

LESSON 7

DELIVERANCE BY RESURRECTION

Introduction

Ordinarily a discussion of the resurrection in a system of Christian doctrine is assigned to Eschatology (last things). The resurrection of man may be properly considered in connexion with last events, but the resurrection of Christ should be related more closely to His death. Christ's resurrection was a vital part of the salvation event. His death was necessary for the atonement (covering) of man's sins, but His resurrection was necessary for man's deliverance from Satan's control. The death of Christ prepared man for relationship to God; the resurrection effected the new relationship to God. The salvation event consists of more than the removal of sins. It includes also the deliverance from the arch-enemy death and the new relationship to God. Victory over death in the resurrection and the indwelling of the resurrected Christ are vital aspects of the salvation event.

The Nature of Man's Enslavement

Political bondage

Although Judah had semi-independence for about 100 years under the Hasmonaeans, she had not been fully independent since the fall of Jerusalem in 587 B.C. Judah had been in bondage to the Babylonians, Persians, Greeks, and Romans. Deliverance under Moses had been from enslavement to a foreign power. It was natural that many in Judaea at the time of Jesus' birth would have been expecting deliverance from their foreign masters, the Romans. The angel had announced to Mary that God would give to her son "the throne of his father David" (Luke 1:32). At the dedication of Jesus, Simeon was "waiting for the consolation of Israel" (Luke 2:25). When he saw Jesus, he was inspired by the Holy Spirit to state that his eyes had seen God's salvation. He stated to Mary, "This child is set for the fall and rising again of many in Israel (Luke 2:34). Likewise, Anna, a prophetess at the Temple, saw in Jesus the One who would give redemption in Jerusalem (Luke 2:38). Since Simeon and Anna spoke prophetically, it is possible that their words would have a higher spiritual fulfilment than they understood. The common people as well as the Pharisees expected deliverance from the Romans. For Jesus to be given the throne of

In the salvation event—

Christ's death was necessary for _____ of sin.

Christ's resurrection was necessary for _____ from sin.

(atonement, deliverance)

At the time of Jesus' birth, many Jews were expecting deliverance from the _____.

(Compare your answer with the text.)

His father David would be interpreted to mean that He would rid Judaea of foreign soldiers and conquer surrounding nations.

Spiritual enslavement

The Old Testament has little to say about a spiritual evil being who dominates and enslaves the lives of men. It does speak of Satan, especially in Job and Zechariah, but he is referred to as a servant of God who tests the faith of men rather than being a distinctive demonic figure who is responsible for all evil. The serpent who tempted Eve was identified by the time of Jesus as a servant of the power of evil. Satan opposed Job in order to try the integrity of the pious man. He acted as an accuser or prosecuting attorney. He is not presented in Job as the antagonist of God and the chief of the rival dominion but rather as a subordinate to God. In Zechariah 3:1-2, Satan again is an accuser who challenges the fitness of Joshua to function as high priest at the time of the restoration from the Babylonian exile.

During the post-exilic period, the concept of Satan as a rival of God and the father of evil began to emerge. First Chronicles 21:1 spoke of Satan as responsible for inciting David to the sin of taking a census. Since the descendants of David to the sixth generation after Zerubbabel (520 B.C.) in 1 Chronicles 3:19-24 are named, the Book is given a date late in the Persian period. In 2 Samuel 24:1, it was Yahweh Himself who is represented as having vengefully incited the king. A century or more before the birth of Christ, the concept of Satan as a distinctive evil personality emerged in Jewish writing.

Practical experience, a theological concept, and environmental influences forced greater attention upon the realm of evil during the Graeco-Roman period. From the observation of daily life, it became obvious that man was unable to improve his moral conduct and character. Why does man persist in sin when he has aspirations to do good? It became obvious that some outside, personal influence hindered man from living a righteous life. From a theological point of view, it was no longer possible for those who followed the tradition of Second Isaiah to hold that the greatest foes of the Jews were men of other nations. Isaiah had emphasized that there is only one God of all men. All nations are included in His redemptive plan. Since all men are from one God, they are brothers and would not be foes unless a powerful influence was responsible for disrupting the relations of different nationalities.

