

The Gospel Unashamed

"From the cowardice that shrinks from new truth, from the laziness that is content with half-truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."

A Controversial Newsletter "The Printed Voice of Summit Theological Seminary"

~ All articles are written by Terry Carter unless otherwise stated ~

Vol. 35 No. 3

July 2022

Terry Carter, Editor

The Man of Lawlessness and the Antichrist

Many, if not most, commentaries and works on Bible prophecy equate the Man of Lawlessness in **II Thessalonians Chapter 2** with the antichrist of John's epistles. Often this is done without any justification at all. Others may provide some justification for this conclusion. It is the relationship between these two things that we want to explore here.

Let's begin by quoting everything the Bible actually says about the antichrist and the Man of Lawlessness. There are only a few verses that discuss each of them.

ANTICHRIST

"18 Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. 19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us...22 Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son." **I John 2:18-19, 22** (NKJV)

"And every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you

have heard was coming, and is now already in the world." **I John 4:3** (NKJV)

"For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist." **II John 7** (NKJV)

The antichrist is not mentioned at all in Revelation or anywhere else but the five verses above. These five verses are all the Bible has to say about the antichrist.

MAN OF LAWLESSNESS

"3 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, 4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God...6 And now you know what is restraining, that he may be revealed in his own time. 7 For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. 8 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. 9 The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, 10 and with all unrighteous deception among those who perish, because they did not receive the love

of the truth, that they might be saved." **II Thessalonians 2:3-4,6-10** (NKJV)

The Man of Lawlessness is not mentioned at all in Revelation or anywhere else but the seven verses above. These seven verses are all the Bible has to say about the Man of Lawlessness.

If it be objected that the Bible has much more to say about one or both of these but just with different names, it must first be established that these are really referring to the same thing. It cannot simply be assumed that there are a number of aliases for these two that are used throughout the Scripture. That needs to be proven, not merely asserted.

It first needs to be stated that there are certainly similarities between them. However, two things can have any number of things in common and still be different. That is why we talk about comparing apples to oranges. Both are fruits that are more or less round which grow in trees and are good for food. However, despite their similarities, they are certainly not the same thing. Both cats and dogs are furry animals with four legs, two ears, a tail, etc. that people own as pets. However, everyone knows that they are very different animals.

There is no doubt that both the Man of Lawlessness and the antichrist are both wicked and do the work of the devil. They are both enemies of God and His people. They also have a

number of characteristics in common. However, it does not automatically follow from that that they are exactly the same. When we look more closely at the descriptions of them, we do see some differences between them.

Here we are going to compare and contrast the Man of Lawlessness and the antichrist. Then we will draw some conclusions about their relationship to one another. While this is not a thorough discussion of either one, it should be sufficient to better understand how they relate to one another.

COMPARED

- Both are part of an apostasy. That is, they come out from God's people. The Man of Lawlessness comes out of a great falling away or apostasy, **II Thess. 2:3**. John said the antichrists went out from among us but were not of us, **I John 2:19**.
- Both are liars and deal in deception. Paul said the Man of Lawlessness uses lying wonders and causes people to believe a lie, **II Thess. 2:9-12**. John said the antichrist is a liar and a deceiver, **I John 2:22, II John 7**.
- Both work against God and His people. Paul said the Man of Lawlessness opposes all that is called God, **II Thess. 2:4**. The very name "antichrist" indicates that he works in opposition to Christ.
- The ideas and attitudes of both were already working in the time of the apostles. Paul said the mystery of lawlessness was already at work, **II Thess. 2:7**. John said there were already many antichrists, **I John 2:18**.
- Both deny that God is God. Paul said the Man of Lawlessness exalts himself above all that is called God or worshipped, **II Thess. 2:4**. John said the antichrist denies that Jesus is the Christ and that He came in the flesh, **I John 2:22, 4:3, II John 7**.
- Both want to take the place of God. Paul said the Man of Lawlessness sits as God in the

temple showing himself that he is God, **II Thess. 2:4**. The very name "antichrist" can mean "instead of or in the place of Christ". Think of anti-pasta as meaning a substitute for pasta. There was even an anti-pope that stood opposed to and in the place of the Pope as a substitute.

