

- I. Fundamentalism, Evangelicalism, Christian? What are we?
- A. Fundamentalism misrepresented
1. Misconceptions concerning Fundamentalism.
 2. Sad distractions among Fundamentalists
- B. Why were the Fundamentals identified?
1. Certain teachers identified as Modernists, then Liberals, now Progressives, began altering and abandoning what the Bible taught.
 2. Modernists were unbelievers but they held positions as pastors, college and seminary professors, and leadership positions within denominations and Christian organizations.
 3. This controversy began primarily in America in the late 1800's.
 4. The Fundamentals were a series of 90 essays written between 1910-1915 in response to these changes.
 5. The Fundamentals were written by leaders from the Presbyterians, Baptists, Lutherans, Methodists, Reformed, Congregational, and others.
- II. What are the Fundamentals?
- A. The writers held to the following.
1. The fundamentals are the truths apart from which one cannot be a believer.
 2. The fundamentals are non-negotiable.
- B. The Inspiration of the Scriptures**
1. We hold that God supernaturally guaranteed that all Scripture is exactly what He wanted said and how He wanted it said, and yet it bears the unique imprint of the human authors. (Psalm 119:160; 2 Samuel 23:2; 2 Timothy 3:16).
 2. We hold that Scripture is without error and trustworthy.
 - a) Inerrant -
 - b) Infallible -
 3. The modernists/liberals claimed Scripture is a purely human book collecting human thoughts and tradition from within an evolving religion, or a human book produced by divine influence, or a partly human and partly divine book, and that it may give us the gist of what God or a divine being would advise us on.
 4. The modernist/liberals claimed Scripture has errors, because the human writers made mistakes either in their writing, research or understanding.
 5. The modernist/liberals claimed Scripture is trustworthy for matters of faith (salvation, God) but not trustworthy for matters of science and history: it followed the faulty science of its day

and erred regarding various historical situations.

6. Current liberals claimed (accurately) that inerrancy was not an issue until the Fundamentalists made it an issue. This is true, because until the liberals, it was generally accepted that Scripture was accurate. The idea of inerrancy was accepted but not articulated.
 7. Since Christianity rests on an accurate revelation, Fundamentalism started with the Scriptures, as opposed to the modernists/liberals who started with their traditions, ethics, and modern science.
 8. The modernists/liberals approach removes the authority and reliability of God's Word. We might as well cheer each other on and teach ethics and morals.
 - a) They repeat the serpent's (Satan) lying questions, "Indeed, has God said..." (Genesis 3:1).
- C. The Deity of Christ**
1. We hold that Christ is the eternal Second person of the Godhead (John 1:1, 14; Romans 9:5).
 2. Modernists/liberals claimed Christ was just a man, or a man with divine influence, or a man more in touch with cosmic God and only in that sense was He divine.
 3. The modernists/liberals approach has neutered God, treating Christ as just a man.
 4. Fosdick, "Have done with your theological Christ and give us back Jesus the ethical teacher." [*The Modern Use of the Bible*:245]. 'Jesus is God ...' That statement alone is not orthodoxy; it is heresy." [257].
- D. The Virgin Birth**
1. We hold that Christ was born from a real human mother but without a human father, as the Spirit caused the conception and God the Father is Father to the Son's human nature.
 2. Modernists/liberals plainly denied the virgin birth as it is not scientifically possible to generate a child in this fashion.
 3. The Modernists/liberals approach has treated this truth with derision and unnecessary having concluded he is just a man.
- E. The Substitutionary Death of Christ**
1. We hold that Christ's death was literal and physical, but that He also bore our sins and the penalty for our sins, so that we can be saved eternally by faith in Him.