The Jewish people had been exposed to the Persian dualism of a power of good opposed by the power of evil. The Jews never went so far as to

The Old Testament concept of Satan was that he is a subordinate to _____ who accuses

_____.
(God, man)

The concept of Satan as a rival of God began to emerge during the _____ - _____ period.

Is this statement true or false?
The idea of Satan as a distinctive evil personality emerged in Jewish writing after the birth of Christ. _____

(post-exilic, false)

accept a dualism in which the power of evil was as great as the power of good. Nevertheless, they began to see that the adversary not only accuses God's servants but opposes God's plan.

The Jewish people had lived in hope that the Day of the Lord would bring relief from their oppressors. As their misfortunes continued and anticipated messiahs turned out to be worthless and evil men, Judaism began to recognize that demonic powers were responsible for the massive sinfulness that had occasioned God's displeasure and made the nature of Israel's oppressors vicious. No longer did Israel conclude that her suffering was an expression of God's vengeance because of her sinfulness, but it was the result of a continuous battle against the evil one. The evil power against whom the forces of righteousness struggled was not flesh and blood but principalities and powers. The Jews did not conclude, however, that the power of evil was as great as the power of God; therefore, the struggle between the two forces would eventually result in the triumph of God and the salvation of the faithful whose suffering resulted from the evil power.

Enslavement in New Testament times

The Synoptic Gospels.—Although the Synoptic Gospels give only limited indications of the Jewish attitude towards the Romans, historical events are referred to which imply unrest. The Pharisees approached Jesus with the question of whether it was lawful to pay taxes to Caesar or not (cf. Mark 12:14f.). During the trial of Jesus, Barabbas and two men who were crucified with Jesus were held in prison because of an insurrection (Mark 15:7). They were not ordinary robbers but insurgents against the occupying power. The fact that the Jewish crowd requested the release of Barabbas reveals their sympathy with his efforts. Judas, one of the Twelve, has been identified by some scholars with the *Sicarii* (men armed with daggers). They were extreme loyalists who carried a concealed dagger in their clothes. Their principal targets were Jewish leaders who were suspected of collaborating with the Romans.

The Jewish people were excited about the possible arrival of the Messiah (cf. Luke 3:15). After Jesus had fed the five thousand, He perceived that they would try to make Him a king by force (John 6:15). Jesus' temptation in the wilderness can best be understood in the light of the popular demands for Him to become a political Messiah instead of the suffering Messiah.

Jesus did not identify with the title 'messiah' until late in His ministry, apparently because of the misunderstanding of the people. He did not deny that

*The Jewish people began to see that Satan not only accuses God's servants but he _____ God's _____.
(Compare your answer with the text.)*

*The Jews did not conclude that the power of _____ was as great as the power of _____.
(evil, God)*

*Jesus' temptation in the wilderness was to become a _____ Messiah rather than the _____ Messiah.
(political, suffering)*

He was the King, but He insisted that the Kingdom of God would not come with observation (Luke 17:20). When Pilate questioned Jesus as to whether He was the King of the Jews, He answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36). Jesus admitted that He was a king but not an earthly king.

Jesus was not concerned about defeating foreign nations because the inhabitants were children of God as well as Jews. Jesus' concern was to defeat the spiritual power which controlled men's lives and brought about conflict, disease, and sin. Instead of stirring up a campaign against the Romans, Jesus announced that the Kingdom of Heaven is at hand (Matt. 4:17). In connexion with the preaching of the Gospel of the Kingdom, He healed all manner of sickness and delivered those possessed with devils (Matt. 4:23f.).

After healing one possessed with a devil which caused him to be blind and dumb, the Pharisees accused Jesus of casting out devils by Beelzebub, the prince of devils (Matt. 12:22-24). Jesus answered that Satan has a kingdom, but it would not stand if Satan's power was used to defeat his own house. Jesus stated that the devils were being cast out by the Spirit of God which indicated that the Kingdom of God had come upon them (Matt. 12:28). This Scripture reveals that the real conflict was not between the Jewish and Roman nations but between the Kingdom of God and the kingdom of Satan. For it is Satan who enters into the heart of man and causes him to do evil (see the experience of Judas, Luke 22:3, John 13:27; and of Ananias and Sapphira, Acts 5:3).