CONTRASTED

- There are many antichrists but only one Man of Lawlessness. Paul only spoke of the Man of Lawlessness in the singular. John said there are many antichrists, **I John 2:18** and indicated that anyone who denied that Jesus came in the flesh was an antichrist, **I John 4:3**. He said there were many deceivers that were antichrists, **II John 7**.

It might be objected that John never said there was no such thing as "the Antichrist" that was yet future in his day. That is true but it misses the point that I am making here. Whether or not John believed in a future Antichrist who would properly be called "the Antichrist", there were many antichrists in his time. Paul did not speak of many men of lawlessness in his time.
- The Man of Lawlessness was to come after a falling away and was yet to be revealed when **II Thessalonians** was written - while there were many antichrists already in John's day, **II Thess. 2:3, 8, I John 2:18, 4:3, II John 2**.
- The Man of Lawlessness was being restrained in Paul's day, but the antichrists were not restrained in John's day, **II Thess. 2:7-8, I John 2:18-19, 4:3, II John 7**.
- The Man of Lawlessness uses false miracles along with false teaching while the antichrist uses false teaching, **II Thess. 2:9, I John 2:22, 4:3, II John 7**.
- It might also be noted that the antichrists went out from the Church while the Man of Lawlessness sits in the Church

(temple of God), **II Thess. 2:4, I John 2:19**. These sound like very different, even opposite things. However, I certainly believe that both things can be done at the same time. It was not that the antichrists had left Christianity altogether, they had just left the true Church. With the Man of Lawlessness sitting in the Church claiming to be God, it can hardly be called the true Church. Both are part of a corrupted church rather than the true Church.

CONCLUSIONS

How can there be so many similarities between these two and yet be such significant differences? If John believed in an antichrist that was future in his day that could be called "the Antichrist" wouldn't that be the same as the Man of Lawlessness? Are we just making things confusing by trying to distinguish between the two? What conclusions can we legitimately draw here?

- There are many antichrists. The Gnostics, and those who proceeded full blown Gnosticism, were certainly antichrists. They denied that Jesus had come in the flesh. There are many individuals and groups of people who have denied or do deny that Jesus is the Christ or that He came in the flesh. That list is long but most of those on that list cannot properly be called the Man of Lawlessness.
- It seems clear to me that the Man of Lawlessness satisfies the definition of antichrist. That is, the Man of Lawlessness is an antichrist.
- However, saying the Man of Lawlessness is antichrist is not the same thing as saying every antichrist is the Man of Lawlessness. We know that all the antichrists in John's day were not, in fact, the Man of Lawlessness. The great apostasy had not happened, that which restrained him had not been removed, and he had not been revealed.

4. It seems to me that “antichrist” is a much more general term than “Man of Lawlessness”. The Man of Lawlessness certainly fits in the category of antichrist, but not every antichrist is the Man of Lawlessness.

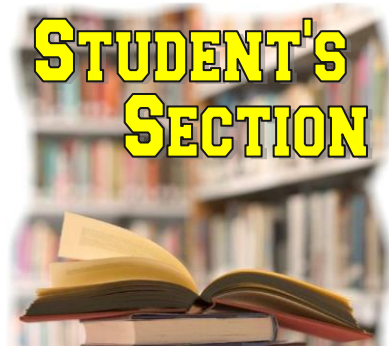
So, are the Man of Lawlessness and the antichrist one and the same? The Man of Lawlessness is certainly an antichrist. However, there are many antichrists that are not the Man of Lawlessness. Furthermore, the ideas, concepts, and attitudes behind both were already working in the days of the apostles.

