

Chapter 1 : The Bible versus the "Church of Christ"

ANALYTICAL CONTENTS. [For the following careful Summary and Analysis the writer of this Essay is indebted to the kindness of a friend, to whom he desires here.

But there are signs that a major change is underway. See our Huffington Post article on multiracial churches. Our study indicated that the percent of multiracial congregations are increasing in all faith groupings. Additionally, non-Christian congregations have considerable racial diversity. The survey found that 35 percent of congregations in faith traditions such as Bahai, Muslim, Sikh, and others were multiracial. The largest churches in the country also seem to have it easier. Large Catholic churches are significantly multiracial. In his study, 35 percent of megachurches claimed to have 20 percent or more minorities. Want to know more? Check out *People of the Dream*: Also, read the *Megachurches Today* report at <http://www.pewresearch.org>: How many seminaries are there in the United States? The vast majority of those schools are accredited. Others are working toward accreditation. Of those schools, 53 were Protestant, 54 were non-denominational or inter-denominational, 54 were Roman Catholic, and three were Orthodox Christian. Enrollment in all member schools was 81, in *Go to the website for the Association of Theological Schools*, <http://www.ats.edu>: How many clergymen and women are there in the United States? But that figure included retired clergy, chaplains in hospitals, prisons and the military, denominational executives, and ordained faculty at divinity schools and seminaries. The *Yearbook of Pastoral Leadership*, figure did not include independent churches, not tied to a denomination. In addition, the figures provided by the denominations to the *Yearbook of Pastoral Leadership* may not be that accurate, Carroll said. Nevertheless, at present it is the best figure to use. *Pastoral Leadership and the Shaping of Congregations*, W. The Pulpit and Pew website <http://www.pewresearch.org>: How much do pastors make? But there is a wide disparity in compensation between Protestant pastors serving small congregations and those serving medium and large congregations. Considering that the vast majority of churches in the United States are small, the overall compensation package for Protestant pastors is low when compared with teachers and social workers. Roman Catholic priests earned less than Protestant pastors, in part because they have no family to support. Jewish rabbis earn more than Roman Catholic and Protestant pastors combined. The Leadership Network, an innovative large church resourcing organization, does an annual survey of salaries for very large church pastors and staff at <http://www.leadershipnetwork.org>: In the past few decades, men and women have been entering the ministry at older ages. Most had another career before going to seminary, and by the time they settled into the role of minister they tended to be middle-aged. In a recent study, the median age of senior or solo Protestant pastors was 53. The median age of senior or solo black pastors was 48. Roman Catholic priests are the oldest; their median age was 62. Associate pastors and those serving in non-church settings tended to be slightly younger. In a report by the U. S. Bureau of Labor Statistics the median age of full-time, graduate-educated minister was 45. Are clergymen and women healthy? Clergy tend to say they are in good shape. However, a follow up question found that 78 percent of clergy are either overweight 48 percent or obese 30 percent. Though these figures are comparable to the U. S. Still, the average mainline pastor spent 10 years in seminary. Are more women enrolling in seminary? Women make up about a third of all seminary students, according to data from the Association of Theological Schools. Hartford Seminary Sociologist Adair Lummis suggests there are several reasons for the increasing numbers of women. Social attitudes have changed and women are increasingly accepted in all the professions. In addition, several mainline denominations changed their rules to allow women to be ordained. Still, seminary remains by and large a male profession. Twice as many men as women completed the Masters in Divinity degree, the most popular of the programs, in 2008, according to ATS figures. Also, consult the website for the Association of Theological Schools, <http://www.ats.edu>: Explore the Annual Data Tables. Are more women serving in churches today? Yes, but just how many is hard to say. Others denominations, such as the Southern Baptist Convention, which officially does not permit women to serve as senior pastors, do not, even though there are small numbers of women pastors in the SBC. But at that time sociologist Jackson Carroll said women make up a disproportionately large percentage of associate pastors, and may face unequal access to higher profile positions. See our quick question - What percentage of pastors are female?

Chapter 2 : blog.quintoapp.com: Our Sufficiency in Christ (): John F. MacArthur: Books

Purpose. To teach the children that the prophet Isaiah received revelation for his time and for the latter days. Preparation. Prayerfully study: 2 Kings 19:22 "Hezekiah is a righteous king of Judah."

Hebrews Chapter 9 Hebrews Chapter 9: Melchizedek, was a type of Christ, a foreshadowing, preparing the way for the coming of the Messiah who would be both Priest and King. In chapter 9, the author of Hebrews reveals how the Tabernacle a parable or symbol only to be fulfilled in Christ. Hebrews 9 1 Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary. Of these things we cannot now speak in detail. The Mosaic Covenant, instituted on Mt. The law accomplished two things, 1. The law First Covenant was illustration or shadow of the coming of Messiah, who would fulfill the picture. There were two types of earthly sanctuaries used by Israel, First the Tabernacle which was erected after the Exodus in the wilderness journey. Exodus The Second was the permanent Temple constructed on Mt. Moriah in Jerusalem, after the prophet Gad instructed David to build an altar on the location. This same word is used in John 1: And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John 1;14 The Tabernacle was made out of ram skins. The entrance to the Tabernacle was from one opening, at the eastern end of the goat haired curtain perimeter. Two compartments were in the Tabernacle. The Holy Place which, the priests were allowed and the Most Holy Holy of Holies where only the High Priest was allowed once per year, on the day of atonement Leviticus The whole Tabernacle with both compartments was 30 cubits long and 10 cubits wide. The Holy Place was 20 cubits and the Most Holy place was 10 cubits by 10 cubits. The Holy Place Verse 2 First part: Only the Levitical priests Descendents of Aaron , were allowed to enter. Exodus 25; This was the only light in the Tabernacle, and was made of pure gold. The light was fed by pure beaten olive oil. This bread, made without yeast, was placed on the table every Sabbath and eaten by the priests at the following Sabbath. The Holy of Holies Verses The second veil: The Holy place was separated from the Most Holy place by this second veil. The Holiest of All: The altar was located in the Holy place. The Censor here was a handheld golden censor, which the High Priest on the Day of Atonement would take behind the veil with him. This would be fulfilled in the Messiah, Jesus Christ, who would carry the prayers of His people, behind the veil separating man and God. This was the gold covered box made of acacia wood, 2. Each of these items was a picture of Christ. Was a dead almond branch, which came back to life and yielded seeds with the power of the Lord. Christ died, and he was brought back to life, and yielded seeds, the saved. The dead branch brought back to life was a picture of the resurrection and fruit it would bear. The cover of the Arc was also made of gold with the images of two cherubim looking toward each other. This was an illustration of the reality of Heaven. The cover of the Arc was merely a picture of the reality. You have made heaven and earth. The Hebrew word, Shekinah means dwelling, and is a root for the word used in Tabernacle,! The priests would go into the first compartment, the Holy Place and perform their services. Zechariah, the father of John the Baptist was one of these priests, who performed his function as priest John 1: To burn incense Leviticus Sprinkle the blood of the bullock on the mercy seat. Then he would enter again and retrieve the golden censor. Meaning Behind the Tabernacle Verses 8 the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing. Parable of the Tabernacle Verses Holy Spirit: Actual access to Heaven was hidden from man, the Holy Spirit through types and shadows illustrated the coming perfection. The Greek word paraboleuv omai Parable means placing of one thing by the side of another, juxtaposition, as of ships in battle. All sacrifices were only temporary, they would need to offered again for the next offense. The Greek word, diovrqwma Diorthosis means making straight, restoring to its natural and normal condition something which in some way protrudes or has got out of line. Christ was the fulfillment of the parable of the tabernacle. The earthly tabernacle was only a picture of the Heavenly. The blood of bulls and goats was only parable of the blood of Christ. His blood was sprinkled only once for the sins of all man. Blood of Christ Verses Blood of bulls and goats: The sacrifice and blood of animals purified, man from sin. The sacrifice was a result of obedience coming from faith. The sacrifice of animals is contrasted to the sacrifice of Christ. The writer asked a rhetorical question, to