John's Gospel.—Satan or the devil causes physical affliction and sin (cf. John 8:44; 13:2; 1 John 3:8). John indicated that whoever commits sin is of the devil (1 John 3:8). Men of different nationalities could live in harmony if it were not for the power of evil working in their hearts and bringing about conflict. The solution to the problem does not lie in one nation defeating all other nations and dominating them, for new conquerors are just as merciless and evil as the former master.

Jesus stated that evil is not the violation of a rule but the submission to a personal tyrant (John 8:44). He pointed out that the Jews desired to kill Him because they were of their father the devil, who was a murderer from the beginning. Jesus recognized that the Jews who opposed Him were not the sole source of their pride, prejudice, and evil. They were in the grip of evil powers and could not act independently: "Whosoever committeth sin is the

Rather than fight against the Romans, Jesus sought to defeat the spiritual power which controlled men's lives and brought c _____, d _____, and s _____.

(conflict, disease, sin)

Man's real conflict is not with political power, but the real battle is between the Kingdom of _____ and the kingdom of _____.

(God, Satan)

According to John, the Jews desired to kill Jesus because they were of their father the _____ who was a _____ from the beginning.

(devil, murderer)

servant of sin" (John 8:34). They could not deliver themselves from the power of evil; only the Son of God could make them free (John 8:36). The supreme conflict of Jesus was not with men but with the power who controlled men for evil.

Jesus was not a victorious military Messiah because the power of evil cannot be defeated by military methods. Normal military tactics require that the victor defeat his enemy. It was necessary for Jesus to taste of death, a normal experience of defeat, and arise from the dead to be victorious over Satan's kingdom. When Satan is defeated and no longer has power over the lives of men, they will no longer seek to destroy one another. It is not easy for man to accept the fact that his greatest enemy is in the realm of the spiritual instead of the flesh. Man thinks that he alone can overcome his spiritual conflict, not realizing the power of the kingdom of evil. The man who thinks he is master of his own soul does not look for help in solving his spiritual problems. On the other hand, the man who recognizes that he is a child of the devil is best prepared to discover that Jesus is the only One who can break that hideous strength.¹

The Pauline Epistles.—Paul pointed out that the prince of the power of the air is a spirit which works in the children of disobedience (Eph. 2:2). This prince is in control of those who walk according to the course of this world. The domain of this prince is characterized by being dead in trespasses and sins, living after the lust of the flesh, following the desires of the mind, and being by nature an enemy of God (Eph. 2:1-3). He warned Christians that they needed to put on the armour of God if they were to resist the schemes of the devil (Eph. 6:11). Most people are unaware of their need of God's power for victory. Paul warned that we wrestle not against flesh and blood but against the powers who rule this world.

The Source of Man's Defeat

Introduction

What is the nature of the evil powers which bring conflict and defeat to man? The New Testament uses several terms to refer to spiritual powers in the realm of evil: Satan, the devil, demons, Beelzebub, Belial,

¹William E. Hull, John, Vol. IX of The Broadman Bible Commentary (Nashville: Broadman Press, 1970), p. 295.

Jesus' Kingdom was different from what the Jews expected because the power of evil cannot be defeated by _____.

(Compare your answer with the text.)

Use the following words to fill in the blanks in the sentence below:

world	flesh
lust	enemies
sins	trespasses
desires	mind

Those who are under the prince of the power of the air, walk according to the course of this _____, they are dead in _____ and _____, they live after the _____ of the _____, they follow the _____ of the _____, they are by nature _____ of God.

(Compare your answers with the text.)

principalities, the prince of the air, the prince of this world, antichrist, sin, and death. In the beginning the world was created good by God for use by man. All of God's creation was good and harmony prevailed until sin entered through the temptation of Eve by the serpent. Through rebellion, the men of the world no longer recognized God as authoritative but submitted themselves to the evil powers.