However, “antichrist” is a general term that refers to many individuals and groups of people including many in John’s day. “Man of Lawlessness” is a more specific term to refer to a specific antichrist that was to come after the apostasy and after that which restrained him was taken away. That antichrist will be destroyed by the coming of the Lord, **II Thess. 2:8**. Many other antichrists have already been destroyed prior to the Lord’s coming. Do not confuse a general term and a specific one by making them equal. They are closely related but that is not the same as equal.

FINAL NOTES

It should be noted that there is a relationship between the little horn of Daniel and the beast of Revelation to the Man of Lawlessness and the antichrist, as well. Those relationships deserve special studies of their own. However, that is beyond the scope of this study.

This is important because we need to understand and teach the Bible as accurately as possible. It is accurate to say that the Man of Lawlessness is an antichrist. However, it is not accurate to say that the antichrist is the Man of Lawlessness. Antichrist is a general term that fits many individuals and groups of people. The Man of Lawlessness is one instance of an antichrist. We need to be both clear and accurate in how we speak about these things.



The False Necessity of Eloquence

--By Drake Faulk

Although I’m not actively pursuing a career in anything remotely relating to ministry, over the course of my time in Seminary I have preached a few times. I haven’t had many experiences with it, but the ones I have, haven’t been very encouraging. The newness of public speaking, the feeling of duty to speak the truth, the fear of getting something wrong, and the added pressure of familial legacy have caused me to fear and not enjoy preaching. Though a few have told me otherwise, the biggest factor in my reluctance to preach is simply that I don’t feel I’m a very good speaker.

This fear of mine is indicative of a widely held sentiment, in all matters of public speaking - that is the idea that to be an effective and persuasive speaker one must be eloquent of speech. We judge the quality of our Presidential candidates by the impact of their speeches rather than their policies and qualities of leadership. We judge our teachers and professors by the sharpness of their tongues rather than the content of their lessons. In the same way, we judge our preachers by the eloquence of their speech instead of more important features.

This is not to say at all that speaking ability is a bad thing. Quite the contrary. The ability to speak is a gift, even God and the apostles believed that, but the theatrics of a message are only decorative. They are tools to connect with your audience to

convey an idea effectively, many of which can be learned. George Lucas, the creator of Star Wars, was once asked about the special effects in his movies and how heavily he relies on them. He said, “*Special effects are just a tool, a means of telling a story. People have a tendency to confuse them as an end to themselves. A special effect without a story is a pretty boring thing.*” In just the same way, an eloquent speaker is just as pointless without knowledge and character. A well-spoken message that lacks any content is useless.

In the 11th Chapter of 2nd Corinthians, the Apostle Paul is responding to many accusations the people of Corinth had about his sincerity and apostleship.

One of the things that was brought into question was his speaking ability. Apparently, to the Corinthians (and admitted by Paul himself, though he likely sold himself short as a man of great humility) Paul was not the great orator they expected after reading his letters. In their Hellenistic culture, and in those days in particular, humility and meekness were seen as weakness and flaw in character. The Greeks clearly admired men more for their speaking ability and the grandiosity of their presence rather than their content. In a way, things have not really changed.

Appeal to emotion and grandiose displays of speech have always and will always capture the hearts and minds of the easily manipulated, the young, the unfocused, the unscrupulous, and the downtrodden. Look at every cult throughout history. Look at most mega-church leaders and their devoted members. Look at Nazi Germany. While addressing these concerns (very sarcastically) Paul shows three distinct characteristics of great preachers that he, and every effective and worthwhile speaker possess.

Knowledge

First, great speakers have great knowledge. Earlier in the previous chapter, Paul stated how the Corinthians considered his speech

“contemptable”. I am told this word is translated from the Greek word “*Exoutheneo*” which means “to be utterly despised” or “to be counted as nothing”. Paul’s response to their criticisms of his speaking ability is short and concise. Paul replies, “Even though I am untrained in speech, yet I am not in knowledge.” Though Paul was not oratorically trained to the liking of the Greeks, Paul shows that he is not lacking in content.

Though Paul was admittedly not the best speaker, he had always been an effective one. This was evident from his effect not just on the Corinthian church but on all Christianity. Paul found this statement so ridiculous he barely responded to it.