- a) His death was a substitution. He took our place (2 Corinthians 5:21; 2 Peter 2:24; Romans 5:8).
 - b) His death accomplished redemption by paying the price/penalty we owed for our sins (Ephesians 1:7).
 - c) His death was the means of changing [reconciliation] toward God (Romans 5:10).
2. The modernists/liberals claim his was just a death, or a martyr's death setting an example for his followers, or an example of how to lay down one's life for others, but uniformly they deny any real substitution for sins, because they deny that sin ultimately separates man from God, claiming it is only our selfishness that hurts us.
 3. The modernists/liberals approach does not provide any basis for salvation, as Jesus' death is only inspiration for us to try and live better lives, not to pay for sins.
- F. The Bodily Resurrection of Christ**
1. We hold that three days after His death, Christ rose bodily from the grave never to die again.
 2. The modernists/liberals claim that Christ's resurrection is not material/bodily but within the hearts and minds of his followers, or he rose only so far as his followers remember him.
 3. The modernists/liberals approach leaves mankind with a physically dead leader who inspires people from the past.
 4. The Modernists/liberals are or are like the antichrists (1 John 4:1-3; 2 John 7).
- G. The Bodily Return of Christ**
1. We hold that Christ will return physically to earth (Acts 1:9-11; Zechariah 14:4).
 2. Modernists/liberals do not anticipate a return since they reject the bodily resurrection. Some teach that His return is really our ascending to some form of a heaven where he has been since his death and "spiritual" resurrection, i.e. not in a body, he's dead like us.
 3. The Modernists/liberals are or are like the antichrists (1 John 4:1-3; 2 John 7).
- H. Is the issue of Fundamentalism relevant today? Isn't this largely in the past? No. It has been a perpetual problem through the Church's history.
1. It occurs because people are raised within the church but do not become believers, and at some point these unsaved people, assumed saved, and perhaps catechized and confirmed, question truths and eventually deny them, (e.g. Bart Ehrman: Youth for Christ alumni, graduate

- of Moody Bible Institute, and Wheaton College, presently an agnostic teacher and pastor.
2. Many Evangelicals still do not respect the inerrancy of Scripture, but spend an inordinate amount of time discussing the human source of Scripture, almost dismissing the Divine side.
3. In the 90's, the Evangelical Free Church dealt with this issue as one of their famous professors stated that he didn't know if Jesus rose in a real physical body.

III. Am I a Fundamentalist?

- A. I hold to these fundamentals of the faith.
- B. Are these five/six fundamentals necessary for salvation?
 1. Neither Paul nor Peter present anything regarding the inspiration of Scripture in their presentation of the gospel (cf Acts 10 & 13).
 2. Neither Paul nor Peter present anything regarding the virgin birth in their presentation of the gospel (ibid.).
 3. They both reference Christ's deity (Acts 10:36; 13:25, 33, 35).
 4. They both describe His death and resurrection and tie it to forgiveness of sins (10:39-40, 43; 13:28-31, 37-39).
 5. Peter referenced Christ being judge, an indirect reference to His coming (Acts 10:42).
 6. So, some of the Fundamentals were proclaimed in connection with salvation, and some were not.
- C. Do I hold to other truths also? Yes.
 1. Do I have to accept everything in the Bible to be saved? No.
 2. Does rejecting some things in the Bible have consequences? Yes.
- D. I reluctantly identify myself as a Fundamentalist. I hold to the truths, but don't believe it is God's will to fight and debate over these truths. (2 Timothy 2:22-26).
 1. Jude 3 is not about general Christian doctrine, but the Christian life teaching - "the faith."
 2. "Contend" *epagonidzomai* is a stronger form of the word meaning to struggle, used of our Christian life. 1 Timothy 6:12 has "fight the good fight of the faith" or "agonize the good agony..." 2 Timothy 4:7 "the good agony I agonized."
 3. Jude's readers faced teachers who twisted the doctrine of grace for living (v. 4). The best response was to **really** live the Christian life.