John's Gospel states that Jesus loves the world (the people), but His Kingdom is not of the order of this world (cf. John 3:16, 18:36). He warned that the world would hate His disciples because it had hated Him (John 15:18f.). His disciples must be in the world, but they were not to be of the world—under the control of the ruler of the world (John 17:16ff.). The disciples would be confronted by an evil power who would attempt to dominate their lives. Because they would reject his control, they would be hated by those who were of a worldly nature.

John came to the point of conceiving that the world which had been created good by God was no longer under His power. Evil was so widespread that the world could be described as the domain of the prince of evil (the prince of this world—John 12:31; 14:30, 16:11). Jesus described the situation in the parable of the tares (Matt. 13:24ff.). A man sowed good seed in his field (the world, including man). An enemy came and sowed tares—those who are of their father the devil—among the wheat. God's chosen servants and the servants of Satan exist side by side in the field which is the world. Evil has become so prevalent that the world can be described best as the domain of the enemy, the devil. God would destroy the devil and his servants, but His own people, the wheat, would be uprooted also. At the appointed time, God will bring the world to an end and will separate the servants of Satan from His own people.

If the power of evil exercises such tremendous influence in the world, what is his nature? What is the relation of Satan to the devil and to demons?

The origin of Satan

There is no question that the Bible presents a kingdom of evil with Satan as its head. Man's experience concurs that there is such a kingdom which operates in human life to promote sin, to destroy man, and to thwart the purposes of God.

The Bible gives no information concerning the origin of Satan. Since God is the only ultimate Being, it may be concluded that Satan is a created being. The Scriptures do teach that God made all things, both visible and invisible (Col. 1:16); therefore, Satan is a created being. Dr. W. T. Conner concluded that God

John used the word 'world' in two distinct ways:

1. In referring to the _____ whom God loves;
2. In referring to people under the control of the _____ of the world.

(people, ruler)

In the parable of the tares, what do the following words mean?

field _____
enemy _____
tares _____
wheat _____

When will God separate the tares from the wheat? _____

(the world, Satan, servants of Satan, God's servants, when the world is brought to an end)

It may be concluded that Satan is a created being because God is the only ultimate

_____.

(Being)

did not make Satan a sinful being.² Apparently Satan became a devil by rebelling against God and then gave himself to the work of enticing others to sin. John Milton, in Paradise Lost, presents the view that Satan was the chief of the fallen angels; however, this view is not stated in the Scripture. The fact that Satan's origin is unknown does not exclude his reality.

The relation of Satan and the devil

Satan is a Hebrew word which means primarily 'obstruction' or 'opposition'. When the Hebrew Old Testament was translated into Greek, the word was usually rendered *diabolos* (devil). In some places the word was considered a proper name and was not translated but was transliterated (the equivalent Greek letters were substituted for the Hebrew letters). The Greek word *diabolos* means 'slanderer'. The New Testament uses both *diabolos* (32 times) and *Satanos* (33 times) without any differentiation. "The central understanding of the term is of one who destroys the relationship between God and men, especially Israel, by leading men to sin, accusing them before God, and seeking to thwart God's plans."³

The interchangeable use of the terms in the New Testament is illustrated in the temptation experience of Jesus. The devil (the tempter—Matt. 4:1, 3) enticed Jesus to sin under three different circumstances. After the third temptation, Jesus addressed the devil as "Satan" (Matt. 4:10). Satan appears as the personal name or title of the devil. Revelation 12:9 implies that Devil and Satan were proper names for the deceiver who is the great dragon and also the ancient serpent.

The relation of Satan to demons

The non-biblical writings of Judaism picture demons as an order of evil spirits, subject to Satan or Belial. A similar view is presented in the New Testament. A *daimonized* person ("possessed with the devil") was brought to Jesus (Matt. 12:22ff.). The demon or devil had caused him to be blind and dumb. Jesus had the power to heal him, that is, He cast out a devil. The Pharisees accused Him of casting out devils (*daimonia*) by the power of Beelzebub, the prince of the devils or demons. In His reply, Jesus used the title 'Satan' interchangeably with Beelzebub. The incident

²W. T. Conner, The Gospel of Redemption (Nashville: Broadman Press, 1945), p. 5.

³P. L. Hammer, "Devil," Vol. 1 of The Interpreter's Dictionary of the Bible (New York: Abingdon Press, 1962), p. 838.