Paul had been taught under Gamaliel and under Jesus Christ Himself. His apostleship was clear and obvious. Paul wanted to impress upon the people of Corinth that a speaker’s value was in their content and their knowledge of the Scriptures. We see many politicians and celebrities on television every day that speak eloquently and vividly and yet say nothing at all. A truly effective preacher, one God shines on and blesses, is one that knows the Scriptures and seeks the truth to the best of his ability.

Humility, Service, and Generosity

Second, a great preacher is one of great generosity, sincerity, and one with a servant’s heart. God has told us that those who humble themselves shall be exalted. Paul went out of his way to show his integrity and sincerity through his life and style of ministry. He worked as a tent maker to survive instead of taking money from the churches.

In the Greek culture, one that survived through the work of his hands and great toil did not show the nobility and majesty they expected of an apostle. They considered that sort of work beneath such a holy man. Paul showed how hypocritical they were with this accusation, as they and others in the church falsely

claimed to be apostles and took money for their false teachings.

An effective preacher is a man that seeks to elevate the Church and above all Christ, instead of himself. Much like the Greeks, we today find small town preachers and speakers less “successful” as the mega church leaders with their private jets, expensive houses, and large attendances. Paul dashes this misconception. Our focus and goal should be on magnifying Christ, His Church, and serving our fellow brothers and sisters in service to that goal.

Those that believe that great speakers are exclusively the wealthy, the luxurious, the well-spoken, and the well-liked, are missing the point entirely and likely have an ulterior motive.

A truly effective speaker is one known for selfless acts of service and great kindness (one that works and sacrifices for the good of his flock; one that sees himself as an equal to his brothers and sisters in Christ.) Paul humbled himself so that the Church of Corinth could be exalted. A great preacher is one that puts the needs of Christ and his church above his own.

Of Christ Not of Satan

Thirdly, a great preacher ought to be a man of God, not of Satan. What do I mean by this? This idea builds upon the ideas of the last principle I mentioned: the principle of truly being a follower of Christ and having the right intentions for the Church.

Paul, at the end of this section, lays into his critics calling them false brothers and not truly of Christ. They claimed to be apostles and teachers of the truth, but their true motivation was not to be aligned with the will of God, to ensure growth of the church, or the spread of the Gospel of Jesus Christ, but rather the inflation of their own egos and wallets. They were serving Satan not Christ.

Just as Satan disguises himself as an angel of light to deceive us, false teachers project an attractive shiny veneer of faith and holiness on the surface but work only in service of

themselves. Their goal is to magnify themselves and subvert the purpose of the Church, which of course is Satan’s ultimate goal.

A man of God, and a great preacher and servant, is one that seeks the Will of God for the Church and seeks it out as well as he can. Seeks it out not for his own glorification but for the edification of his brother and sisters in the faith, to spread the Gospel, and to exalt Christ above all else.

Conclusion

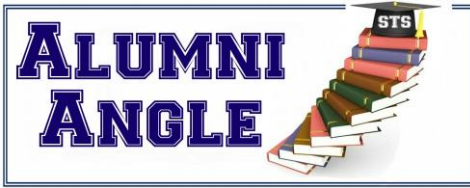
For so long, I have been fearful and discouraged by my own abilities as a speaker. I wondered what possible value I could have for God and the Church.

My attempts at teaching the Word always seemed so pitiful and pathetic when so many others surpass me in knowledge and skill. But this chapter of **2nd Corinthians** has opened my eyes to the true nature of a speaker that God admires.

- × I don’t need the presence and respect of George Faull to send a worthwhile message that convicts.
- × I don’t need to have the natural oratory skills and vocabulary of Jeff Faull to move my audience.
- × I don’t need the emotional appeals, humor, and people skills of Kendall Faull to save a soul.
- × I don’t need to be the greatest speaker in the world to make a world of difference in someone’s life.

