

Hello. /We will begin the eighteenth lecture on systematic theology.

/C. The question of the real presence of Christ in the Lord's Supper.

/1. The Roman Catholic view.

/The Roman Catholic Church believes that the moment the priest prays, "This is my body," the bread and wine change into the body and blood of the Lord. /This is called "transubstantiation."

/Let's criticize this. /When Jesus took bread and blessed it, He said to the disciples, "This is my body given for you." /If Jesus sat before His disciples in His physical body and He gave the disciples another body because He had two bodies, it would become an absurd interpretation of the Lord's Supper.

/Even if we consider the idea that the bread was transubstantiated, the apostle Paul calls it "bread." /1 Corinthians 11:23-26. /It is also impossible for an object to change without changes made in its attributes.

/The bread's attributes did not change, and it is superstitious to say that the bread changed into Jesus' body. /The redemption of Christ was completed once and for all on the cross, and if Jesus continued to give believers His body through the Lord's Supper, the redemption of the cross would prove to be incomplete. /Thus, the Catholic belief of transubstantiation is incorrect.

/2. The Lutheran view.

/According to the Lutheran view, the bread and wine remain bread and wine, but they claim that the body and blood of Christ is in the bread and wine. /It is the same logic as water being soaked up by a sponge. /This is called "consubstantiation."

/Let's criticize this. /First, the Lord said, "This is my body," and the Lutheran view changes the meaning of this to mean. "This accompanies my body."

/This would mean that the communicant of the Lord's Supper participates in the actual body and blood of Christ. /This then comes to the conclusion that one can be saved through participation in the Lord's Supper without need for faith. /This view is not too different from the Roman Catholic conception.

/3. The Zwinglian view.

/Zwingli sees the Lord's Supper as a mere symbol and commemoration of the death of Christ. /They believe that this is nothing more than a believer's confession of faith.

/4. The Calvinist view.

/The Calvinist view does not believe that the bread and wine of the Lord's Supper changes into the body and blood of Christ, and neither do they believe that the body and blood of Christ is in the bread and wine. /The bread and wine symbolize the body and blood of Christ, and is a visible mark of the presence of Christ in His Spirit.

/However, Christ does not come and give grace without consideration of an individual's faith. /Christ is with the believer who participates in the Lord's Supper, and He strengthens the faith of each believer accordingly.

/Chapter 5, the calling of the Church.

/I. The Church glorifies God.

/Man's first purpose is to glorify God and forever rejoice in God.

/The first purpose of the Church's existence is also to glorify God. /Romans 15:6, 9; 1 Corinthians 10:31. /Then what are some specific ways we can glorify God?

/A. We must worship God.

/In order for man to glorify God, he must fundamentally worship God. /Psalm 50:23 says, "He who sacrifices thank offerings honor me." /John 4:23, 24.

/B. We must obey God's word.

/God is most pleased when believers obey God's word. /1 Samuel 15:22.

/C. We must become holy.

/God is pleased and is glorified when children of God change to become holy. /1 Peter 1:15, 16 says, "But just as he who called you is holy, so be holy in all you do; for it is written: 'Be holy, because I am holy.'"

/D. We must do good.

/When believers love their neighbors and live morally, unbelievers will see their good deeds and glorify God. /Matthew 5:16 says, "In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven."

/II. The Church teaches the truth.

/The Church is a group of children of God. /The Church teaches God's children of the truth, and God's children learn and obey the truth to glorify God.

/Thus, Jesus commanded His disciples to teach God's word. /Matthew 28:20.

/A. The purpose in teaching the truth.

/Believers can obey only when they understand the truth. /Hosea 4:6. /Believers must obey the truth in order to glorify God. /Believers also do good and become holy when they obey the truth.

/B. Things to be careful of when teaching the truth.

/Those who teach the truth must properly teach God's word. /Those who teach must first properly understand God's word in order to properly teach. /Those who teach must also each by the power of the Holy Spirit.

/They must understand the truth through the inspiration of the Holy Spirit, and they must obey and teach by the inspiration of the Holy Spirit. /1 Corinthians 2:4, 13. /Those who

teach must also pray for those who will receive teachings. /They must teach so that those who hear will properly understand and obey God's word. /1 Samuel 12:23.

/II. The Church preaches the gospel.

/A. Evangelism is Jesus' greatest command. /Matthew 28:19. /Before Jesus ascended into heaven, His final command to His disciples was, "Go into all the world and preach the good news."

/Believers who have received salvation through faith in the gospel of Christ must be deeply moved by grace and evangelize with joyful hearts. /Evangelism is most important when participating in the salvation movement of Christ.

/B. God is most pleased with evangelism. /Luke 15:7, 20, 24.

