for overseeing the work of the Lord.

God's purpose in promising to reward, with heavenly and eternal honors, the faithful service of His Sons is to win them from the pursuit of earthly riches and pleasures, to sustain them in the fires of persecution, and to encourage them in the exercise of Christian virtues. Heb. 11:8, Col 3:22-24, &c

Many of these rewards may be LOST by encouraging false doctrine, by carelessness of life or by backsliding.

E.G. Col 2:18, 2 John 7-11, Matt 6:2

The fire shall try every man's work.

Some rewards are incorruptible, i.e. will not disappear, and some will never be taken from the individual.

E.G. 1 Cor. 9:25-27, Matt. 10:42.

QUESTIONS TO BE ANSWERED

Marks

- (4) 1. What distinction does the Bible make between salvation and Rewards?
- (4) 2. For what are Rewards given?
- (3) 3. (a) Upon whom does the result depend?
- (4) (b) What is the duty of the Worker?
- (6) 4. How much is included by the term 'salvation'?
- (3) 5. Who does the work of Salvation?
- (6) 6. Show that Salvation is used in three tenses.
- (4) 7. (a) Is it true that we receive rewards here on earth?
Give Scripture.
- (3) (b) What is the meaning of 'Godliness'?
- (6) 8. What two attitudes hinder the work of the believer in service?
- (3) 9. What is the first essential of all service?
- (8) 10. According to what two standards may our work be divided?
- (9) 11. Explain the significance of wood, hay and stubble.
- (4) 12. How are works to be done if they are to stand the test?
- (3) 13. (a) Explain 'Gold Service'.
- (4) (b) State the Rewards for the same.
- (3) 14. (a) Explain what is meant by 'Silver Service'.
- (4) (b) What rewards are given for it?
- (3) 15. (a) What service comes under the classification precious stones?
- (4) (b) State the rewards for this.
- (6) 16. Is the giving of rewards for service not too mercenary?
Discuss this.
- (6) 17. How may rewards be lost?

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LESSON 7. BELIEVERS and Professors

Ever since God has had a people of His own on this earth they have been sorely troubled by the presence among them of those professing to be, but who are not, of their number.

Beginning under the very gate of Eden, when Cain and Abel both professed a recognition of God, this state of things will continue until the Son of Man shall gather out of His Kingdom all things that offend. Matt. 13:40,41.

The recognition by Scripture of this mingling of tares and wheat - of mere professors among true believers - greatly confuses many students of the Word, who apply to the children of God, the warnings and exhortations meant only for the self-deceived or hypocritical.

The fact that there is such an admixture is most definitely pointed out by God in the Scriptures.

2 Cor. 11:13-15 tells us of Agents of Satan becoming preachers of righteousness and good works and not of Grace. This is evident today.

2 Peter 2:1,2, draws our attention to false teachers stealing into the midst of Christians and denying the Atonement and the Inspiration of God's Word.

2 Tim. 4:3, 4, describes a condition where Church members will not endure the sincere preaching of the Word, but will seek those who will give them modernistic teaching.

1 John 2:19 speaks of a withdrawal from the fellowship of some, who professed to be found of God's Truth but who evidently could not relish it and left.

It is impossible in the scope of one lesson to refer to all the passages which discriminate true believers from the mass of mere formalists, hypocrits, and the deceived legalists who are working FOR their Salvation, instead of working OUT a salvation already received as a free gift. (Cf Eph. 2:8,9 and Phil 2:12,13.)

The difficulty of distinguishing the two is shown by the Lord in his answer to the disciples in the parable of the Wheat and the Tares (Matt. 13:28,29)

The true Christian is not too ready to judge therefore, lest he make a grievous error (2 Cor. 10:12) Even some who are doing great works in the name of Christ, have never known Him personally, so we see how difficult it is to be able to judge. (Matt 7:21-23)

Some texts are not free from difficulty, but with prayer and careful study, light will surely come. Keep in mind the important rule - 'Never use a doubtful or obscure passage to contradict a clear and positive one.' Do not use an 'if' to contradict a 'verily'.