If I seek to be a man of knowledge through study of the Scriptures, if I work to be a man of generosity, humility, and sincerity by serving my fellow brothers and sisters in Christ, if I seek to be a man of God instead of Satan, seeking the goals and Will of God that glorifies Christ and His Church rather than myself, then I can be effective. I don’t need to be eloquent of speech to share God’s mercy and love, and neither do you.

As **2nd Timothy 3:16** tells us, “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” His Word holds all the power.



CHRISTIAN UNITY

– By Chris Ponchot

Unity is an important goal for Christians today. We have a strong desire to be together, for we have very little in common with the rest of society. Jesus called His followers out of the world. No longer do we Christians serve ourselves or live for our own pleasures. We died to the world and its ways. We are to be united in Christ Jesus.

A good example of unity is found in the branches of the U. S. military: marines, army, air force, and navy. They have different jobs, serve different commanders, and have different training, and, yet, they are united under one banner, the American Flag.

Christians have different backgrounds, skills, and training, but we are united under one banner, Jesus Christ. We present a united front against Satan's forces of evil. The greater the number in Christ's united army, the greater the impact on the world.

Jesus desires all Christians to have unity. **John 17:21**, "That they may all be one; just as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me".

His High Priestly prayer was given moments before His arrest which led to His crucifixion. He prayed all believers would be united under the apostles' message. He desired a compound unity where there are no divisions or splits, but that all submit to Jesus as Lord, worshipping Him in spirit and in truth and serving each other in love.

The issue is that Christians have splintered off in different denominations, and even different

sects of the same denomination, breaking the unity Jesus had planned for us as revealed in Scripture. We even find Christians, who are united in faith and practice, staying separate from one another in different church buildings with very little interaction.

Jesus designed the Church to be one, united in Scripture and in fellowship. The individual members of Christ's Church need one another, and yet, we do not always work together well. How can we expect to impact the world for Christ if we hardly associate together?

The Apostle Paul persuades Christians to walk in a manner worthy of Jesus' calling. **Ephesians 4:1-3**, "1 Therefore I, the prisoner of the Lord, urge you to walk in a manner worthy of the calling with which you have been called, 2 with all humility and gentleness, with patience, bearing with one another in love, 3 being diligent to keep the unity of the Spirit in the bond of peace."

In essence, he is saying, "Live up to the standard of holiness in the salvation God graciously gave to you." A major part of walking worthily to our calling is diligently maintaining Christian unity. We have unity in the Spirit. We must work hard at preserving and protecting it, otherwise we might splinter off into different groups who stay in isolation.

This begs the question, "What unity are we maintaining?" In **Ephesians Chapter 4**, Paul writes about "seven ones" that show how we are united. Wilbur Fields wrote in his commentary, *The Glorious Church*, "All the divisions of the religious world - Christian, professed Christian, and non-Christian - are a result of violation of one or more of these seven unities." There are seven realities that are important for us to understand if we are to stand together under Christ.

The First Reality is the One Body - **Ephesians 4:4a**, "There is one body..."

The Church is often referred to as the Body of Christ.

1 Corinthians 12:12-13, "12 For just as the body is one and yet has many parts, and all the parts of the body, though they are many, are one body, so also is Christ. 13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit."

Ephesians 1:22-23, "22 And He put all things in subjection under His feet, and made Him head over all things to the church, 23 which is His body, the fullness of Him who fills all in all."

Colossians 1:18, "He is also the head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything."

A human body has many parts and functions, all meant to do the will of the head who commands the body to move.

The Church is Christ's Body with Jesus Himself as the head. Every Christian is a member of Christ's Church, and if a member of His Church, then a member of His Body. If we are the Body of Christ, and we are, then we do what He says. He is the ultimate authority over His Body.

We maintain the unity of the Body through love and peace - **Colossians 3:12-15**, "12 So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness, and patience; 13 bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so must you do also. 14 In addition to all these things put on love, which is the perfect bond of unity. 15 Let the peace of Christ, to which you were indeed called in one body, rule in your hearts; and be thankful."