IV. Why what we believe about Scripture is important.

A. We believe that the Scriptures contained in the Old and New Testaments are God's special revelation for us today. We believe that the Bible in the original Hebrew, Aramaic and Greek manuscripts was God-breathed (God-spoken), and the product of men borne along (controlled) by the Holy Spirit. As a result every word written and every thought therein, was exactly what God desired and determined, without error and infallible. Any copy or translation is, therefore, God's Word where it faithfully conveys the words and meanings of those original writings, and we believe this to be true of most copies and translations. We believe that God's Word alone is sufficient for our faith. Those parts of God's Word written to New Testament Grace believers are alone authoritative for our practice. 2 Timothy 3:16, 17; 2 Peter 1:19-21; 1 Corinthians 2:9-13; Mark 12:36; Titus 1:9 [FBC Doctrinal Statement]

B. The Scriptures

1. This term means "writings."
2. The Jews applied it to their writings from God.

C. The Old and New Testaments - briefly.

1. Jesus recognized the Old Testament.
 - a) He quoted from all the books except Ezra, Nehemiah, Esther, Ecclesiastes, and the Song of Solomon.
 - b) He referred to the Old Testament books as "Scripture."
 - (1) He called Isaiah 61:1-2, Scripture (Luke 4:21).
 - (2) He called Psalm 82:6, Scripture (John 10:35).
2. New Testament writers recognized the Old Testament.
 - a) It involved God speaking (Hebrews 1:1).
 - b) It involved prophecy (2 Peter 1:20).
3. New Testament writers recognized other New Testament writers.
 - a) Peter counted Paul's writings to be Scripture (2 Peter 3:15-16).
 - b) Paul counted Luke to be Scripture (1 Timothy 5:18; Luke 10:7).
4. Jesus, nor any of the New Testament writers, nor even Jesus' opponents ever appealed to other Scriptures, i.e. the Apocrypha, or non-biblical religious writings.
5. What about other "Christian" writings? Weren't the gospel of Thomas, and other writings excluded by Church councils that had a theological axe to wield?

a) No. The early Christians never recognized those books to be valid. In fact they were written against by the end of the first century.

D. God breathed

1. 2 Timothy 3:16 states that all Scripture is God-breathed.
 - a) Some Bibles translate this one word "inspired of God." It doesn't mean "inspired" in the sense that a sunny day might inspire us.
 - b) This was the first time the word occurs in literature (that we know).
 - c) "God breathed" is an adjective indicating that God spoke these words-hence breathing.
2. 2 Peter 1:20-21 states that those who spoke and wrote did not do so from their own motivation, but they were carried along by the Spirit.
 - a) David knew some of his words were put in his mouth by the Spirit (2 Samuel 23:2).
 - b) The Spirit spoke through Isaiah (Acts 28:25).
3. 1 Corinthians 2:13 states that the Spirit chose the words to communicate the "things" which God wanted us to know. This is about the apostles speaking, but it helps us understand what the Spirit likewise did when they wrote.

E. Inerrant means that Scripture is free from error. If God is true and He breathed out the Scriptures, then those Scriptures are also true.

1. What the Scriptures state about creation is accurate. God created from nothing by His word alone, apart from evolutionary forces.
2. What the Scriptures state about historical situations are accurate.

F. Infallible means that Scripture will faithfully be fulfilled, it will not fail to be and do what is said in those Scriptures. If God is true and He breathed out the Scriptures, then everything He said will come to pass because His faithfulness ungirds it.

1. Jesus said all the Law will be fulfilled and not even a minor portion will fail (Matthew 5:18).

G. Translations of Scripture are inerrant and infallible in those places where they accurately represent what God wrote.

1. Almost every English translation of John 11:26 has "shall never die" when the Greek text says, "will not die into the age."
2. The NIV translation of 1 Corinthians 7:1: is it "don't touch" or "don't marry?"

H. Why does this matter?

1. It is the only objective revelation from God, about God, and about all God's work and plans.

What we believe matters

- If it is in error, how could we know that what we know about God is accurate?
2. Jesus told people to search the Scriptures, because those Scriptures testify to Christ (John 5:39).
 3. Jesus charged people with wrong thinking about matters because they did not “know” the Scriptures (Matthew 22:29). “Know” here means to know objectively.
 4. God’s Word adjusts the believer so that the believer can do the good works God has prepared for us (2 Timothy 3:17). If the Word is in error, how would we know if we are doing the proper works?
 5. If Scripture is fallible, we have no confidence that any of God’s promises to us will be fulfilled. A common result is that Christianity becomes merely self-help and morality lessons.
 6. If Scripture is errant, how can we trust that what God has said about His provisions for us are accurate, or that we truly know what God wants us to do.