Some people use such passages as Hebrews 6:4-6, 2 Pet 2:20-22 &c to pervert the truth of John 5:24 and John 10:28,29, to the distress of the children of God, between whom and this supposititious 'taster' or 'dog' or 'sow' there is no real likeness.

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These passages show us how very far tentative profession may be allowed to go and yet fall short of entire surrender to Christ, which alone is conversion. Men may escape the pollutions of the world; they may taste the heavenly gift and partake of the Holy Spirit and yet not be born again.

In fact this is the peculiar state of the one who ultimately commits the unpardonable sin, from which there is no recovery.

The case of Judas Iscariot and of Peter should present no difficulty. Judas never was a believer. He was a devil from the beginning (John 6:70, 18:9)

Peter was a disciple but not a believer until in the Upper Room after the Resurrection. (Luke 22:31,32, John 20:21,22)

Finally it should ever be remembered that these principles are to guide us only in understanding God's Word and are never to be applied to living persons. The judgment of professors is not committed to us, but is reserved to the Son of Man (1 Cor 4:5)

REVIEW QUESTIONS

Marks

- (4) 1. (a) Into what 2 groups does this lesson divide all religious people?
- (4) (b) Which group does Cain represent and which group does Abel represent?
- (4) (c) What symbols are used for them in the 13th Chapter of Matthew?
- (8) 2. What difficulty does this present to the student of the Bible? Explain.
- (4) 3. (a) Name four cases of this mentioned in the Bible.
- (16) (b) Of what value is each of these to the true Christian? Be definite in each case.
- (3) 4. (a) What three names are sometimes given to the professors?
- (12) (b) Give the significance of each.
- (8) 5. (a) How did the Lord Jesus bring out the difficulty of judging these professors?
- (5) (b) Could a mere professor do great works for the Lord? Give proof of your answer.
- (4) 6. (a) What important rule should the student keep in mind in reading the Bible in this connection?
- (4) (b) Give an example of two texts that are made to contradict one the other.
- (4) 7. (a) What is the purpose of passages such as Hebrews 6:4-6 and 2 Peter 2:20-22?
- (4) (b) How far may a professor go and yet not be converted?

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REVIEW QUESTIONS(Continued)

- (4) 8. (a) What is the peculiar state of the one who commits the unpardonable sin?
(4) (b) Was Judas not an example of one who was a believer and afterwards departed? Explain.
- (4) 9. (a) Will you explain the case of Peter and his denial.
(4) (b) When was Peter regenerated? Give Scripture.

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LESSON 8 - "THE TWO ADVENTS"

The Believer of this present day has the advantage over the men of faith of the old dispensation, even over the prophets.

In 1 Peter 1:10-12 we are told that they, of the old days, could not understand how the Messiah was to be a man of sorrow, humiliation and suffering, and at the same time come as a resistless sovereign, purging the earth with awful judgments and establishing a reign of profound peace and perfect righteousness. The student should read 1 Peter 1:10-12 to see how concerned they were and what was the result of their search.

When the student begins to read closely the Bible, for himself, this same difficulty will need to be faced by him and properly readjusted.

For example, compare the following passages:

- (1) Isa. 53:1-3 - Write down at least five features of the Messiah mentioned. Read on verses 4-10. Then turn to Isa. 41:1-16. Note the reference to his power, his wisdom, his glory, &c.
- (2) Next turn to Dan 9:26 and note the reference to the Messiah's death on account of other's wrongdoing. Compare this with Dan 7:13,14 and note the contrast.
- (3) Even the Sweet Singer of Israel sang of both these seemingly contradictory descriptions. Psalm 22:1-18 tells of humiliation, insult and death. Psalm 2:1-12 declares his power, glory and might.

The prophets and Men of God could not understand it. Evidently they did not see that the Messiah was to come twice - The first time in humiliation, bearing the sins of the whole world on the Cross of Calvary. Even the disciples refused to believe it when He himself told them. (Matt 16:7-9) The Second time He will come in glory to set up a reign of peace and perfect righteousness on earth. There are believers even today who refuse to believe that there is to be a Millennial reign of the Messiah on the earth.