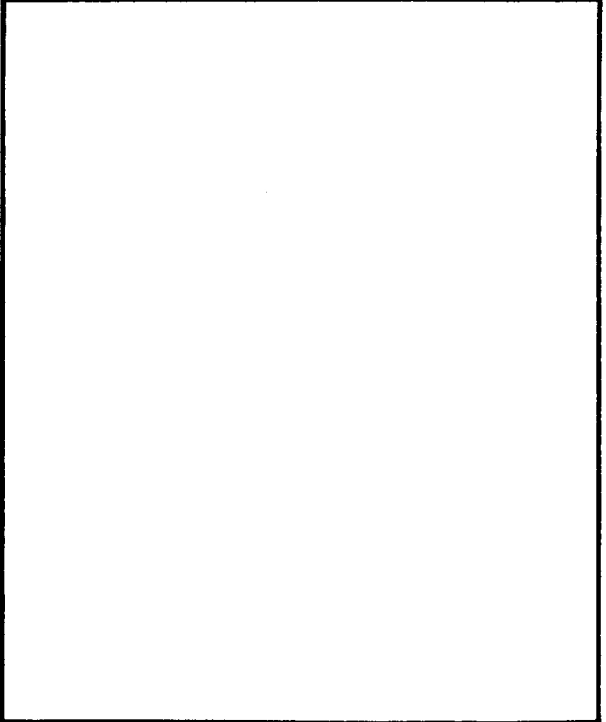


The terms used for Satan mean one who destroys the relationship between _____ and _____, by leading men to _____, accusing them before _____, and seeking to thwart God's _____.

(God, men, sin, God, plans)

Interchangeable terms used for 'the deceiver' are _____ and _____.

(Satan, devil)



implies that a kingdom of evil beings or devils exists which has Satan as its prince. Sometimes Satan is referred to as Beelzebub or Belial (cf. 2 Cor. 6:15). The lesser devils may have been called demons as over against the prince who is Satan. The prince of the devils and his subjects are destined to a final conflict with the forces of righteousness in which they will be defeated and will suffer punishment in eternal fire (Matt. 25:41; Rev. 20:10).

The writers of the New Testament viewed demons as evil spirits which inhabited a man (Luke 4:33, 8:30; Mark 9:18). They produced in him disorders either physical (Matt. 4:24; 8:16, 28; 9:32; 12:22; etc.) or psychic (Matt. 11:18; Luke 4:33; John 10:19-21).

The devil and sin

It has been mentioned previously that man's sins are the result of the devil's influence. To attribute his sins to the devil does not relieve him of responsibility for them, for he has the choice of permitting the devil to control him or not. Jesus said Judas was a devil because he would betray Him (cf. John 6:70f.). Also, Jesus addressed Peter as Satan when Peter attempted to dissuade Him from going to Jerusalem to His death (Matt. 16:23). The devil is a spiritual being who becomes incarnate in the lives of those who permit him to control them. Jesus spoke of men who are controlled by the devil as being of their father the devil (John 8:44). Under his authority, or control, men lie, murder, lust, and do anything that is within the nature and will of their father the devil. John stated that whoever is born of God does not continue in sin, but whoever is of the devil continues in sin (1 John 3:8f.).

At times, almost no distinction is made between the devil and sin in Paul's writings. In fact, the devil who works sinfulness in man is sometimes referred to as sin:

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof... For sin shall not have dominion over you:... Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? (Rom. 6:12-16)

Sin is spoken of in semi-personal terms as a power which rules over man and a master which man obeys. Man is righteous because he is mastered by God. Man is unrighteous because he is mastered by sin.

The lesser devils may have been called _____ as over against the prince of evil, who is _____.

(demons, Satan)

Because one chooses whether or not he will permit the devil to control him, a person (is, is not) responsible for his sins.
CHOOSE ONE

(is)

Paul speaks of sin in semi-personal terms as a m _____ which man o _____.

(master, obeys)

The devil and death

Death, like sin, is spoken of in the Bible in semi-personal terms. Paul personifies death in 1 Corinthians 15:55: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law." In the Revelation, John also speaks of death in semi-personal terms. He implies that death and the grave are angels or servants of the devil. When the fourth seal of the Book was opened, John envisaged a pale horse,

and his name that sat on him was Death, and Hell [the grave] followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth (Rev. 6:8).