Study Questions

Name some individuals who recognize the Old Testament to be Scripture.

Name some of the writers recognized as Scripture.

Did Scripture writers recognize “non-Scriptures” as authoritative?

Didn’t Church councils decide what books would be in the canon and what books would be excluded?

Define “God breathed” and give its significance.

What role did the Holy Spirit play in the production of Scripture?

How did the Holy Spirit do this?

Define inerrant.

Define infallible

How do translations fit into this discussion?

Give some reasons why inerrancy and infallibility matter.

- I. Some challenges to inerrancy and infallibility: some Scriptures and some situations appear to contradict the truth of inerrancy. They can frustrate us, but many can be answered.
 1. We shouldn't pretend that no problems exist, but that many can be easily answered by further study of the Scriptures.
 2. Do Genesis chapters one and two present contradictory accounts?
 - a) The supposed contradictions
 - (1) God created land out of water in one, but the land in two is dry (1:9; 2:5b).
 - (2) God creates plants in one and yet in two no plants sprout because no man was present to tend the garden (1:11; 2:5).
 - (3) God creates man and woman simultaneously in one and creates woman later in two (1:26-27; 2:7, 21-22).
 - (4) God creates animals then men in one and man then animals in two (1:25-27; 2:18-19).
 - (5) God creates instantaneously in one and from substance in two (1:26-27; 2:7).
 - (6) Chapter one presents God as "God" - *elohim* and chapter two as "LORD God" [*Jehovah Elohim*].
 - b) Some answers.
 - (1) Chapter one is a general creation account.
 - (2) Generally: chapter two provides details necessary for understanding the relationship of Adam to creation, Adam to the garden, and Adam to Eve. Without these three, Adam's sin in chapter three makes no sense.
 - (3) The dry land is called out of water in 1:9, but it is described as "dry" from the Hebrew *yabvash* "to be dry, wither." While in 2:5 it is watered not by rain but by a "spring" ("mist" in many Bibles), which becomes a river 2:10 that waters the garden. This may imply that part of Adam's task was channeling water to the various plants (i.e. irrigation). But recall this isn't "work" in the sense that we think. The environment is not dry and hostile as our present world.
 - (4) The creation of plants in one is distinct from some types of plants in two.
 - (a) 1:11 includes wild grass, cultivated grass (grain) and trees. The verb means "to become green" hence "to grow."
 - (b) 2:5 includes bushes and cultivated grass (grain) within the garden where Adam lived. God had planted the trees (2:9) but not the bush and grain, He gave that to Adam as a task (2:15).
- (5) The timing of the creation of Adam and Eve have two possible solutions.
 - (a) What is said in chapter two may involve the same day. God could have formed Eve on the same day as Adam. The naming of the animals may have happened during that day. The purpose for naming the animals was not to give names, but to see **how** Adam would call them; none were "from man" as Eve was. The purpose was to find an appropriate mate for Adam.
 - (b) What is said in one includes what God did later in chapter two, though only Adam was created on **the sixth day**. This is more likely.
- (6) The creation accounts regarding Adam and animals requires that we distinguish the purpose of each passage.
 - (a) Genesis one gives us a general account.
 - (b) Genesis two implies on the surface that God created the animals after Adam, but 2:19 only recounts their creation, and does not provide a time line.
- (7) Creation accounts of Adam and Eve in chapters one and two do not present creation from nothing versus creation from substance.
 - (a) 1:26-27 is a general statement about God creating Adam.
 - (b) 1:26-27 regards God's image and likeness: covered in glory and having intellectual abilities because of man has a spirit in addition to a soul and body.
 - (c) 2:7 involves the formation of Adam's body.
 - i) This is similar to the formation of land animals (2:19).
 - ii) This is important because though Adam and animals have physical natures formed from the elements of the earth, none but Eve were like Adam (2:20, 23).
 - iii) Everything in chapter two comes from the ground, physically, but plants are for food, and animals are not like Adam. Only Eve, taken from Adam is a counterpart for Adam.
- (8) Concerning God's titles: *Elohim* means "God" or "gods" (it is a plural noun). It is based on *el* "strong one." *Jehovah* or

Yehowah translated "LORD" meant "the One who is." The Spirit had Moses use this title in Genesis, but God did not make Himself known by that title until Moses' time (Exodus 6:3). The use in chapter two provides Israel (the original readers) a tie to this God of creation. He is their God!!!!