In due time the fulfilment of the First Advent began with the birth of the Child of the Virgin (according to Isa 7:14) in Bethlehem (according to Micah 5:2) and proceeded with perfect literalness unto the full accomplishment of every prediction of the Messiah's humiliation. But God's people would not receive the King, meek and lowly, sitting upon an ass, a colt, the foal of an ass, but crucified Him. (John 19:15,16)

Now what becomes of the prophetic utterances which positively foretold the earthly power of this same Messiah? Remember in volume these exceed the first regarding His humiliation and suffering in the proportion of eight to one. The Second Coming of Christ is referred to in the New Testament three hundred and eighteen times - an average of once every 26 verses.

- (1) The promises to Israel require our Lord's return.
Deut. 30:1-6, Zech 14:4-9, Luke 1:31-33, Acts 7:5
- (2) The predictions concerning the Gentiles require our Lord's return.
Dan 2:45, Isa. 11:10, Acts 15:16,17.
- (3) The promises to the Church require our Lord's return.
John 14:1-3, 1 John 3:2,3, 1 Thess 4:16,17, Acts 1:11.

The disciples were slow of heart to believe ALL that the prophets had spoken. (Luke 24:25,26) The Lord Jesus rebuked them. Surely the greater reproach is ours if we fail to accept the truth so much more intensely declared. It ought to be easier to believe that the Son of God will come in the clouds of heaven with power and great glory than to believe that He would come, the child of a Virgin, the Babe of Bethlehem, the Carpenter of Nazareth. If it be asked how they could possibly be blinded to the evident meaning of so many and such unequivocal predictions, the answer is, that they were blinded in exactly the same way that many Christians are blinded to the equally evident meaning of a far greater number of predictions regarding His earthly glory. The trouble is they spiritualize the Scriptures. In other words, the ancient scribes told the people that the prophecies of the Messiah's sufferings were not to be interpreted literally. So some modern preachers tell the people that the prophecies of the Second Coming are not to be taken literally. E.G. Zech 14:4. 'His foot shall touch the Mount of Olives' - They say 'the Mount of Olives' does not refer to a literal mountain. You ask - (1) Why give it a name? and (2) Why is its exact location 'East of Jerusalem' given? To these they give no satisfactory answer.

1. This doctrine does not in any way deny the Omnipresence of Christ. He is with us even unto the end in Spirit. Matt 28:20. But the Man, Christ Jesus, is now personally and corporeally at the right hand of God. Acts 7:55,56. Hebrews 1:3, Col. 3:1.

2. We must not be deceived into thinking that the Second Coming of Christ was fulfilled at the Coming of the Holy Spirit at Pentecost. In John 14:16 the Lord spoke of the Holy Spirit as 'another Comforter'. He therefore could not be the same one. Again the inspired writers of Acts, of the Epistles and of Revelation mention the return of the Lord over 150 times after Pentecost and always as yet future.

None of the events predicted to occur at the Second Coming of Christ, happened at Pentecost. There was no Resurrection of the dead at Pentecost (1 Cor 15:22,23) There was no mourning of all the tribes of the earth. (Matt 24:29,30) etc.etc.

3. The Coming of the Lord does not take place at the conversion of the sinner.

One would think that such a statement would be too puerile to be offered as a sufficient explanation of these prophecies so numerous and so circumstantial.

- (a) According to the Scripture this is exactly reversed.

Conversion is the coming of the sinner to Christ. Matt 11:28
John 5:40, John 6:37.

- (b) Furthermore, none of the events above enumerated, predicted to occur when the Lord comes, accompany the conversion of the sinner.

4. The Coming of Christ does not take place at the death of the believer.

- (a) When the disciples understood the Lord to say that one of their number might tarry till He came, the saying went abroad among them that "that disciple should not die". John 21:22-24.

- (b) The believer's death in the Scriptures is always referred to as a departure to be with Christ (Phil 1:23) not a coming of Christ to the believer. When Stephen was dying he saw Christ 'standing at the right hand of God', not coming. Acts 7:55,56.

- (c) Again none of the events predicted to occur when the Lord returns accompany the death of the believer.

5. The Second Coming of Christ did not occur when the Romans destroyed Jerusalem in A.D.70 nor in any other great calamity since.