Letting Christ rule in our hearts means we will be like Him. He is the dominating factor in our lives. When we follow His lead, we hold to the unity of being one Body.

The Second Reality is the Unity of One Spirit – **Ephesians 4:4b**, "...and one Spirit..."

We have His Holy Spirit living in us. The promise given for all believers who repent and are baptized is that they will be forgiven of their sins and receive the indwelling presence of the Holy Spirit - **Acts 2:38-39**, "38 Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. 39 For the promise is for you and your children and for all who are far away, as many as the Lord our God will call to Himself."

The Spirit regenerates us and begins the sanctification process, applying the redemptive work of Christ to us - **1 Peter 1:2**, "According to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be multiplied to you."

All Christians have the Holy Spirit in them, empowering them to live the Christian life - **Philippians 2:12-13**, "12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; 13 for it is God who is at work in you, both to desire and to work for *His* good pleasure."

Maintaining the unity of the Spirit means walking by the Spirit - **Galatians 5:24-25**, "24 Now those who belong to Christ Jesus crucified the flesh with its passions and desires. 25 If we live by the Spirit, let's follow the Spirit as well."

The Third Reality is the Unity of the One Hope - **Ephesians 4:4c**, "...just as you also were called in one hope of your calling."

Our hope in Jesus is our anchor. **Hebrews 6:18-20**, "18 so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to hold firmly to the hope set before us. 19 This hope we have as an anchor of the soul, a *hope* both sure and reliable and one which enters within the veil, 20 where Jesus has entered as a forerunner for us,

having become a high priest forever according to the order of Melchizedek."

It is our anchor because our hope keeps us grounded in Jesus and immovable. We know that God does not lie. He has promised salvation with Jesus as our High Priest, offering Himself as the sacrifice for sin in our place that we may be saved. Now Jesus has entered the veil of Heaven ahead of us and we know that we will be with Him one day.

Biblical hope is not wishful thinking, such as, "I hope I win a car," or "I hope I get this job." Scriptural hope is "*confident expectation of something good that lies in the future*" (Jack Cottrell, *The Faith Once for All*, pg. 385). The good thing we are confidently looking forward to is the resurrection of our bodies and eternal life in Heaven (**1 Corinthians 15:50-58**, **1 John 3:2**). We maintain the unity of hope by encouraging one another with the surety of our resurrection in Christ.

The Fourth Reality is the Unity of the One Lord - **Ephesians 4:5a**, "one Lord..."

The word "Lord" means "Master." Think of a King who has absolute authority over his subjects. His subjects have an obligation and responsibility to submit to his commands. Jesus has been given all authority in creation by God the Father - **Matthew 28:18**, "And Jesus came up and spoke to them, saying, "All authority in heaven and on earth has been given to Me."

Jesus was equal in Nature to God the Father, and yet, He submitted to Him. He humbled Himself by becoming a man and obeyed to the point of dying on the cross. Thus, God gave Him the highest Name in all creation - **Philippians 2:5-11**, "5 Have this attitude in yourselves which was also in Christ Jesus, 6 who, as He *already* existed in the form of God, did not consider equality with God something to be grasped, 7 but emptied Himself by taking the form of a bond-servant *and* being born in the likeness of men.

8 And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death: death on a cross. 9 For this reason also God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus **EVERY KNEE WILL BOW**, of those who are in heaven and on earth and under the earth, 11 and *that* every tongue will confess that Jesus Christ is Lord, to the glory of God the Father."

As God's creation we have an obligation to obey the absolute authority of the Lord of creation, Jesus Christ. We maintain the unity of the one Lord by helping each other submit to His authority as revealed in Scripture.

The Fifth Reality is the Unity of One Faith - **Ephesians 4:5b**, "...one faith..."

In the context of **Ephesians 4**, the word "faith" refers to the body of doctrine or truth based on Christ and the apostles that outlines our daily living. Later in **verse 13**, Paul uses the term "unity of *the* faith" (emphasis added), based on the knowledge of the Son of God. Most often, when faith is used in reference to the body of truth in Christ, it has a definite article (**the**) in front of it: "**the** faith."