- c) What difference does it make whether these accounts are accurate or contradictory and edited?
 - (1) Luke assumed Adam was as real as every other person in the genealogy of Jesus (Luke 3:38).
 - (2) Jesus stated that God created a real man and woman and that that event was a basis for a proper marriage relationship and an argument against divorce (Matthew 19:3-6). Note that those questioning Him would have claimed to be Bible believers (cf. v. 7).
 - (3) Paul accepted Adam to be as real as Moses and Christ (Romans 5:14; 1 Corinthians 15:22, 45).
 - (4) Paul accepted Eve to be real and a just cause for his concern that the Corinthian believer might be lead astray (2 Corinthians 11:3).
 - (5) The basis of sin and our need for salvation is a real Adam (Romans 5:12-14).
 - (6) The basis of our understanding our present nature versus our future nature is a real Adam (1 Corinthians 15:45-49).
 - (7) The basis for authority within the Church is based on a real Adam and Eve (1 Timothy 2:13-14).
 - (8) These teachers and writers of the New Testament didn't question that these people and events were real.
- d) So the supposed contradictions in the creation account can be answered.

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Generally, what is the difference between chapters one and two?

Why was Genesis two important in terms of details?

Give an answer regarding the dry land's appearance. Explain the difference regarding plants between chapters one and two.

What are the two possible solutions regarding the timing of Adam **and Eve's** creation?

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What is the solution regarding the timing of Adam's creation and that of animals?

Was Adam created or formed?

Why do this issue matter?

Study Questions

Define inerrancy

Summarize the supposed problems between Genesis chapters one and two.

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3. Some problems exist because people have read a limited portion of Scripture. The context, local or large, often answers the question. This also involves trying to make two passages about two different persons or groups refer to the same matter at the same time.
 - a) Jesus said not to judge (Matthew 7:1) versus Paul's instruction to judge (1 Corinthians 5:9, 12).
 - (1) If one continues reading Matthew 7:1-5, the question is answered.
 - (2) One could judge if he first judged or addressed himself and his problem/s.
 - b) Paul said all Scripture is God breathed, but some of Paul's writings were not (2 Timothy 3:16 versus 1 Corinthians 7:6, 12).
 - (1) 2 Timothy describes the origin of Scripture.
 - (2) In 1 Corinthians Paul explains that the Lord had not given him specific instructions on those matters, but the Lord permitted Paul to write these.
 - c) Man lives 120 years or 70/80 years (Genesis 6:3; Psalm 90:10).
 - (1) Genesis 6:3 was stating how long God would continue mankind to live before He judged them in the flood. This is not about general lifespan.
 - (2) Psalm 90:10 is the general lifespan of an adult.
 - d) Are you not to worry about how to answer or are you to be ready with an answer (Matthew 10:19; 1 Peter 3:15)?
 - (1) In Matthew Jesus was speaking to the disciples with a view to the future after the Church.
 - (2) Peter was writing to people in the Church.
4. Some apparent contradictions occur because a copyist miscopied or intentionally altered a text.
 - a) Did God offer David seven years of famine or three years (2 Samuel 24:13 and 1 Chronicles 21:12)?
 - (1) It is likely that the Masoretic text accidentally altered the text from three to seven. The oldest copy of the Masoretic text is AD 10th Century. This portion is missing in the Dead Sea Scrolls copy of 2 Samuel (most of the book is missing or greatly fragmented).
 - (2) The Septuagint [LXX the Greek translation of the Old Testament] has three, meaning that the translators corrected the error, if it already existed, or the Hebrew text they translated had three.
 - b) Did David take 1,700 horses or 7,000 (2 Samuel 8:4; 1 Chronicles 18:4)?
 - (1) 2 Samuel has 1,000 and seven hundred.
 - (2) This is likely a copyist's error.
5. Some apparent contradictions occur because we may not interpret the evidence correctly.
 - a) Did 23,000 die or 24,000 when Israel acted immorally (1 Corinthians 10:8; Numbers 25:9)?
 - (1) Paul said 23,000 fell in **one** day.
 - (2) Moses may have recorded the estimated total, including the following day/s.
 - b) Did David pay 50 shekels or 600 for the threshing floor (2 Samuel 24:24; 1 Chronicles 21:25)?
 - (1) This could be a copyist error.
 - (2) It is more likely that the 50 was the price of the threshing floor and oxen while the 600 also included the cost of the wheat and wooden threshing instruments.
 - c) Who was priest in David's day (1 Samuel 21:1-6; Mark 2:26)?
 - (1) Mark records Jesus as stating that David ate bread from the temple when Abiathar was high priest.
 - (2) The historical record in 1 Samuel 21 states that Ahimelech was the priest.
 - (a) Ahimelech was the father of Abiathar.
 - (b) Saul killed Ahimelech out of anger for his assisting David (22:16-19).
 - (c) Abiathar **alone** escaped and became high priest in his father's place (22:20).
 - i) The priests in 1 Samuel were Eli, his sons Hophni and Phinehas, Phinehas' son Ahitub, his son Ahimelech, his son Abiathar.
 - ii) Though Ahimelech is **the** high priest when David is fleeing from Saul, Abiathar is likely serving as a priest.
 - iii) Abiathar, not his father Ahimelech is connected with David's life and reign, with the exception of this one incident. It seems likely that Abiathar was better known. Abiathar fleeing to tell David that Saul killed his father and the other priests, also indicates a connection.
 - iv) Jesus' words can mean that this transpired during Abiathar's time. He