- (a) The Apostle John wrote Revelation after the Destruction of Jerusalem and he still speaks of Christ's Coming as a future event. Rev. 1:4,7 and Revelation 22:7,12,20.

- (b) Evidently the Church does not believe it for they continue to hold the Communion and it was only authorized until Christ came. 1 Cor 11:26.

- (c) Again, the events predicted to occur when the Lord returns did not take place when Jerusalem was destroyed. Read Matt 24:29-31 and Luke 21:25-27.

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6. The Second Coming of Christ is not seen in the diffusion of of Christianity.
- (a) The diffusion of Christianity is gradual but the Second Coming of Christ is sudden and unexpected. Matt 24:27, 36-42.
 - (b) The diffusion of Christianity is a process: the Second Coming of Christ is an event.
 - (c) The diffusion of Christianity brings salvation to the wicked: the Second Coming of Christ brings sudden destruction to the wicked.
1 Thess 5:2,3 - 2 Thess 1:7-10.

It is however, sometimes said, that this Coming cannot occur until after the world has been converted by the preaching of the Gospel and will submit to the Spiritual reign of Christ for one thousand years.

- (1) This is not Scriptural because the Bible describes the conditions on the earth at the Second Coming of Christ to be those of terrible wickedness. Luke 17:26-32, Luke 18:8, 2 Tim 3:13 - 2 Peter 3:3,4. 2 Tim 3:1-13.
- (2) The purpose of God in this dispensation is declared to be not the conversion of the world but the gathering out of the world a people for His name. Acts 15:14-17.
- (3) Believers are instructed to watch and wait for the Second Coming of Christ. How can they look for an event which we know cannot occur for years yet?

We want our students to make a clear distinction here. The RETURN of the Lord takes place in two stages -

- 1. He appears in the clouds in the air to meet the Christians who are to be caught up to meet Him, in the air. 1 Thess 4:16,17.
- 2. He comes to the Mount of Olives with His Saints. Zech 14:1-5.

NOTICE THE POINTS OF DIFFERENCE

- 1. The Place -
 - The Appearing occurs in the clouds in the air.
 - The Coming occurs on the Mount of Olives.
- 11. The Relation of the Christians -
 - At the Appearing Christians are caught up to meet the Lord in the air.
 - At the Coming the Christians are with the Lord when He comes. Cf. Jude 14.

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111. The Time-
- The Appearing takes place before the Antichrist is revealed - 2 Thess 2:7,8.
 - The Second Coming takes place when the Antichrist has gathered his armies against Jerusalem. Revelation 16:14-16.
- That is, there is a period about seven years long between them.
- None of the true Christians will go through that terrible time of Tribulation.

See 1 Cor. 15:51,52 - 1 Thess 5:9,10.

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REVIEW QUESTIONS LESSON 8

Marks

- (4) 1. (a) What prophecies seemed to puzzle the prophets and men of faith of olden times? Explain their difficulty.
- (4) (b) What explanation would you make to clear away their difficulty?
- (3) 2. (a) Give three scripture passages prophesying His humiliation.
- (3) (b) Give three passages which predict His Coming in glory, power and might.
- (4) 3. Show at least four items in the prophecy of His humiliation that have been literally fulfilled. Be specific.
- (2) 4. (a) How do the prophecies regarding His Coming in Glory, compare with those of His humiliation?
- (2) (b) What logical conclusion can you make from the literal fulfilment of the Messianic prophecy thus far?
- (4) 5. Show how the validity of the Bible is dependent on the literal fulfilment of the prophecies concerning His Second Coming.
- (3) 6. (a) Is there a rebuke for all believers in Luke 24: 25,26? Explain.
- (5) (b) In what way are people kept, in our day, from believing the truth of the Lord's Return? Illustrate your answer.
- (5) 7. Is there a contradiction between Matt. 28:20 and John 14:1-3?