At the end of history when the power of God has defeated completely the power of evil, death and hell (the grave) will deliver up the dead which are in them, and they will be cast into the lake of fire. "This is the second death" (Rev. 20:14).

From the time of the Exodus or before, death was considered to be an angel which came for man. Death is not just the cessation of life on earth in which man's spirit departs from his body. The spirit which survives physical death continues under a higher authority, either in a condition of life with God in Christ or as a prisoner under the authority of death, awaiting final judgement and punishment. Death is not just a physical experience, but is a power which is used by the prince of devils. At times, the implication is made that death has personal existence as an evil power.

Christ's Victory over Evil Forces

Victory during His earthly life

John the Baptist preached that the Kingdom of Heaven was near, and Jesus preached that it had arrived. Jesus' message was the 'good news' concerning the arrival of the Kingdom. Evidence of its arrival was Jesus' power to give sight to the blind, to heal the lame, to cleanse the lepers, to restore hearing to the deaf, to raise the dead, and to preach the 'good news' of God's abundance to the poor (Matt. 11:5). John the Baptist who had introduced Jesus to His public ministry through baptism was uncertain whether Jesus was the Christ or not. Perhaps he was looking for a political deliverer who would defeat political leaders and release prisoners. Since John had not

Both John and Paul imply that death and the grave are angels or servants of the _____.
(devil)

Death is not just a physical experience, but it is a power used by _____.
(Satan)

been released from prison, he questioned whether Jesus was the Christ or not.

The Messianic mission of Jesus was to defeat the devil and his kingdom of evil. It has been pointed out that sickness, blindness, sin, and death were attributed to devils or demons. The Synoptic Gospels emphasize Jesus' power over unclean spirits and demons. Jesus' defeating the work of Satan could be accomplished only through the power of God. Man's misfortunes and conflicts are the results of the power of evil and cannot be defeated through human military efforts. Only the power of God can deliver man from his enslavement. Jesus' works of healing were manifestations of God's power in defeating the kingdom of evil.

Satan would not yield to defeat without a battle. His first effort was to overpower Jesus by using sin; therefore, he tempted Jesus in the wilderness and periodically returned to tempt Him. Jesus defeated Satan's power by not yielding to the tempter. His sinless life on earth along with His miracles of healing were vital parts of His conquest of Satan's power. The demons which caused sickness and the tempter named sin were no match for Christ.

Christ's victory over death

Christ's death has been interpreted two ways in the New Testament. The previous lesson sets forth His death as an atonement for sin. It was the will of God for Christ to be the Suffering Messiah who paid for the sins of man through His own death. Also, His death served to carry Him into the last stronghold of the power of evil. Paul states that Christ must "put down all rule and all authority and power" (1 Cor. 15:24). Christ will reign until He has put all enemies under His feet (1 Cor. 15:25). The last enemy to be defeated is death (1 Cor. 15:26). Satan attempts to wrest from God His creation, but the Son will restore all things under His rule, hence the Kingdom of God will come in fullness.

For death to be defeated, Jesus had to enter into the experience. In this final confrontation with the power of Satan, Jesus proved victorious, for death could not keep Him imprisoned. He was raised from the dead by the power of the Father, thus He broke Satan's final power through His resurrection. Without the defeat of Satan, Christ's death as an offering for sin would be insufficient in providing for man's redemption. The atonement of His death provides for the remission of man's sins and prepares him for fellowship with God. The power of the resurrection gives victory over death and delivers man from his captor. In Colossians 1:13-22, Paul sums up man's complete salvation by the Father

Jesus was defeating the power of evil when He healed the _____ by casting out demons.

(sick)

Jesus defeated Satan's power by not yielding to the _____.

(tempter)

Jesus proved God's power victorious over death in the _____.

Victory over death and freedom from Satan is provided man by the power of the _____.

(resurrection, resurrection)

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins:...and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven...Yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight.