probably became high priest as a result of his father's death.

6. Practical inerrancy and infallibility: do we undermine what we hold by how we act? (just a few examples)
 - a) Do we really believe that the gospel is God's power to salvation and doesn't need our clever tweaking (Romans 1:16)?
 - b) Do we really believe that God won't allow us to face more than He will enable us to carry (1 Corinthians 10:13)?
 - c) Do we really believe the Lord is our helper we have no reason to fear (Hebrews 13:6)?
 - d) Do we really believe that God cares for us, so that we throw our cares on Him (1 Peter 5:7)?
 - e) Do we really believe that nothing can separate us from God's love to us in Christ (Romans 8:38-39)?
 - f) Do we really believe that we are not under law but under grace (Romans 6:14)?
 - g) Do we really believe vengeance is God's, that He will repay (Romans 12:19)?
 - h) Do we really believe that cutting off association with a disobedient brother for the purpose of shaming him can work (2 Thessalonians 3:14)?
 - i) Do we really accept that the proper roles of men and women in the assembly is advantageous (1 Timothy 2:8-15)?
 - j) Do we really believe that our conduct can say something beautiful about our God (Titus 2:10)?

Until the Dead Sea Scrolls were found, how old was the oldest known copy of the Old Testament Scriptures?

What is the approximate date of the oldest Dead Sea Scrolls?

What was discovered when the Dead Sea Scrolls were compared to the existing Masoretic texts?

What is the most common copying error?

How many copies of the New Testament manuscripts have been identified?

What percentage of difference exist among those manuscripts?

Study Questions

Give three additional reasons why seeming Bible contradictions might occur.

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Provide an example of the first reason.