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REVIEW QUESTIONS Continued

Marks

- (4) 8. (a) Did the Lord Jesus not come again on Pentecost Day? Give reasons for your answer.
(2) (b) If Christ's Coming was at Pentecost, how many passages in the New Testament would be denied?
- (6) 9. (a) Name three events that have been predicted to occur at His Second Coming, that have not happened yet?
(4) (b) Name two other false theories that these unfulfilled prophecies contradict?
- (2) 10. (a) Give a passage to show that the believer's death is a departure to be with Christ and not a coming of Christ to the believer.
(2) (b) What passage speaks of Christ's Coming even after the destruction of Jerusalem in A.D. 70?
- (7) 11. Does the diffusion of Christianity mean the Second Coming of Christ? Be definite.
- (4) 12. (a) Is it true that Christ cannot come until after the world has been converted? Explain.
(2) (b) Give a text that shows that the world will not get better.
(2) (c) Give a text that shows that the world will be very corrupt when Jesus returns.
- (3) 13. (a) What is God's purpose in this dispensation?
(4) (b) Will the world be converted immediately when Jesus comes?
- (2) 14. (a) What two events must be distinguished very definitely?
(6) (b) Point out three points of difference.
(4) (c) To which does Acts 1:11 refer? Why?
- (2) 15. (a) How far apart in time are they?
(5) (b) Will all true Christians be taken out at the Appearing of Christ? Give Scripture.

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"RIGHTLY DIVIDING the WORD"

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LESSON 9 - "THE TWO RESURRECTIONS"

You no doubt have already learned by your Bible reading that ALL of the dead will be raised.

(a) No doctrine of the faith rests upon a more literal and emphatic body of Scripture authority than this, nor is any more vital to Christianity. The doctrine of the Resurrection is vital to Christianity. Deny the one, you deny the other.

Paul declared it in the face of the opposition of all heathendom. Acts 24:15.

He admitted that the Christian position was untenable if you disbelieved the resurrection of the dead. 1 Cor. 15:13,14.

(b) It is next important to note that it is the body that is to be raised from the dead, not the soul nor the Spirit.

The soul and the Spirit do not go to the grave at death. Ecclesiastes 12:7 tells us that the Spirit goes to God who gave it. That is not in the grave.

The Soul of all believers goes to be with Christ.

Phil 1:23, 2 Cor 5:6-8. That is not in the Grave.

The soul of the unbeliever goes to a place of punishment, known in the scripture as Hell. Luke 16:22,23,

Jude 6,7. 2 Peter 2:4.

That this does not mean the grave, is clearly shown by the Lord in Luke 12:4,5.

It is the body that goes to the grave and it is the body that is raised from the grave and united with the soul and the spirit, once again. Hence you read that it was the bodies that came out of the grave. Matt. 27:52,53.

The body of the believer will be changed as described in 1 Cor. 15:35-44, but that of the unbeliever will not have this glorious experience. Revelation 22:11.

(c) The student should next observe that the Scriptures do not teach that all the dead are to be raised at one time. The Bible speaks of TWO resurrections.

Revelation 20:4,14 speaks of the first, as the First Resurrection and the second, as the Second Death.

John 5:28,29 calls them the Resurrection of Life and the Resurrection of Damnation.

Daniel 12:2 speaks of them as 'everlasting life' and 'shame and everlasting contempt.'

In Acts 24:15 they are designated as the resurrection of 'the just' and 'of the Unjust'.

These two resurrections differ in respect to time and also with regard to those who are the subjects of the resurrection.

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The First Resurrection precedes the Millennium in three stages. The Second follows the Millennium. Revelation 20:5.

It it be objected that the word 'Hour' in John 5:28,29 would indicate a simultaneous resurrection, we would reply that the same word 'hour' in verse 25 has already lasted nineteen hundred years. 'Day' and 'hour' are often used in that extensive way. See 2 Cor 6:2 and John 8:56.

In 1 Cor 15:22,23 the complete order of the resurrection is outlined.

(1) Christ, the first fruits is plural and refers to the mystic body of Christ, the Church. Eph. 1:22,23, 1 Cor 12:14-20.