We are united by the standard of truth, holiness, and righteousness established by Christ through His apostles. We maintain that unity by helping each other grow mature in the faith and base our daily living on their commands and precedents.

The Sixth Reality is the Unity of One Baptism - **Ephesians 4:5c**, "...one baptism."

The one baptism that all Christians today have partaken in is the baptism into the name of Jesus for salvation (**Mark 16:16**, **Acts 2:38**, **1 Peter 3:21**). It is the baptism in which we take part in Jesus' death and resurrection which results in eternal life - **Romans 6:1-4**, "1 What shall we say then? Are we to continue in sin so that grace may increase? 2 Far from

it! How shall we who died to sin still live in it? 3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? 4 Therefore we have been buried with Him through baptism into death, so that, just as Christ was raised from the dead through the glory of the Father, so we too may walk in newness of life."

All Christians have come under the blood of Christ and are sons of God through their faith in Him having been clothed with Christ in baptism - **Galatians 3:26-28**, "26 For you are all sons *and daughters* of God through faith in Christ Jesus. 27 For all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

We are brothers and sisters because we have obeyed the gospel by our submission to baptism in Jesus. We maintain the unity of baptism by continuing the practice that the apostles started at the command of Jesus.

The Seventh Reality is the Unity of One Father – **Ephesians 4:6**, "One God and Father of all who is over all and through all and in all."

God the Father has acquired that title because of the role He plays in creation and salvation. The Father made the plan for salvation from sin based on His foreknowledge - **Acts 2:22-24**, "22 "Men of Israel, listen to these words: Jesus the Nazarene, a Man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know—23 this *Man*, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put *Him* to death. 24 But God raised Him *from the dead*, putting an end to the agony of death, since it was impossible for Him to be held in its power" and has begotten Jesus as His only Son - **John 3:16**, ""For God so loved the world, that He gave His

only Son, so that everyone who believes in Him will not perish, but have eternal life." He is the Father of creation and of the redeemed believer, thus He is above all.

The Father is through all and in all. He is intricately involved in this world and is all-powerful - **Jeremiah 23:23-24**, "23 "Am I a God who is near," declares the LORD, "And not a God far off? 24 Can a person hide himself in hiding places So that I do not see him?" declares the LORD. "Do I not fill the heavens and the earth?" declares the LORD."

He can do all things, having no limits. God is also Sovereign; He is able to use man (with his free will) to accomplish His purposes.

All of creation points back to God as Creator:

Romans 1:18-20, "18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who suppress the truth in unrighteousness, 19 because that which is known about God is evident within them; for God made it evident to them. 20 For since the creation of the world His invisible *attributes, that is*, His eternal power and divine nature, have been clearly perceived, being understood by what has been made, so that they are without excuse", and He holds it all together through Jesus:

Colossians 1:16-17, "16 for by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones, or dominions, or rulers, or authorities—all things have been created through Him and for Him. 17 He is before all things, and in Him all things hold together."

If we want to maintain Christian unity, we need to hold fast to these seven realities that make us one. Imagine how God could use us if we stood together under the banner of Christ and His Word. We could impact the world in a way we never thought possible. The kind of unity which makes such a strong impact is only found in Christ. So, unite in Him.

SUMMIT LIBRARY



BOOK SALE!

Sets of Books from Summit's Libraries Now for Sale!!

Set/Volumes Like:

- * Biblical Illustrator
- * Classic Sermons
- * College Press Red Reprint Books
- * College Press Red Reprint Books - Extra Copies
- * College Press Evangelical Reprint Library
- * Handfuls on Purpose
- * International Standard Bible Encyclopedia
- * Matthew Henry
- * Matthew Poole Commentary
- * Millennial Harbinger including Index
- * Pulpit Commentary
- * Spurgeon's Sermons
- * Story of Civilization Durant
- * The Interpreter's Bible

If interested please contact Summit at 765-472-4111 for prices, volume set info, availability, and any further questions.