Regarding copying errors

7. Did Peter deny the Lord before the cock crowed once or twice (Mark 14:27)?
 - a) All four gospels include Jesus' words to Peter (Matthew 26:34; Mark 14:30; Luke 22:34; John 13:38). Note that only Mark records Jesus saying "twice."
 - b) All four gospels record the event.
 - c) Mark adds that the cock crowed twice (Mark 14:72).
 - d) Mark wrote Peter's account. "The Elder also said this, 'Mark, being the interpreter of Peter, whatsoever he remembered he wrote accurately, but not however in the order that these things were spoken or done by our Lord. For he neither heard the Lord, nor followed him, but afterwards, as I said, he was with Peter, who did not make a complete [or ordered] account of the Lord's *logia*, but constructed his teachings according to *chreiai* [concise self-contained teachings]. So Mark did nothing wrong in writing down single matters as he remembered them, for he gave special attention to one thing, of not passing by anything he heard, and not falsifying anything in these matters.'" Fragments of Papias cited by Eusebius in *Church History* 3:39. If this is true, the event was more personal for Peter. The first crowing may have alerted/warned Peter, but he persisted until the second crowing.
 - e) Nothing in the other gospels contradict Mark's record, he only clarifies that it involved a second crowing.
8. When was Christ crucified?
 - a) Mark states they crucified Him at the third hour (Mark 15:25). This would be 9 a.m.
 - b) John states they crucified Him about the sixth hour (John 19:14). This would be noon.
 - c) This has two possible solutions.
 - (1) Mark's third hour could refer to the third hour section of the day between 9-12, while John states "about the sixth." Therefore, sometime midmorning.
 - (2) John may be counting the time by the Roman clock (midnight to midnight) rather than the Jewish clock (sundown to sundown), therefore, the sixth hour for John is six in the morning.
 - (3) Most modern scholars take the first option.
 - (4) John 20:19 would support the second, that John is not keeping time by the Jewish clock, because early evening would not be the first day of the week but the second day by Jewish reckoning. See also 4:52 where "seventh hour" is likely 7 pm, the man having not traveled home a night, whereas by Jewish reckoning the seventh hour would have been 1 pm, allowing plenty of time for the man to return home, especially for a sick child.
9. Who visited the tomb first?
 - a) Matthew states that Mary Magdalene and another Mary went to see where they buried Jesus (Matthew 28:1).
 - b) Mark states the Mary Magdalene, Mary James mother, and Salome came (Mark 16:1).
 - c) Luke calls them only the women who had come with Him from Galilee (Luke 23:55).
 - d) John mentions only Mary Magdalene (John 20:1).
 - e) All agree that women were the first to visit the tomb.
 - f) Three include Mary Magdalene.
 - g) Is it more likely that Mary was present, but that other women were also present, but the Holy Spirit had no one writer give a comprehensive list of all who went to the tomb.
 - h) John's account is the most different mentioning only Mary. Comparing John's account to the others, it appears the Mary came twice. Upon leaving the tomb from the first visit she told the disciples. While gone, the angels spoke to the women.
 - (1) Jesus appeared first to Mary in the garden during her second visit.
 - (2) Jesus appeared to the other women when they left in fear.
10. When did the women visit the tomb?
 - a) Matthew: early when the sky was just showing light (28:1).
 - b) Mark: very early when the sun was rising (16:2).
 - c) Luke: when the light was just appearing in the eastern sky (the meaning of *orthos*; 24:1).
 - d) John: early while it was still dark (20:1).
 - e) We know that some of these people were staying in Bethany and traveling the Jericho road was about a two mile trip, at 20-25 minutes a mile (walking), 40-50 minutes, the light changes much during that trip.
 - f) Collectively we can say that it was early, involving a departure from their homes while it was still dark and arriving as the sun was just beginning to light the sky.
11. Does Mark end on an unhappy note?

What we believe matters

- a) The two oldest copies of Mark end at 16:8 with the women leaving in fear and telling no one.
 - (1) The copies are \aleph - Sinaiticus, and B - Alexandrinus.
 - (2) Both are 4th century copies.
- b) One of these copies, \aleph - Sinaiticus, leaves an extra column at the end of Mark, which it does not do at the end of Matthew, Luke, John, and Acts. It has been suggested that the copiest knew the last verses from an other copy, but didn't include them because they were not part of the copy he was using.
- c) The longer reading is supported by many manuscripts include four which 5th century.
- d) The longer reading is quoted in the Latin translation of Irenaeus made 395, and by Eusebius of Caesarea in 334.
- e) Even if the verses are to be omitted (and it is not likely they should) though the women leave in fear, they have heard that Christ is risen and going ahead of them into Galilee (vv. 6-8).
- f) This argument shows the lengths to which people go if they wish to discredit the resurrection, because nothing in this argument discredits the resurrection.