These will be raised at the Appearing of Christ. This is one stage of the first resurrection. It includes only the dead in Christ. 1 Thess 4:16

(2) Afterwards they that are Christ's at His Coming. We must not confuse the Coming with the Appearing. In this stage, earthly Israel shall be raised. Students should note carefully that Daniel 12:2 and John 5:28,29 do not have any reference to the 'dead in Christ'. This class was hidden from the prophets. Col 1:26,27, Rom 16:25 and Eph. 3:5-7.

Daniel 12:2 and John 5: 28,29 refer to earthly Israel believing at the Return of the Lord and in the second part, to Unbelievers raised to shame and everlasting contempt.

Previous to this, there were a group of Earthly Saints raised from the dead immediately after Christ's own resurrection. Matt 27:52,53. What happened to these is difficult to say. Some have said that they constituted the Old Testament Saints who were taken at that time to heaven. This is not so for Acts 2:34 specifically declares that one of the greatest of the Old Testament Saints, David, did not ascend to heaven.

In Ephesians 4:8 the mistake comes in interpreting the phrase 'led captivity captive'. They interpret it as if it read 'led captivity free'. If the Lord Jesus with the keys of Hell and death in hand (Rev 1:18) ascended from the dead and led captivity captive, He must have left the Old Testament Saints in the captivity of Upper Sheol, the place of the departed souls of the Old Testament.

(3) 'Then cometh the end' - This phrase found in 1 Cor 15:23 refers to the Second Resurrection, the resurrection of the Unbelieving dead. These are the ones spoken of in Rev 20:5 and described in Rev. 20:12-15.

The Scripture then gives clear testimony to the fact that the believers' bodies are raised from among the bodies of the dead, a thousand years before the resurrection of the latter.

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One point more, the student should note. There are two kinds of resurrected bodies in the first resurrection. 1 Cor 15:40.

The dead in Christ shall have a glorified celestial body. The earthly Israel in resurrection shall have a glorified terrestrial body. The Lord demonstrated the characteristics of each of these.

When He appeared to Abram, He was an Angel. i.e. He had a Celestial body.

When He became incarnate He took a lower body than the Angels, a terrestrial body. (Hebrews 2:9)

On the Mount of Transfiguration (Matt 17:1-8) He demonstrated a glorified Terrestrial body like earthly Israel shall have after the resurrection.

Then in Luke 24:36-43 and in John 20:19-29 the glorified Celestial body is revealed to us in all its wonderful power and genius.

This is the body that the Christians shall bear in the resurrection.

"We shall be like Him for we shall see Him as He is."
1 John 3:2

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REVIEW QUESTIONS - LESSON 9

Marks

- (4) 1. (a) Prove from the Scriptures that all the dead will be raised.
- (3) (b) If there is to be no resurrection, what logical effect would it have?

- (5) 2. What would you say to a person who believed that all the dead were to be raised at the same time? Use the Scripture.

- (2) 3. (a) How many resurrections are there?
- (3) (b) Give the names applied in Scripture to them.
- (2) (c) How far apart are the resurrections?
- (5) (d) Explain the meaning of 'hour' in John 5:28.

- 4 Read 1 Cor 15:22,23 and answer, -
- (5) 4 (a) Who are included in 'Christ the first fruits'?
- (5) (b) Who are meant by 'they that are Christ's'?

- (5) 5 (a) When are the Christians raised?
- (3) (b) When are the Jewish Saints raised?
- (3) (c) When are the Unbelievers raised?

SYSTEMATIC THEOLOGY "A"

LESSON 9 - Page 17

REVIEW QUESTIONS - Lesson 9 - Continued -

Marks

- (8) 6. Show that the resurrection refers to the body and not the soul or spirit.
- (3) 7. (a) What happens to the Soul at death?
(3) (b) What happens to the Spirit at death?
- (15) 8. With which resurrection does each of the following passages deal? (Give the time and the people).
(a) I Thess. 4:14 (b) Luke 14:14
(c) John 5:28, 29 (d) Daniel 12:2
(e) Revelation 20:5
- (4) 9. (a) Were the Old Testament Saints taken to heaven when the Christ arose from the dead? Prove your answer.
(4) (b) What is the meaning of the phrase 'led captivity captive', Eph. 4:8?
- (4) 10. (a) Name the four kinds of bodies mentioned in I Cor. 15:40.
(2) (b) Which of these will the Christians have after resurrection?
(2) (c) Which one have we now?
- (3) 11. (a) Who will have the glorified terrestrial body? When?
(2) (b) In what passage is the power and character of the glorified Celestial body described?
- (2) 12. (a) What body did the Lord Jesus use in incarnation?
Why?
(3) (b) Did the Lord Jesus ever have a body like angels?
When?