The resurrection of Christ makes possible the translation of man into the Kingdom of God. Entrance into the Kingdom is not man's accomplishment but is through the resurrected Christ "which is Christ in you, the hope of glory" (Col. 1:27). The resurrected Christ is present in the Person of the Spirit to dwell in the lives of those who receive remission of sins through confession and who invite Christ to indwell them through submission to His control by faith. Since the fullness of the Godhead dwells in Christ (Col. 1:19), the indwelling of Christ means the presence and control of the Father which is the Kingdom of God. The consummation of the Kingdom and the final imprisonment of Satan will be discussed in a subsequent study guide.

The Contemporary Relevancy of Christ's Resurrection

Too often the resurrection of Christ is interpreted to offer only hope for the dead at His second coming. On the Day of Pentecost, the Apostles began to understand that Christ's resurrection offers victory in the present life. In His last discourse with the disciples before His death, Jesus stated that the judgement of this world had come, and "now shall the prince of this world be cast out" (John 12:31). Jesus stated that the Comforter or Holy Spirit would come to convince the world of its error in sin, of the true way of righteousness, and of the fact that the prince of this world had been judged and defeated (John 16:7-11). On the Day of Pentecost, the disciples received the power of the resurrected and living Christ which was sent in the Person of the Spirit.

When Jesus ascended to heaven from Mount Olivet, the promise was made that He would come again. His return will mean the end of the present world under the prince of the air. The purpose of the interval between His first and second coming is for witness to be given unto the uttermost part of the earth concerning the reality of God's Kingdom. Peter, who had opposed Jesus' submitting to God's will to

Christ's resurrection makes possible man's entrance into the _____ of _____.
(Kingdom, God)

*Is this statement true or false?
The power of the resurrection offers victory in the present life. _____*
(true)

The purpose of the interval between Christ's first and second coming is for witness to be given in the uttermost part of the _____ concerning the reality of God's _____.
(Compare your answer with the text.)

die in Jerusalem, suddenly understood at Pentecost the victory of Jesus' death and resurrection. He became convinced that his greatest enemies were not Gentiles nor Romans but the kingdom of Satan. Also, he experienced power which was greater than that of his adversary. He realized that God's plan through the death and resurrection of Christ was to establish an eternal Messiah and Kingdom. Kings of the lineage of David previously had died and been buried—defeated by death, but through the resurrection God had raised up Christ to sit on David's throne as an eternal King (cf. Acts 2:30ff.). As the King who rules over the Kingdom of God, Christ is not limited to the power of the sword of David. His power is of the Holy Spirit whom He gave to His disciples (Acts 2:33ff.).

Peter preached that the Kingdom of God was open to all men. By repenting, they would receive the remission of sins in the Name of Jesus Christ. As their lives were cleansed by the removal of sins, each believer would enter fellowship with God through the gift of the Holy Spirit (Acts 2:38).

Men now have the choice of living in this world under Satan, whose deceitfulness and power have been exposed and defeated, or of entering the Kingdom of God by a birth of the Spirit. Those who enter the Kingdom and walk in the Spirit (the power of the Kingdom) will share in the ultimate victory of the Kingdom over the forces of evil.

Conclusion

Is it possible to believe that a spiritual reality exists alongside and above the material world? In our scientific age has it not been proved that each phenomenon has a cause-and-effect relationship in the realm of the material?

Science has made tremendous progress during the twentieth century. Some philosophers and educators have concluded that man is too sophisticated to accept the naive and primitive view of a world of spirits. The belief that man has matured and has been educated to the point that he can no longer accept the reality of demons is being challenged seriously by a rapidly spreading worship of Satan and demons. The belief never diminished in some countries, and it is being revived in the more developed countries.

Those who have contributed to the scientific quest over nature are faced with the great danger of placing destructive power in the hands of men who may use it for evil. Occasionally, scientists have looked condescendingly to the Church with the feeling

It was not until Pentecost that Peter understood the victory of Jesus' death and resurrection over _____.

He came to realize that God's plan through the death and resurrection of Christ was to establish an eternal _____ and _____.

(Satan, Messiah, Kingdom)

The Kingdom of God is for all _____ who _____. Then each believer may enter fellowship with _____ through the _____.