demonstrate the contrast between the Old and New Covenant. Christ blood fulfilled the parable of the bulls and goats which merely illustrated their imperfection. What the blood of animals could not accomplish, the Blood of Christ can. Through his blood our conscience allows us to approach the Holy of Holies in Heaven. We can now approach and serve God by the sacrifice of Christ. This could refer to works to attain righteousness, which were demonstrated as worthless because of sin, or this may refer to sin which caused spiritual death. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation. Jesus Christ is our Mediator or intercessor. Isaiah foretold the reason the Messiah needed to be our intercessor. There was no one else, who could fulfill the role required, a righteous person to intercede on humanities behalf with the Lord. Promise of eternal inheritance: These like the Tabernacle were types and shadows of the coming Redemption, which Messiah fulfilled.

Chapter 3 : A Testimony of Jesus Christ : - Related Passages and Themes

Objection 1. It would seem that Christ's Resurrection ought to have been manifested to all. For just as a public penalty is due for public sin, according to 1 Timothy "Them that sin reprove before all," so is a public reward due for public merit.

Email My brothers and sisters it has been subduing and sweet to be with you, those of the household of faith. This is a brief attempt to describe just a few of the things the men and women of Christ will feel and see in the course of that adventurous journey. These latter doctrines are likewise a part of the bracing breeze of the scriptures which must be played upon the fevered brow of mankind. The disciple worships an unchanging God, and proclaims that the good tidings are brought anew; for the gospel is not merely a gospel for one age, for one people, or for one place—it is a gospel for the galaxies! He sees that only the gospel can really help us avoid the painful excesses in the tug-of-war between the need for liberty and the need for order. If the sentry of self fails, there are simply not enough other policemen to restrain those who will not restrain themselves, and beating the system will become the system. He sees that those who worship at the altar of appetite are very intense. To be fully effective against their enveloping evil, there must exist a sin-resistant strain of souls for whom narcotics, prostitution, gambling, and alcohol hold no allure, for we bind the adversary and his mortal minions only as we bind our appetites. Camelot began to give way to the world the moment Lancelot and Guinevere gave way to their appetites. He sees prevention, especially through good families, as a superior life-style. Parents, therefore, should stay at their posts. Parents, like a symphony conductor, lead those who actually produce the music; we would be dismayed, however, if an anxious conductor deserted his podium in mid-passage to become a flutist. He sees that those who do too much for their children will soon find they can do nothing with their children. So many children have been so much done for they are almost done in. The disciple knows that the only conclusive test of a cause is the test of eternal truth, not mere sincerity, for dictators are often sincere; not gallantry alone, or the charge of the Light Brigade would have been a resounding success. He is conscious of the past and present injustices, but he knows that real remedies are to be found in contemporary Christian compassion, and not in compensatory justice. He knows that in leadership cleverness is not as important as content, that charisma and dash are not as vital as character and doctrine. He has keen ears, for in the silence that hovers over the place that once was Sodom, he hears a warning shout for all who care to compare. He is a realist and will not succumb to the narcotic of nostalgia, but will lean enrichingly into the present. He experiences the Church as a blend of action and contemplation, and knows the importance of individual involvement. Like the high diver, he does not ponder the pool too long, even if the water is not just right. He testifies with his time as well as with tithing; he witnesses with works as well as with words; he expects perspiration to precede inspiration. He marvels not, therefore, when customized challenges and temptations come his way—with soul-stretching experiences and individualized injections of irony: He remembers Gethsemane and senses that, sometimes, when a righteous individual is in agony, seemingly alone, he, too, is accompanied by celestial friends who are nearby, but not so near as to interfere. For the surrender which is underway is also a victory! He knows that having put his hand to the plow he must not look back, because when we are looking back, we are also holding back. He learns, too, in a listening Church, that there are nevertheless those occasions when it is more important for us to say a certain thing than it is for others to hear us. He knows that God loves us, not the gifts he has given us. He sees much Martha-like anxiety around him in lives cratered with concerns, but can testify that those craters are best filled and smoothed by the soil of service. He understands that faith, hope, and charity qualify one for the work, not a craving for clout. And he is as genuinely concerned with the feelings of those he supervises as he is concerned with the feelings of those who supervise him. He knows that just as God has promised us, individually, that we will not be overwhelmed by temptations or challenges we cannot manage, that neither will the Lord allow his church to be overwhelmed by the challenges it faces. For an example of being concerned, lest something about us deter others from examining the gospel, he can marvel at the prospective missionary, facially flawed at birth, who willingly undergoes his ninth ordeal with plastic surgery so that others can hear the gospel from his lips, undistracted. Yes, the spirit of sacrifice is alive and well among those

who travel the way! May we make that journey I so pray in the name of Him who has completed this same journey and who beckons us onward, Jesus Christ.