SYSTEMATIC THEOLOGY "A" COURSE

LESSON 10- Page - (18)

LESSON 10 - " THE SEVEN JUDGMENTS "

" It is a mischievous habit that has led the Christian world to speak of the judgment as being one great event, taking place at the end of the world, when all human beings, saints, sinners, Jews and Gentiles, the living and the dead, shall stand up before the "Great White Throne" and there be judged. Nothing can be more wide of the Scriptures."

- Dr. Pentecost -

The student should note at once that the expression, 'general judgment' of such frequent occurrence in religious literature, is not to be found in the Scriptures and what is of more importance, the idea conveyed by that expression is not found in the Scriptures.

The Old Testament records many partial judgments and one universal judgment. The New Testament besides the many and terrible judgments, described in the Revelation, speaks of Seven judgments.

We pause to emphasize this point, for some, while denying the General judgment at the Great White Throne, have tried to impress upon people a general judgment of all during the thousand years, known commonly as the Millennium.

BE SURE therefore, to note that the judgments of God are continually taking place.

The SEVEN JUDGMENTS found in the New Testament differ in four general respects -

- (1) The subjects of the judgment are different.
- (2) The place at which the judgment takes place is not the same.
- (3) The time differs in each case.
- (4) The result of the judgment is different.

Let us examine each of these Seven Judgments at once so that the details of the same may be comprehended.

A The sins of the World were judged at the Cross of Calvary -
1900 years ago.

TIME - A.D. 30

PLACE- The Cross of Calvary, Golgotha, just outside the City Wall of Jerusalem.

RESULT--God was reconciled to mankind and could justly forgive any who came to Him in Christ Jesus.

SYSTEMATIC THEOLOGY "A" COURSE

LESSON 10-Page (19)

A (Continued)

- 1 John 2:2 - This gives the extent.
1 Pet. 3:18 - Here the result is stated.
2 Cor. 5:21 - The sinlessness of the Substitute.
(1 Pet. 2:24 -)-The place and method of the judgment.
(John 19:17,18)

- (John 3:16)
(2 Cor. 5:19,20)-Give the value of this judgment.

B The sins of Believers are judged at regeneration -

TIME -Any time

PLACE-Anywhere

RESULT-Forgiveness of sins.

SUBJECTS - Only those who have accepted the Lord Jesus Christ as their Personal Saviour.

Acts 13:38,39 - gives the extent of forgiveness as greater than that under the Old Dispensation of the Law. The Believer's sins, past, present and future are forgiven.

John 5:24 - tells the result -
(1) Have Eternal life -
(2) Shall never come into condemnation.

Acts 9:5-6 - give us examples of two who yielded to the call of the Holy Spirit.

(John 6:37 and
(Rev. 22:17) } give the open door of opportunity for man as the outcome of this judgment.

C. Self and the flesh must be judged in the Believer -

TIME - Whenever serving the Master.

PLACE - Within the temple of your own soul.

RESULT - Enduement for service

SUBJECTS - Believers as Sons of God.

Neglect of this judgment leads to chastisement.

- Romans 6:11-18 - The call to surrender.
Romans 8:2 - The method of deliverance.
Hebrews 12:7-11 - A chastening necessary
1 Cor. 9:27 - We must keep under the body.
1 Cor. 11:31,32 - It is our duty to judge
Gal. 5:19-21 - This is the fruit of the flesh.
-

SYSTEMATIC THEOLOGY "A" COURSE

LESSON 10-Page (20)

D The Works of Believers will be judged -

TIME - At the Appearing of Christ
PLACE - At the judgment Seat of Christ
RESULT - Rewards for faithful service or Loss.
SUBJECTS- All Believers.