Exciting Changes at Summit

Those who support us here at Summit on a regular basis have already heard most of the news in this article. However, not all who read the Gospel Unashamed get the support letters and thus they may not be aware of all that is happening here. This article is primarily for those who have not yet heard of the exciting changes at Summit.

The world around us is changing rapidly. That statement was true even before the Covid pandemic hit more than two years ago. However, the pandemic has significantly accelerated some of those changes that were already happening. As a result of the world around us changing, we have all had to adapt to the new reality in which we find ourselves. Summit Theological Seminary is no exception. Because of these changes we must adapt to function effectively in today's world.

In 1984, George Faull saw the need for distance learning to allow men in the ministry to get their degree without leaving their churches and moving off to a seminary. Quickly Summit Theological Seminary was a leader in this field and others followed. In 2012, we saw the need for a residence undergraduate program and started the School of Preaching. We have always adjusted to meet the growing need of "Teaching God's Word to God's world".

The present trend in education finds many students, both current and potential, asking for online course options. In the midst of these changing student expectations and education methods, Summit is taking steps in faith to meet this need in training preachers of the Gospel.

The potential for what can be accomplished through this model of education is unlimited. Students from virtually anywhere can attend classes from wherever they can access the internet, whether with a computer or phone. An additional benefit is seen in the ability to use

instructors who cannot drive to Peru, IN to teach. There are some wonderfully talented and Biblically solid instructors that we would love to use at Summit through this new online option.

The trend towards online classes affects Summit in other ways as well. Our need for a dormitory has changed. Our dorm building has been a wonderful facility. The rooms were better than any college dorm I have ever seen. However, over the years, with no more than ten students occupying rooms, we have not needed the 60-student capacity which the building provides. Furthermore, the maintenance has been consistently costly and challenging.

As a result of all that I have said here, Summit is planning on making the following changes:

1. Starting this fall semester, we intend to make all of our classes available online. There will be challenges to this, but it is clear that this is the trend going forward. In the past, Summit has always led the way in changing models of education, and we need to continue doing this in the future. This does not mean that we will not be having any in person classes this fall. Our evening classes will be in person and perhaps some of the daytime classes as well. We do have a couple of classes that will be online only because the professor does not live locally to Summit.
2. Summit has accepted an offer on the dorm building at full asking price. Please pray that things go well with inspection and that there be no issues that keep us from closing quickly. Selling the dorm helps us in a number of ways:
 - a. It will eliminate the cost of operating that building (nearly \$65,000 in 2021, not including loan repayment).
 - b. Equity gained from sale of the dormitory will provide sufficient resources to fund our

transition into online classes and the online store as well as funding additional improvements in other STS programs.

The lack of a dorm building will not hinder our ability to continue training preachers for the Lord's Kingdom. In fact, it can make things better. There is no need for students to move to Peru, IN to attend residence classes. There are no dorm fees to pay. There is no need to travel back and forth between their home and Summit. Students can live at their current home and attend classes on their computer or phone while continuing to work at their current job or serve in their present ministry.

We are excited about the potential of these changes. They will give us the ability to reach students who could not have been reached under our current operating model. They will also allow us to utilize some very effective instructors that we could not use otherwise. We believe the future of Summit is bright indeed.

Since we first announced these changes in May, the response has been overwhelmingly positive. That response included a couple of sizable gifts that have really been a help in moving forward with our plans. I am very pleased to announce that Summit is now debt free. With the gifts we have received in May we were able to pay off the dorm building. These gifts have also provided the resources that we need to get setup for online classes this fall.

We have also been able to recruit online students that could not be resident students and would probably not have been independent study students. Some of these students live hundreds of miles from Summit; others are closer.

We are grateful for the support and encouragement we have received and continue to receive from the Lord's people. We encourage you to continue to partner with us in our mission to "Teach God's Word to God's World".