Chapter 4 : SUMMA THEOLOGIAE: The manifestation of the Resurrection (Tertia Pars, Q. 55)

The Church of Christ also uses Acts for their beliefs about baptism: "Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The Bible versus the "Church of Christ" This article is a slightly condensed version of a small booklet that I wrote a few years ago. What is the Church? The Church of Christ people fail to realize that the "true church" is a spiritual organism, NOT a physical organization. He is referring to his particular group of people who believe and practice the same things, NOT a spiritual body of born-again believers. This can be very confusing for an unsaved reader who knows not what it means to be born-again spiritually into the spiritual body of Christ Jn. A natural man who has never been saved cannot understand how it is possible for people to be "born" into the spiritual body of Christ. On pages 9 and 10 of this same tract, Haun says that, "The church of Christ today is no more or no less than the New Testament church reproduced in doctrine and practice in this twentieth century. Another tract titled, Are You Looking for a Church? I will build my church; and the gates of hell shall not prevail against it. All throughout church history, millions upon millions have entered into the spiritual body of believers by receiving Christ as their Lord and Saviour Jn. The references listed on this bookmark are Romans The disciples were first called "Christians" at Antioch Acts Music in the Worship Service According to the Church of Christ, it is unscriptural to use musical instruments in worship services. Only vocal singing is allowed. In a parallel passage he wrote: Please notice that this is activity in which all of the assembled worshippers are to be involved. Just as no one can do our praying, studying, or giving for us, no one can do our singing for us. The Church of Christ is very quick to quote these two verses OUT of their proper context, ignoring the two chapters in which they are found. Neither chapter speaks of "assembled worshippers," and neither chapter forbids musical instruments. The Bible is very clear in stating that the Lord loves good music of praise and worship, and this DOES include musical instruments. Please check the following references in your Bible and see for yourself. Where in the Bible are we told that our fellowship with Christ is based on our visualizing his body and blood? Does the Bible teach this? No, it does not. So how did the Church of Christ come up with their "week by week" observance? Simply by perverting the scriptures! Baily says that, "The Bible tells us that upon the first day of the week the disciples came together to break bread Acts You say, "He said that in Acts Baily wants you to think the two are the same, but they are NOT the same. You find this information in Acts 2: This is evident in the fact that Paul wrote "as often as" in I Corinthians This perversion of truth is known as A-Millennialism No Millennium. The first seven verses of Revelation chapter twenty speak of a coming one thousand year reign of Christ and His saints on this earth. This reign immediately follows the Second Coming of Christ, which occurs in Revelation A-Millennialism cannot be correct, because Revelation True Bible-believers take the Pre-Millennial view, which is the correct view, according to the word of God. Notice the order of events in Revelation: The Church Age ends at 3: Revelation chapters 6 through 18 cover the Tribulation period that Jesus speaks of in Matthew This is when the Antichrist will rise to power and deceive those who were not caught up to meet the Lord because they were not true believers I Thess. After that, we see the one thousand year reign of Christ and His saints showing up in This is the promised Kingdom of the Old Testament Isa. Satan is doomed in Revelation The wicked are judged at the White Throne Judgment in verses and cast into the lake of fire. Eternity begins with chapters 21 and Now this is the order in which the Lord reveals these events to us. Anyone can see that. Now read this incredible remark by a Church of Christ author: He arrives at this false conclusion by perverting II Peter 3: Did you notice that Mr. Why did he skip verse 8? Therefore, the "day of the Lord" can begin with the Second Coming and end a thousand years later with the White Throne Judgment of Revelation How do we know this is so? By doing this they create a "general judgment" for everyone, which is entirely unscriptural. Water Baptism and Salvation Of the many heresies taught by the Church of Christ, Baptismal Regeneration is probably the most well known, and also the most harmful. This is the ancient pagan belief that a person must be baptized in water in order to receive cleansing from sin and the right to enter Heaven. Haun says the

following: Haun tells us on page three of his tract that "be baptized" means to be "immersed in water. Church of Christ members are taught that there is only ONE kind of baptism: There is one baptism which is far more important than water baptism, and this baptism is the SPIRIT baptism that the new Christian receives when he receives Christ as Saviour. This has nothing to do with water baptism, for there is no water anywhere in I Corinthians So, to be baptized is NOT the same as being immersed in water. To insist that all baptisms are water baptisms is to openly deny the word of God. He said in Matthew 3: Read it again, just to be sure. There are three baptisms in one verse, so it is unscriptural to assume that all baptisms are WATER baptisms. An immersion in fire is a baptism in fire; an immersion in water is a baptism in water, and an immersion in the Holy Ghost is a baptism in the Holy Ghost. A famous one is found in Mark Haun says on page 5 of his tract that "Jesus is pointing out what it takes to be saved. He describes the kind of man who is pardoned. That man is one who believes and is baptized. Jesus did not say that the man who believes shall be saved or that the man who is baptized shall be saved. He said both belief faith and baptism are essential. It is like saying two plus two equals four. Faith plus baptism equals salvation. Did you read verse seventeen, which speaks of the apostolic signs of casting out devils and speaking with new tongues? Does the Church of Christ practice these signs? Do they practice verse eighteen by drinking deadly things, taking up serpents, and laying hands on the sick? Then why would they steal verse sixteen from its context and then leave the next two verses alone? The truth of the matter is that Mark The verse plainly says, ". No one is damned for not being baptized. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And whosoever liveth and believeth in me shall never die. Any confusion that may have arisen in Mark Water baptism is important, and it should always FOLLOW Salvation as a picture of the death, the burial, and the resurrection of Christ, but it cannot save anyone. The Church of Christ also uses Acts 2: This is a standard practice among the cults: First of all, the same Peter who is preaching in Acts 2: We know this is true, because in Acts At the time of Acts 2: God had to reveal this to Peter, and, by the time we reach Acts Why is it that we never hear the Church of Christ quoting Acts Every individual present is a commandment keeping, Sabbath observing, temple worshipping Jew. They came to realize that they had crucified their Messiah.

Chapter 5 : Hebrews Chapter 9: The New Covenant, Jeremiah 31

When Christ Appears brings clarity to one of the most misunderstood books of the Bible. The book of Revelation promises a special blessing for those who take the time to peer into the future with the apostle John.