It is a solemn thought that though Christ bore our sins in His own body on the Tree and God has entered into a covenant to remember them no more (Heb. 10:17) every act of service must come into judgment.

Romans 14:10 - An account of himself.
2 Cor. 5:9,10- The place and detail of the judgment explained.
1 Cor. 3:11-15- Gives the basis of the judgment. Notice that there is a possibility of loss, and yet the person is saved as by fire.

E. The Nations are to be judged.

TIME - After the Second Coming of Christ.
PLACE - The Valley of Jehoshaphat.
RESULT - The place or location of the nation in the world during the Millennium.
SUBJECTS- The Gentile Nations of the world.

Joel 3:1,2, and 12-14 - The place (on the earth)
Matt. 25:31,32 - The time
Matt. 25:40,45 - The basis of judgment is the treatment of those called 'my brethren'. These Brethren are the Jewish remnant who were left during the Great Tribulation period which follows the taking away of the Church.
Matt. 25:46 - This gives the result.

As this judgment of the living Nations is sometimes confounded with that of the 'Great White Throne' in Revelation 20:11-15 it may be well for us to point out the following differences:

SYSTEMATIC THEOLOGY "A" COURSE

LESSON 10-Page (21)

E Continued-

Matthew 25:

Revelation 20:

| | | |
|-----------------------------|---|------------------------------------|
| No resurrection mentioned |) | A resurrection |
| (Living nations judged on |) | The 'dead' judged |
| (the earth |) | The heaven and the earth fled away |
| No books |) | The Books were opened |
| Three Classes: Sheep, goats |) | One Class - the dead |
| and brethren |) | After He has reigned) |
| Time - When Christ comes |) | a thousand years.) |

F.

The Wicked Dead are to be judged -

TIME - After the thousand years. Rev. 20:5,7.
PLACE - Before the Great White Throne. Rev 20:11.
RESULT - Revelation Chapter 20: verse 15.

This judgment only includes the Unbelieving dead. The Saints will be associated with Christ in this judgment and hence cannot be subjects of it. 1 Cor 6:2.

It is folly for a man to talk of taking his chances with the so-called Christians in the judgment day.

If the Christian is truly born again he will never be there - See John 5:24.

And there are no chances at that judgment. There is no escape - See Hebrews - Chapter 2: verse 3.

John 3:18 tells us the Unbeliever is condemned already.

Every mouth will be stopped at this final judgment.
Romans 3:19.

G. The Fallen Angels are also to be judged.

TIME - The Great day after the Great White Throne
Jude 6 - Also 2 Peter 2:4.
PLACE - Not revealed.

Christians are associated in this judgment also.
1 Cor. 6:3.

SYSTEMATIC THEOLOGY "A" COURSE

Lesson 10 - Page 22

REVIEW QUESTIONS - LESSON 10

Marks

- (6) 1. "It is a mischievous habit to speak of a general judgment at the end of the world." Why?
- (2) 2. (a) How many judgments are mentioned in the New Testament?
(8) (b) In what four respects do they differ?
- (4) 3. (a) When and where did the first judgment take place?
(4) (b) What was the result of this judgment?
(4) (c) For how many people did the Lord Jesus die? Give Scripture.
- (2) 4. (a) When does the Second Judgment take place?
(8) (b) If a man accepts the Lord Jesus as his personal Saviour will he come into the final judgment? Give Scripture and explain.
(4) (c) How many of his sins are forgiven? Explain.
- (4) 5. (a) What is the purpose of the Third Judgment?
(4) (b) Who must judge in this case?
(4) (c) What is the purpose of it?
- (6) 6. (a) When and where does the fourth judgment take place?
(4) (b) Who is the Judge, and what does He Judge?
(6) (c) Can a man go to heaven if he does no works of an abiding nature? Give Scripture.
- (10) 7. Mention the points of difference between the Judgment of Nations and the Great White Throne.
- (4) 8. (a) What is the basis of the Judgment of Nations?
(4) (b) What is the result of this judgment?
- (8) 9. Tell what you would say to a man who says that he will take his chances with the so-called Christians in the Great Judgment day?
- (4) 10. To what judgment does Jude 6 refer? When and where will it take place?

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