/God's greatest concern is the salvation of sinners. /When God created the entire universe, he completed his work in six days.

/However, God's work in saving sinners continued from the fall of Adam and will continue until the end of times. /God completed creation of the entire universe with his words. /However, God's work in redeeming sinners was accomplished through the sacrifice of God's Son as the atoning lamb.

/God said that when one sinner repents, there will be more rejoicing over one sinner who repents than over ninety-nine righteous persons who do not need to repent.

/C. Evangelism is fruit of eternal life. /Dead things cannot reproduce, but living things can. /It is natural for believers who gained eternal life from God to give birth to children of God through the gospel.

/When the apostle Paul preached the gospel to the church at Corinth, he said that he gave birth to them through the gospel in Christ Jesus.

/D. There are rewards in evangelism. /God rewards those who evangelize with glorious rewards. /John 4:36.

/IV. The Church purifies.

/The Church is the body of Christ. /The Church is the bride of Christ. /The Church is a model of heaven. /Hence, sin cannot enter the Church. /When sin enters the Church, it will cover the glory of God.

/The Church will become corrupted. /Therefore, when sin enters the Church, the Church must diligently take disciplinary action to remove sin. /Matthew 18:17; Acts 5:11.

/A. The purpose of discipline in the Church.

/1. The Church disciplines so that the souls of criminals would be well.

/It may be physically painful and difficult when a criminal is disciplined, but he repents of his sins and obeys God's will through it, which would result in spiritual benefits.

/2. The Church disciplines to present corruption in the Church.

/Sin will spread widely when the Church approves of sin. However, when sin is strictly governed, believers will become afraid and abandon sin. /1 Corinthians 5:6; Galatians 6:1.

/B. Methods of discipline.

/The Church must not discipline believers with human emotions, but must use the method Jesus personally taught us.

/First, the person who discovered the sin must go and exhort the one who sinned.

/Second, he must take one or two others and exhort the one who sinned before two or three witnesses.

/Third, he must alert the Church, and the Church must exhort the one who sinned.

/Fourth, when the one who sinned does not listen to the Church's exhortations, he must then be treated as a pagan. The sinner must be cut off from any relations with other believers.

/Part 7, Eschatology.

/Chapter 1, Individual Eschatology.

/I. Physical death.

/A. The nature of physical death.

/Physical death and spiritual death differ. /Physical death is the separation of the body and soul, and it is the extinction of physical functions. /The death of the spirit is not the eradication of the soul, but refers to the disconnection of the soul from God.

/B. The connection between sin and death.

/Death is God's punishment for sin. /God is a just God, and he punishes humans who sin with death. /Man must be immediately put to death upon sinning, but God postpones the punishment of death of sinners with his "common grace."

/God allows believers of the gospel to conquer sin and death through his "special grace."

/C. The physical death of believers.

/Believers receive forgiveness of sins through faith in the gospel, and their souls receive salvation. /However, their salvation is put on hold until the resurrection of their physical bodies. /Believers cannot avoid physical death, but the salvation of their physical bodies will be made complete upon their resurrection at the Second Coming of Christ. /The resurrected bodies of believers will never die but live for an eternity in heaven.

/Believers gain great benefits through death. /Believers repent before death. /2 Kings 20:1-3. /Believers learn to be humble before death. /Ecclesiastes 1:2-4. /Believers throw away greed before death. /1 Peter 1:24. /Believers cut off worldly hope before death, and look upon the everlasting heaven.

/II. The intermediate state.

/A. Misconceptions of sheol-hades.

/Some believe that sheol-hades is a place where the pious and the wicked enter upon death. /They claim that shell-hades is neither a place of punishment nor a place of rewards.

/They claim that shell-hades is a place for both the pious and the wicked. /They assert that shell-hades is a dismal place, and it is a place where the dead reflect upon their earthly lives as if it were a dream.

/Sheol-hades is a place of inactivity, and the joy of life is turned into sadness. /They say that the righteous men of the Old Testament went down to sheol.

/Let's criticize this. /First, sheol-hades is a place of punishment for the wicked. /Sheol-hades is a place where the fire of God's wrath is never put out. /Deuteronomy 32:33. /The Bible warns that the wicked will go down to sheol-hades. /Job 21:13; Psalm 9:17; Proverbs 5:5.

/Sheol also refers to the state of death or the grave. /The righteous men of the Old Testament went down to sheol, and sheol refers to the state of death or the grave. /Job 14:13, 14; 17:13, 14.

/The souls of believers will go to heaven the moment they die. /Luke 23:43; 2 Corinthians 5:8, 9.

/B. Purgatory, the limbus patrum, the limbus infantum.

/1. Purgatory.