Introduction The first time Peter and Jesus met, Jesus said something very unusual which He did with no one else: Peter could hardly have missed the significance of this. Our text in this lesson is crucial for several reasons. First, 1 Peter 2: Peter the first place of honor and jurisdiction in the government of his whole church, and that same authority has always resided in the popes, or bishops of Rome, as being the successors of St. Consequently, to be true followers of Christ all Christians, both among the clergy and laity, must be in communion with the See of Rome, where Peter rules in the person of his successor. We shall see that our text teaches a very different view of the church ecclesiology than does Roman Catholicism. Our text teaches the view we need to understand and practice. His work is perfect, for all His ways are just; a God of faithfulness and without injustice, righteous and upright is He. That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith; 31 but Israel, pursuing a law of righteousness, did not arrive at [that] law. Because [they did] not [pursue it] by faith, but as though [it were] by works. In his defense before the Sanhedrin, Peter turned to Psalm to show that their rejection of the Lord Jesus fulfilled the Scriptures: While Jesus focused on Psalm and Paul on Isaiah 8 and 28, Peter alone draws upon all three texts in 1 Peter 2 to demonstrate how the Lord Jesus Christ is the sole basis for the eternal deliverance or the destruction of men. The third reason our passage is crucial is because it defines our relationships. It also defines our relationship to the nation Israel. Fourth, after spelling out the privileges God has poured out upon us in 1 Peter 2: Finally, this text motivates our service to God and men because we are the recipients of great and marvelous privileges, all on the basis of divine grace as a result of His great mercy. Peter began by assuring us of our hope, our confidence in those blessings which will be ours at the second coming of our Lord. At verse 14 Peter begins to speak of our present conduct based upon our future hope see verse Our life should be characterized by obedience 1: This conduct, as always in Scripture, is based upon our calling which Peter defines in verses of chapter 2. He takes up the subject of growth, but now we are growing up together, as a building. With this he spells out our calling, our purpose. The Structure of Our Text The text, broadly outlined, divides into three sections, each with its own emphasis but all interrelated. In verse 6, Peter gives the Scriptural foundation for his teaching in verses 4 and 5. Often, the no-godsâ€”the idols of the heathenâ€”were made of stone. The Old Testament prophets mocked them as lifeless objects which their worshippers had to carry about see Deuteronomy 4: But the Lord Jesus is alive! Because of this, the blood which He shed for our sins was precious 1: Unbelievers view Him just the opposite way. To them, He is worthless and useless, to be rejected. If the things men highly esteem are detestable to God, is it any wonder that the One who is precious 43 in His sight is detestable in the sight of men? They also share in the ministry of our Lord. Peter now turns to Isaiah While the concept of Christ as the corner stone is implied in verse 5, it is stated in verse 6. The force of these words can best be understood in the light of the context in which they were originally written: They speak as though they had a treaty with death and hell so that the lethal waters of the abyss could never sweep over them. God declares that their pride is no refuge, their covenant with death no security. Only one edifice can stand against the storm of destruction: It is this figure that Jesus used when he said to Peter that the gates of hell could not prevail against his church. They will not be put to shame. Men today have the same choice to make as the people of Jerusalem so long ago. They must either place their trust in God, or they must trust in men. Because of Him, they will never be put to shame. But for unbelievers, just the opposite is true. So it was destined to be. Believers and Their Relationship to Israel 2: Notice several things about these verses. When an individual comes to salvation by a personal trust in Jesus Christ, he or she becomes a part of a people, a body of believers. As a part of this body, he or she has both a privileged position and a task to which they are called. Second, the expressions used to describe the New Testament church in verses 5, 9, and 10 are quotations from the Old Testament. Specifically, the corporate descriptions of the church are descriptions of the nation Israel. Consider these Old Testament texts: I will even make a roadway in the wilderness, rivers in the desert. I will

respond to the heavens, and they will respond to the earth, 22 And the earth will respond to the grain, to the new wine, and to the oil, and they will respond to Jezreel. The nation Israel was chosen and set apart by God, not because of their goodness or merit but simply as the recipients of divine mercy see Deuteronomy 7: In yet a future day, after they have repented and returned to Him, they will once again be His people. So, as Hosea promised Israel, although they were not the people of God, He would once again make them His people. Peter applies this same principle to the Gentiles. These words are intended to produce in the Gentiles the proper response to divine grace. They are intended to produce a spirit of humility and gratitude. Just as Israel dare not take pride in her unbelieving past or take credit for her election and calling, along with all of its privileges, neither do Gentiles dare take credit for their salvation. Salvation is all of grace, all of mercy. Neither Jews nor Gentiles dare boast in themselves, but only in God see Romans 3: Furthermore, these Old Testament quotations are applied to the Gentile saints to remind them of the obligations which stem from their high calling. As the Scriptures teach, to whom much is given, much is required Luke God chose the nation Israel and delivered them from their bondage for a purpose, and that purpose is given in the texts Peter cites. Our text is not self-centered, but God-centered. We are His possession. We are saved by His mercy and grace. We are chosen and called to proclaim His wonders. To God be the glory, great things He has done! On the one hand, Peter contrasts what his readers once were with what they are now. Our rejection is not to be personal, but representative because of our identity with Christ. The privileged position of New Testament saints is spoken of in the same terms as employed in the Old Testament. The church of God is described in terms that were, and will again be, applied to Israel. These terms bring to mind both the privileges of our calling and our purpose. Our calling is by His grace and mercy, to His glory. We have been brought into a relationship with Him so that we may worship and praise Him. We are what the Jews could have been and what they will someday be. But yet another truth must not be overlooked. All Israel failed to be, which we now are, we are in Christ. All of the terms Peter has used that once applied to Israel, and now apply to us, also apply to our Lord. Our Lord alone is holy. He alone is worthy to be praised. In contemporary terms, this passage from the pen of Peter spells out our identity. Here we learn who we are and what God has purposed for us to do. It is the basis for the teachings which follow concerning our conduct. Our calling is the basis for our conduct Ephesians 4: Some say our value is evidenced by the price which our Lord paid to save us. Neither this text nor any other text I know of in the Bible says that God saved us because He thought we were precious. He saved us in spite of the fact that we were sinful, defiled, and useless, and only because He regarded His Son as precious. Let us learn from Peter that we dare not accept the value structure of this world. The world does not esteem the Lord Jesus Christ. The world does not see Him as precious. God views Him as precious though the world thinks Him worthless. And if the world could so badly appraise the worth of our Lord, why do we look to the world for approval and a sense of self-worth? We can only learn what is truly precious from God, not from our unsaved peers. Who would know better than Peter himself about his position?