(Compare your answer with the text.)

Is this statement true or false?

Satan and demon worship is challenging the belief of some that man has matured or is educated beyond the point of accepting the reality of demons. _____

(true)

that the Church is failing to mature man spiritually in proportion to his scientific progress. In recent years a branch of science (psychology) has developed to deal with the psychic or spiritual nature. Various theories have been proposed concerning man's personality, and progress has been made in analysing his problems, but the spiritual healing and maturing of man lag behind.

Some theologians have adopted an evolutionary theory of religion in which man is no longer considered primitive with a spiritual view of the world. Leaders in many parts of the Church believe that the Bible must be reinterpreted to coincide with the emphasis on the material order being given by science.

God intended that man should take a scientific approach to the world in his dominion over creation (cf. Gen. 1:26). However, his conquest of nature does not exclude a higher spiritual realm of existence. The Biblical view holds that material existence came from a spiritual God. Man's physical body is an earthly tent of dwelling which is temporary. For man to consider the temporal, physical body to be ultimate is a mistake.

Science has made tremendous contributions to man's existence on earth. Man's earthly life-span has been extended as a result of medical progress. Other branches of science have contributed to man's comforts and needs. There is much about man's existence which is not yet understood. The realm of the spirit has always been mysterious and elusive to a degree. Spiritual reality, however, should not be relegated to the mysterious alone. It continues reasonable for man to accept spiritual power as real in addition to pursuing an understanding of the cause-effect relationship in the material realm.

God intended for man to take a scientific approach to the world in dominion over _____, but his conquest of nature (does, does not) exclude a higher spiritual realm of existence.

(creation, does not)

Home Study Exercise

Basic activity (Levels 1, 2, and 3). After reading the study guide text, answer the following questions.

1. Briefly state how Christ's death and resurrection were essential in the salvation event.

2. What kind of deliverance did the Jews expect? _____
3. How does the Old Testament concept of Satan differ from that in the New Testament?

4. What did Jesus recognize to be the source of Jewish problems? _____
5. According to John, why did the Jews desire to kill Jesus? _____
6. Why is Jesus' Kingdom different from what the Jews expected? _____
7. What characterizes those who are under the power of the prince of the power of the air? _____
8. Name two ways John uses the word 'world'. _____
9. Briefly explain the parable of the tares. _____
10. How did Satan originate? _____
11. What is the relation of Satan and the devil? _____
12. What is the relation of Satan to demons? _____

13. If the devil is the cause of sin, why is a person responsible for his sin? _____

14. Why does Paul speak of sin in semi-personal terms? _____

15. How do John and Paul speak of death? _____

16. Name three ways Jesus defeated the power of evil. _____

17. Why is the resurrection necessary for man's salvation? _____

18. Why has the interval between Christ's first and second coming been given? _____

19. List two facts of Peter's new understanding of Christ according to Acts 2. _____

Supplementary activity (Level 2):

1. Read pages 264-282 in Christian Doctrine by Shirley C. Guthrie.
2. Why is the resurrection of Christ more important than any other aspect of the Christian faith?
3. Name and answer the points of the criticism that there is no proof of Christ's resurrection.
4. List the important aspects of the nature of resurrection.
5. Briefly summarize the idealistic and futuristic understandings of the Kingdom and state their weaknesses.
6. What is meant by "realized eschatology" and what are the weaknesses of this position?
7. Briefly discuss the Kingdom as "between the times."

Advanced activity (Level 3)

1. Do the supplementary activity.
2. Read pages 119-136 in The Gospel of Redemption by W. T. Conner.

3. What did Peter mean in Acts 2:36 by the statement "that God hath made that same Jesus, whom ye have crucified, both Lord and Christ"?
4. What is the relation of the resurrection and lordship of Christ as stated in 1 Corinthians 15:20-28 and Philippians 2:9-11?
5. List ways in which Christians share the cross.

Seminar Discussion

1. What is the nature of man's enslavement?
2. What aspects of man's enslavement are provided for in Christ's death and resurrection?
3. Describe Satan's domain.
4. How is Satan related to man's sin and bondage?
5. Explain how Christ has gained the victory over the forces of evil.