/Purgatory is an incorrect theory of the Roman Catholic Church that lacks biblical basis. /Purgatory is neither heaven nor hell, but a third location where one becomes clean through punishment.

/They claim that only those who are perfectly pure at death are admitted to heaven, and those who are not perfectly cleansed of venial sins must undergo a process of cleansing in purgatory. /The souls in purgatory experience pain, but the lengths of their stay in purgatory and the amount of pain they must suffer differs.

/They also claim that the pain and time of the souls in purgatory are lessened and shortened by prayers, good works, and the sacrifice of the mass. /These Roman Catholic claims do not agree with the Bible.

/2. The limbus patrum.

/The word "limbus" means, "outskirts of hell." This is another conception of the Roman Catholic Church, and it is a wrong view. /They say that the souls of believers of the Old Testament wait for the resurrection of Christ, and the place where they wait is the limbus patrum.

/They claim that after the death of Christ, He descended into hades to release them and

take them to heaven. /This claim is based on 1 Peter 3:19, which seemingly makes this claim correct, but it is not a correct interpretation.

/3. The limbus infantum.

/This is the claim that the souls of all unbaptized children, as well as the children of unbelievers, remain in a place called the limbus infantum. /The souls in the limbus infantum do not receive harsh punishment, but they are excluded from the joys of heaven.

/This is the belief that there is no hope of salvation for those in the limbus infantum, and they must remain in this place. /The souls in the limbus infantum use their natural powers to somewhat know God, and they enjoy natural happiness.

/This is a claim of the Roman Catholic Church, and this is an unbiblical and wrong claim.

/C. The doctrine of the sleep of the soul.

/Some believe that the soul exists after death, and it continues to exist in a state of unconscious repose. /This is based on verses of the Bible that describe death as a sleep. /Matthew 9:24; 1 Thessalonians 4:13.

/They also say that certain verses of the Bible say that the dead are unconscious. /Psalm 6:5; Ecclesiastes 9:10.

/Let's **criticize** this. /The biblical passages that describe death as a sleep imply that the physical body of the dead is like a body that is asleep. /Biblical passages that describe the dead as unconscious mean that the dead are not physically conscious in this life.

/When believers die, their souls enjoy a conscious life in communion with God and Christ. /Luke 16:24, 25; Acts 7:59.

/D. The doctrine of annihilationism and of conditional immortality.

/“Annihilationism” teaches that man was created immortal, but was deprived of the gift of eternal life from God as a result of man's sin.

/This claims that when man dies, his soul is either annihilated or he forever loses his consciousness, and thus, he does not exist. /Yet, they also make a contradictory claim that when the wicked die, they later experience conscious suffering.

/However, the Bible says that saved believers receive eternal life, and those who have not been saved receive eternal punishment. /Matthew 25:46 says, “Then they will go away to eternal punishment, but the righteous to eternal life.”

/Now, let's look at “conditional immortality.” /Some theologians claim say that man was not originally created to live forever. /They claim that eternal life is a gift of God in Christ to those who believe.

/They claim that the souls that do not believe in Christ will ultimately die on their own or

lose consciousness. /When the wicked die, they experience conscious suffering for a certain amount of time.

/The bases of the doctrines of annihilationism and of conditional immortality is that God gives eternal life as a gift only to those who are in Christ. /They believe that death and destruction indicate annihilation.

/Let's **criticize** this. /Death and destruction do not indicate annihilation of the soul. /Luke 16:22-24. /The souls of both believers and sinners exist forever. /Ecclesiastes 12:7; Matthew 25:46; Revelation 14:11; 20:10.

/E. The doctrine of a second probation.

/Some scholars claim that when the sinner dies and is in an intermediate state, he has the opportunity to repent and gain salvation by receiving Christ with faith.

/Man's eternal state is not irrevocably fixed until the day of judgment, and the decision made between death and resurrection decides whether one will be saved or not.

/They say that man is condemned when he obstinately refuses the salvation that is offered to him in Christ.

/Let's **criticize** this. /The Bible says that the state of unbelievers after death is a fixed state. /Ecclesiastes 11:3; Luke 16:19-31; John 8:21; 24.

/The final judgment is determined by the things that were done in the flesh. /Matthew 7:22, 23; 10:32, 33; 25:34-46.

/Chapter 2, General Eschatology.

/I. The Second Coming of Christ.

/Jesus Himself said that He will return. /Matthew 16:28; 24:30. /Jesus said in John 14:3, "And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am."

/The angels spoke of the Lord's return. /Acts 1:11. /The apostles testified to the Lord's return in many occasions. /Philippians 3:20; 1 Thessalonians 4:15, 16; 2 Thessalonians 1:7, 10.

/We will conclude the eighteenth lecture on systematic theology. /Thank you.