Chapter 6 : Resurrection Research from to the Present: What are Critical Scholars Saying?

Joel's prophecy, for example, moves easily from the immediate situation of the locust plague () to the distant future of Pentecost () to the even more distant future of Christ's second coming ().

Plain Guide to Universalism 3. Scriptural Evidence of Universalism What Evidences do Universalists adduce from the Scriptures in support of their belief in the eventual holiness and happiness of all men? We arrange the Scriptural evidences of Universalism under the following heads: God the Creator of Men 1. God is the Creator of all men. To suppose that God would bring beings into existence who he knew would be infinite losers by that existence, is to charge him with the utmost malignity. The existence itself would not be a blessing, but a curse; the greatness of which cannot be described. A poor soul, sentenced to endless damnation, might well cry, in the touching language of Young; "Father of Mercies, why for silent earth, Didst Thou awake, and curse me into birth? Tear me from quiet, ravish me from night, And make a thankless present of thy light; Push into being a reverse of Thee, And animate a clod with misery? God the Father of Men 2. God is the Father of all men. Hath not one God created us? God is evidently called the Father of all men in the Scriptures, and this is not an unmeaning name. He has the disposition and principles of a Father. God is the Father of all men and, therefore, he cannot make mankind endlessly miserable. God the Lord, or Owner of Men 3. All men, of right, belong to God. He has made them all. They are his by preservation. He sustains them all. They were his at first, and they always have remained in his care. He will ever exercise a gracious care over them, as will be more fully seen in the following reasons. God hath given all things to Christ, as the moral Ruler of the world. All are given; all shall come; and none shall be cast out. What is the unavoidable conclusion? The Will of God 7. It is the will of God that all men shall be saved. Salvation comes through the belief of the truth. God wills that all men should come to the knowledge of the truth, and be saved thereby. Jesus came to do the will of God. This is his will, by way of distinction and preeminence. Jesus came to do this will. He came as the Savior, as the Savior of all men. He came as the good Shepherd, to seek and save that which was lost. He came to save all men, not only those who lived on the earth while he was here, but all who lived before, and all who have since lived, and all who shall live. Jesus gave himself a ransom for all. He tasted death for every man, and unto him, at last, every knee shall bow, and every tongue shall confess him Lord, to the glory of God the Father. Such is the way in which Jesus does the will of God. The will of God cannot be resisted. What God wills to take place, must take place. He wills the salvation of all men because it is right. A God of purity cannot desire endless sin and rebellion. If he wills the salvation of all men, he wills all the means by which it shall be accomplished. It must therefore take place. God has no other will besides the will to save all men. God is love, and love worketh no ill. If love worketh no ill, God can work no ill, and, therefore, God cannot be the author of endless evil. God loves all mankind. This argument adds great force to the last. God loves even his enemies. For he requires men to love their enemies, which he could not do if he hated his. If God loves his enemies, he certainly loves all men, for no one doubts that he loves his friends. And can God cause those to be endlessly miserable whom he loves? The Wisdom of God God is WISE and it cannot be a dictate of wisdom to create beings, and then make their existence a curse by entailing endless suffering to it. God foresaw all the consequences of our creation when he made us. He knew fully what the result would be to each individual. Is it possible, that infinite goodness could breathe life into unoffending dust, when it was clearly foreseen that endless evil would ensue? It was not possible. The wisdom of God is "full of mercy", and "without partiality". Surely, a God of infinite power and skill, who "performs every possible act of kindness", will save his fallen creatures from their sins. God is no respecter of persons. He is kind to all men and he will perform every "possible act of kindness" to all men. The Pleasure of God They are the means by which his holy and righteous designs are carried into effect. He says, "He made all things for his pleasure; and through the same motive he preserves. Hence, it is most evident, that he hateth nothing that he has made; and could have made no intelligent creature with the design to make it eternally miserable. It is strange, that a contrary supposition has ever entered into the heart of man; and it is high time that the benevolent nature of the Supreme God, should be fully vindicated from aspersions of this kind". The pleasure of God shall prosper in the hand of

Christ. Compare this with the 20th section. His word shall not return unto him void. God has no pleasure in the death or suffering of the sinner. That was not the object of creation. God created men for his pleasure, and his pleasure shall certainly be accomplished. The Purpose of God He wills to have all men saved. He has no pleasure in the death of the wicked and accordingly he hath **PURPOSED** to gather together in one, all things, in Christ, both which are in heaven, and which are on earth. They are all to have his spirit, and partake of his new creation, for "if any man be in Christ, he is a new creature: See the neuter for the masculine, John 6: See more on this subject under the 78th section. The purpose of God cannot fail. It must certainly be accomplished. God can have no second thoughts. He cannot see reason to change his own plans. He has the Power to work all things according to his purpose. Has God designed a work which he cannot do? Has he formed a plan which he cannot execute? So let it be, O Lord. The Promises of God God promised to Abraham, his servant, that he would bless all mankind, in his seed. The language is absolute. It is without any condition. I agree with Dr. Adam Clarke on this matter. He says, in his not on Gen God made the same promise to Isaac. It refers to precisely the same subject, and asserts the same facts. We repeat it here, because God saw fit to repeat the same promise to Isaac which he had made to his father Abraham, and it forms a distinct argument of itself. The same promise was repeated to Jacob, the grandson of Abraham.

Chapter 7 : Enter the Bible - Books: 1 Peter

That the only foundation of the Church of God, is the Doctrines of the Apostles or Prophets, as they spring from Jesus Christ the chiefe corner stone, whereon this or anyother people are to be built together as the house of God; Eph. 2. 20,

Select the discussion questions and enrichment activities that will best help the children achieve the purpose of the lesson. The front page of a newspaper. Suggested Lesson Development Invite a child to give the opening prayer. Attention Activity Show the children the newspaper. Why do we have newspapers? To learn about what is happening in the world. Invite a child or two to come to the front of the class and read one of the headlines. Ask the children if they can tell you what the article is about. You might want to take a few minutes to discuss the importance of the event the newspaper article is describing. Explain that many prophets during Old Testament times told the people about important future events, including some that would occur in the last days. The articles we read in the newspaper often describe events that fulfill these ancient prophecies about the last days. In this lesson the children will learn about some of the important events the prophet Isaiah foretold over years before Jesus Christ was born. Please present information on the Second Coming in a positive way so the children will see it as a joyous event rather than a frightening one. As you discuss the prophecies of Isaiah, bring out the following points: The prophet Isaiah lived over years before the birth of Jesus Christ. Isaiah prophesied of many events that have already happened and many that will yet come to pass. Discussion and Application Questions Study the following questions and the scripture references as you prepare your lesson. Use the questions you feel will best help the children understand the scriptures and apply the principles in their lives. Reading and discussing the scriptures with the children in class will help them gain personal insights. What did he do to stop the people from worshipping idols? How was he blessed for his righteousness? After the Assyrian army conquered many of the cities of Judah, where did Hezekiah turn for help? What did the Lord tell Hezekiah through Isaiah? If we are ridiculed for trusting in God, how can we receive strength? Through praying, fasting, and reading the scriptures and obeying the words of the living prophet. How did the Lord protect the people of Jerusalem? What happened to the king of Assyria? Help the children understand that although we may not see such dramatic results when we pray, our prayers will be heard and answered. Share an appropriate experience when you have prayed for help and received an answer. Invite the children to also share their experiences. Emphasize that Heavenly Father may not take away our problems, but he will give us strength and comfort. When Hezekiah learned he was going to die, what did he ask the Lord to remember? How did the Lord answer his prayer? When we ask Heavenly Father to heal us or a loved one, our prayer may be answered in several ways. How did Isaiah say Jesus would be dressed at the Second Coming? What did Isaiah prophesy every person would someday do? In these verses swear means to testify. Explain that this does not mean everyone will repent of their sins; however, all people will admit that Jesus Christ is our Savior. Why is it important for us to gain a testimony of Jesus now? How can we strengthen our testimonies? Explain that for those who have been wicked, this will be a frightening time, but for the righteous it will be a great and glorious day see Isaiah How will the Lord know the wicked from the righteous? Emphasize that Heavenly Father and Jesus know the desires of our hearts. If we are trying to live righteously, we will be watched over and blessed during this time. What did the Lord say will happen to the Saints when the wicked are burned? See enrichment activities 1 and 2. What do you think it will be like to live on the earth during the Millennium? What does Isaiah say about war between the nations of the earth? How will the wild animals behave? Why do you think it will be a blessing to live in a world where everyone has been taught the gospel? What can we do to be worthy to live on the earth at this time? Explain that only Heavenly Father knows when the Second Coming will occur and when the Millennium will begin. Nevertheless, we should be preparing for that time. Emphasize that the Millennium is a time to look forward to. Although there will be difficult times before the Second Coming, we will be blessed and helped through these times if we live righteously. See enrichment activity 3. Enrichment Activities You may use one or more of the following activities any time during the lesson or as a review, summary, or challenge. Discuss several events of the last days. Conclude the discussion by referring to Isaiah Emphasize that those who are righteous will be blessed

during these difficult times. Have the children close their eyes and imagine a world where all creatures live in peace. Ask the children how such a world might be different from our world. Help them think of blessings, such as no wars, no crime, no disease, and so on, that would be a part of such a world. Explain that the earth will be like this during the Millennium. Have a child read John Have each child take a turn pantomiming getting ready for something school, bed, dinner, a test, and so on. Have the rest of the class try to guess what the child is getting ready for. Then discuss how we can prepare for the time when Jesus will come again, and list these ideas on the chalkboard. Such ideas might include: Encourage the children to continue to repent, keep the commandments, and do those things that will help their testimonies grow. Explain that Isaiah prophesied of many events that have already happened. Have the children look up the following scripture references and decide what Isaiah prophesied and how it has come to pass this could be made into a matching game or handout: Some of the children may want to write a short article about preparing for the Second Coming. Discuss and help the children memorize the tenth article of faith. Explain that paradisiacal means that the earth will return to a state of paradise like it was in the Garden of Eden. Conclusion Testimony You may want to bear testimony of the love Heavenly Father and Jesus Christ have for each of us and how much they want us to live righteously and be prepared for future events. Encourage the children to look forward to the peace and joy that will come when Jesus Christ returns to the earth. Invite a child give the closing prayer.

Chapter 8 : Lesson The Prophet Isaiah

The bread and wine become the means by which the believer has real communion with Christ in his death and Christ's body and blood are present to the faith of the believer as really as the bread and wine are present to their senses but this presence is "spiritual", that is the work of the Holy Spirit.

Tillich believes that the Christian theology is designed to fulfill the demands of church. To proclaim the truth of the Christian message and to construe the truth for new generations are two apologetic ways for the church to answer questions that rise from the situation in which the church dwells. As a result, answering such conditional questions with the Christian message is the work of Christian theologians. Indeed, situation triggers certain different questions about human existence and the Christian theology answers these questions based on the Christian message. Examining the human situation is the first step for theologians take in their attempts to answer human existential questions. For Tillich, there are two criteria rendered for every theology, namely, "the object of theology is what concerns us ultimately" ¹² , and "what concerns us ultimately determines our being or non-being" In other words, the object of theology is to explain our ultimate concern which determines our being or non-being. The Christian way of explaining our ultimate concern must be derived from the Christian message, which includes the Bible, the church history, and the history of religion and culture. All these are regarded as the sources of systematic theology. Yet, the religious experience is the medium indicating those sources to talk to us. Tillich regards this experience as a medium, not the source itself, through which the sources come to us. Among these sources and open experiences, a quest for the norm of the Christian systematic theology is necessary to guide theologians. A norm to which the sources and the medium are subjected to must be derived from Jesus the Christ event. Thus, the "New Being in Jesus as the Christ" is not only the object of theology, but also is our ultimate concern which determines our being or non-being. Accordingly, the "method of correlation" is taken by Tillich himself as a mode to link questions with answers, situations with messages, human existence and divine revelation. As Tillich states, "the method of correlation explains the contents of the Christian Faith through existential questions and theological answers in mutual interdependence" In this system, the philosophical questions raised by analysis of human existence and the theological answers based on the sources, the medium, and the norm of the systematic theology must be divided and maintained. For Tillich, such a division underlies the structure of his theological system. Reason, Revelation and Symbol Reason is not the source of theology, yet it plays a significant role in the theology. Tillich distinguishes two categories of reason, namely, an ontological reason and a technical reason. For Tillich, the fundamental idea of reason is the ontological reason. The technical reason is adequate only as an adopted instrument for revealing the ontological reason. The ontological reason, in which subjective and objective are rooted, can be related to logos. The subjective reason can be defined as the rational structure of the mind, and that is able to catch and to form the reality. Relatively, the objective reason can be defined as the rational structure of reality, and that is caught and formed by the mind. Consequently, Logos is "the word which grasps and shapes reality" ⁷⁴ , and therefore is the ontological reason. Tillich takes the term, the depth of reason, to relate the transcendental power of which to the meaning of being-itself. However, reason subjects to our actual existence, and therefore reason experiences the limitations, conflicts, and ambiguities of our existence. Accordingly, a quest for revelation is inevitable to resolve the finitude of our reason. Revelation unveils what concerns us ultimately. Tillich distinguishes two categories of revelation, namely, original and dependent revelation. An original revelation is a "giving" side revelation which never "gives" to us before, while the dependent revelation is a "receiving" side revelation by which the individual and the group are transformed. Thus, the revelation of Jesus as the Christ, in which Christian message is rooted, is the final and actual revelation, and which in turn resolve the finitude of our existential reason. Revelation unveils our ultimate concern. Yet, the ground of revelation, for Tillich, is described as the "ground of being manifest in existence" In terms of Christianity, "the ground of being is God" Revelation mediates knowledge through human cognitive reason. The knowledge of revelation is the knowledge of God which must be described symbolically. For Tillich, symbols direct above themselves to something else. Symbols, not

like signs, participate in the power of that which they symbolize. A symbol is true: Religious symbols can be true symbols only if they participate in the power of the divine to which they point. Religious symbols are "double-edged," they point themselves to the infinite as well as the finite; they drive the infinite toward the finite and the finite toward the infinite; they unveil the divine life for the human and the human for the divine. Religious symbols transfer ultimate truth through things, persons and events. Being and God The question of God is the fundamental question of theology. Without a doubt, God is the answer to the question of theology. Yet, where can we find the answer? For Tillich, he believes that the answer is implied in the analysis of being. Tillich turns the question of God to the question of being from which the answer to the question of God lies. Examining the question of being i. Rather, it is to examine the question of what it means to be. Tillich believes that such an ontological question of being-itself springs from the "shock of nonbeing. In other words, finitude unites being with nonbeing. Thus, the fundamental questions are of being and nonbeing, namely, to be and not to be. Nevertheless, we have the capability to operate our imagination to surpass our finitude and to point to infinity. Therefore, we are able to be aware of infinity. This awareness presupposes the question of God. Yet, this awareness of infinity is rooted in our awareness of finitude. For Tillich, we are able to ask the question of God, because we are aware of infinity. This awareness precedes the question" This question is the cosmological question of God" Accordingly a quest for God is inevitable for human beings. God is the answer to the question implied in the human awareness of the finitude. God concerns us ultimately. Whatever we grasp as our ultimate concern we call "god. Tillich uses the lowercase "g" to stress the necessity of concreteness over against ultimacy in the idea of god. Yet, our ultimate concern must transcend every concrete concern. Therefore, Tillich uses the uppercase "G" to stress the transcendent dimension over the concrete concern. However, in transcending the finite, our ultimate concern breaks off the concreteness of a being-to-being relationship with us. This is the indispensable inner conflict in the idea of God. For Tillich, this conflict is the guide to examine the history of religion. Trinitarian monotheism is not that it allows only one god, but that the ultimacy prevails over the concrete. It is rather a qualitative than quantitative characteristic of God. It also allows human to speak of the living God in whom the concrete and the ultimate are united. The question is how we describe this living God? For Tillich, God is being-itself, not a being among other beings. To describe the relationship between being-itself and finite beings, Tillich takes the word, "ground. God as being itself is the ground of the ontological structure of being. In other words, every ontological being has its power to be in being itself, participate in the ground of being. All accounts of God are expressed through what we comprehend. Can we know God? For Tillich, the answer is clear: Adopting the theory of analogia entis analogy of being , that is, "that which is infinite is being itself and because everything participates in being itself" , The theory of analogia entis explains the possibility of knowing and saying anything about God. However, for Tillich, the analogia entis justifies our ways of saying about God only under a fact that "God must be understood as being itself" Thus, existential approach to God through the category of finitude must be described symbolically. God is the ground of being, being-itself; who concerns us ultimately. Thus, God is our ultimate concern. Systematic Theology Volume II: He integrates the person and work of Christ in opposition to the traditional dichotomy of the doctrine. For him, Christology is a function of soteriology. The doctrine of salvation creates the christological question and gives direction to the christological answer ST II, Tillich as a philosopher of life whose full research has been the relationship of religion to existence, relates the significance of existentialism to Christian theology Tavad , According to him, the task of systematic theology is to show the character of existentialist revolt and confront the meaning of existence, which has developed in it with religious symbols pointing to the human predicament. For the existentialist confronting the real world, existence is characterized by conflict, anxiety and destruction. Humanity is in the threat of existence. The world is not yet reconciled, in individual, in society or in life ST II, Existence is estrangement and not reconciliation; it is dehumanization and not the expression of essential humanity History is not the divine self-manifestation but a series of unreconciled conflicts, threatening humanity with self-destruction. The existence of the individual is filled with anxiety and threatened by meaninglessness ST II,

Chapter 9 : Paul Tillich (Boston Collaborative Encyclopedia of Western Theology)

is a sign of the marriage between Christ and the Church.² While marriage is a special blessing for Christians because of the grace of Christ, marriage is also a natural blessing and gift for everyone in all times and cultures.

Themes Summary This letter is one of the most hope-filled books in the New Testament. Its purpose is to encourage Christian converts living in the midst of a hostile society. It does this by emphasizing their new life and salvation in the risen Christ who is their "living hope", showing how they became heirs of the people of God described in the Old Testament, and helping them understand what it means to live faithfully among people who ridicule and harass them. This letter expresses the gospel in rich, varied, and powerful ways and then draws from it interesting, complex, and specific implications for how Christians might think about living faithfully in their society. On the other hand, the daring and creative ways in which the letter works out its view of faith and life challenge us to take these ideas seriously and to think with equal daring and creativity regarding the challenges facing Christians today. **Where Do I Find It?** It is situated among the books typically referred to as the "Catholic Letters" James through Jude --"catholic" in the sense of being generally applicable. A pseudonymous work, 1 Peter is the work of an unknown author, writing from Rome, in the name and memory of the Apostle Peter. **When Was It Written?** Most scholars support a date between 75 and 95 C. This would mean that 1 Peter was written a generation after the deaths of Peter and Paul in the mid 60s. Believers have reasons for hope, even in times of apparent hopelessness and persecution, because Christ is raised and living, and God is at work in the world. **How Do I Read It?** First Peter is carefully written and repays careful reading. Read it as good news for bad times: **Introduction** 1 Peter 1: This hope, promised by the Old Testament prophets, involves an inheritance in heaven as well as divine protection until the end. As new beings they are to love each other and rid themselves of destructive attitudes. They are further described in terms reminiscent of the Old Testament: **Living Faithfully in a Hostile Society** 1 Peter 2: Specific instances are described for living faithfully: Leaders are to care for their congregations; all are to humble themselves before God and resist the devil; and God will restore and establish them at the end. **Closing Words** 1 Peter 5: It expresses greetings from their sister church in Babylon that is, Rome as well as from other leaders of the early Christian church, before ending by extending the peace of Christ. While most of the earliest Christians were Jewish, after that time most new converts were Gentiles. Therefore, while this letter mentions many figures from the Old Testament as well as many acts and words of God therein, there is no mention of the Jews as the people of Israel or of the history of relationships and problems between Christians and Jews. As such, they will be at odds with the values, customs, and lifestyles of the non-Christian Gentiles among whom they live. They will be as aliens and strangers, different even from non-Christian members of their families and friends. They probably would have been excluded from many occupations and social occasions as well as scorned and criticized for joining a cult or belonging to a possibly dangerous and unpatriotic sect. First Peter urges the opposite response: This will not be easy, but it will be to obey the God who is the creator and redeemer of all people and all societies. God has called these scattered followers of Christ to proclaim the mighty acts of God. The closing verses say that he writes "through Silvanus. In making this case, 1 Peter makes the most extensive use of Isaiah 53 of any New Testament book: Therefore, Christians also are to suffer undeserved criticism and unjust treatment, so that their faith and good conduct will be apparent: In this, they follow the example of Christ, who did not seek vengeance, a mark of honorable males in Greek culture, but who suffered for the sins of the unrighteous to bring them back to God 3: The idea is not to endure suffering as an end in itself, but to do good even when it brings suffering upon oneself. That is, suffering in this sense is not a strategy, either for Jesus or for the Christian; rather, it is a consequence of faithful existence in relation to the ongoing work of God. In addition, throughout the letter most of the specific actions called for are related directly to the ongoing work of God--whether as creator and preserver of the whole world or as redeemer and living presence among Christians. Such grounding of commands in the ongoing work of God is important for at least two reasons: It has been observed for many centuries that the teachings and theological phrases in 1 Peter have a marked similarity to the letters of the Apostle Paul. So, what can be made of their apparent agreement as evidenced by

1 Peter? Perhaps the most obvious factor is that by the last decades of the first century C. This situation had concerned the complicated relationship between Jewish Christians and Gentile Christians, especially whether to require Gentile Christian men to be circumcised, and other issues related to the ongoing function of the Mosaic law for Christians. To the extent that these matters were already settled and because fewer and fewer Jews were converting to Christianity by late in the first century, believers had been able to move away from these earlier arguments. Also, with the destruction of the Jerusalem temple and the move of the center of Christianity away from Jerusalem, second- and third-generation church leaders needed to draw together the common themes and teachings of the first generation for the sake of unity. The words directed to wives to "accept the authority of their husbands" 3: The commands and statements of 1 Peter 3: They offer context-specific counsel that honors the existing social order, but for a Christian reason. It is the theological basis that both husband and wife are created by God and both are heirs of new life in Christ that emerges as constant. The particular acts of obedience are related to specific times and places. Contemporary readers must connect the theological basis to the particulars of their own context. This letter, like many other parts of the New Testament, speaks about human beings both in terms of their natural or historical life in this present age and their being born anew into the age to come. Because the present age or this "old age," as it often is called is one of finitude, mortality, and sin, it will end short of the fulfillment God intended for it when it was created. For believers, the present age and the age to come "overlap" until the end of the world. Christians live with a foot in each age, so to speak--still sinful in terms of this present age and yet righteous in terms of belonging to Christ in the already-begun age to come. Faith, hope, and love, as well as grace, peace, and righteousness are characteristic of the age to come. Law, order, morality, good works, justice, and all the institutions and systems of the created world are part of the present age--good, yet also sinful; God-given, but not eternal; beautiful and significant, yet also tragic and disappointing. The theme of submission or subordination of slaves to their masters has been a problem for readers of 1 Peter for a long time. The exhortations to slaves were used to justify slavery in many times and places. Interpretations of 1 Peter 2: Therefore, for Christian slaves to accept the authority of their masters rather than trying to kill them or running away from them might have been realistic and appropriate in this case and would have avoided bringing even more hostility upon the fragile Christian movement. On the other hand, the reader should not fail to see that just prior to 2: In addition, it is notable that Christian slaves were addressed as being fully human and fully members of the community, which was an important difference from the way that most people spoke to or about slaves. In addition, 5 God has acted to save human beings through Jesus Christ, and one day 6 God will bring the created world to its promised end. Notice that God is the subject of statements about the world, suggesting that God is the principal actor in history. Furthermore, God and heaven are not portrayed as being high above the world that is, not in transcendent terms ; rather, God is viewed as being before, during, in, with, and after the created world. The world and history are not pictured as moving along on their own, whether aimlessly or in some deterministic fashion; rather, in the midst of created freedom, God acts to move created reality including humans in certain directions. This worldview is quite different from the ways that modern people--Christians and others--think about the world most of the time. Exhortations to do good works and to do what is right come with acknowledgements that in a hostile world these actions will often bring unwelcome consequences. Hope refers to a sure and certain future reality promised or otherwise guaranteed by God in which we are to put our hope. The Bible might be said to speak of hope as something "objective," to which our "subjective" attitude of hope corresponds. Therefore, in 1 Peter 1: A clear distinction is to be made between suffering that is justly deserved and suffering that is undeserved because people have not done something bad but nevertheless are treated badly. Such unjust suffering is an important theme in 1 Peter because it could have been misunderstood by Christian converts as meaning that the Christian faith was not true and that they were being punished by other gods for the actions that follow from faith in Christ.