Study Questions

How many of the gospels tell us about Peter's denials and the rooster crowing?

What does this mean?

Give an explanation for Mark's addition.

Why do we have different times in Mark and John for the crucifixion of Jesus?

How could you answer the charge that the gospel writers could not agree on which women visited the tomb?

What time did the women visit the tomb?

Do any of the time references for the morning conflict?

Does Mark end on an unhappy note?

Should Mark have a longer ending?

Do any insurmountable challenges exist in these texts regarding the crucifixion and resurrection?

12. Was Daniel written after the Maccabees (c. 100 BC), or did he prophesy accurately?

- a) Critics of Daniel have claimed that the book was written as a forgery after 165 BC after the death of Antiochus Epiphanes, a Greek ruler whom the Maccabeans had defeated. The critics make this claim because Daniel's prophecies are so detailed.
- b) They claim that its inclusion in the Kethubim testifies to its spurious nature. The Kethubim [writings] is the third division of the Hebrews Old Testament, which begins with Moses' five books: Torah [teaching], Joshua-2 Chronicles, Isaiah-Malachi (except Daniel): Nebvim [prophets]. The Kethubim includes the remaining books: Psalms, Proverbs, Daniel, etc. They do not discount those books as spurious. This is a weak criticism.
- c) They claim the year Nebuchadnezzar invaded Judah is inaccurate.
 - (1) Daniel 1:1 states Nebuchadnezzar was king when he came to Jerusalem in Jehoiakim's third year (605 BC). Jehoiakim became king in 608 BC.
 - (2) Jeremiah 46:2 states that Nebuchadnezzar was king in Jehoiakim's fourth year.
 - (3) The problem involves Babylonian reckoning (Daniel) and Jewish reckoning (Jeremiah). The Babylonians began their reckoning at the new year, the Jews on the first month of the preceding year.
- d) Some claim that Daniel's use of the title "Chaldean" (4:7; 5:11) as a special group of soothsayers is inaccurate, for at Daniel's "supposed" time, this term was not yet used in this specialized sense.
 - (1) Chaldeans were an ethnic people.
 - (2) The title "Chaldeans" derived from a Sumerian title meaning "master builder" that is, of astronomical charts. In Daniel's day it had come to mean "star gazers" in the sense of a people who attempted to ascertain the future by looking at the stars.
 - (3) Belshazzar was the Chaldean king (5:30), and is not debated. The use of Chaldean among the other terms simply meant the ethnic Chaldeans who were star gazers.
- e) Some claim that Belshazzar was not the last king of Babylon (5:1) but his father Nabonidus. They also point out that Belshazzar was not Nebuchadnezzar's son but his grandson (5:2, 11).
 - (1) Frequently, "son" and "father" are used of "grand-" even "great, great grand-."
 - (2) Extra-biblical information states that Belshazzar sat on his father's throne in Babylon and Nabonidus remained in Teman (in Edom South of the Dead Sea).
 - (3) Both Belshazzar and his father Nabonidus received prayers unique to kings, and offered the king's offerings.
 - (4) Further, Belshazzar offered the "third" position in the kingdom to the one who could interpret the handwriting upon the wall (5:16). The first position was his father's, the second his, so he could only offer the third.
- f) Some claim that Daniel has foreign vocabulary: 15 Persian words, and 3 Greek words, which would not have been in Daniel until after the Persians and then the Greeks conquered Babylon.
 - (1) This argument views a very limited interaction between nations, a view not supported by Scripture or history.
 - (2) This argument is weak because, if Daniel was written after the Grecian invasion of Judah, we should expect to see many more Greek words, as is the case in late Jewish writings.
 - (3) The Persians were east of Babylon, and the nations had business.
 - (4) The Greeks had trading cities on the Judean coast before the Babylonians captivity.
 - (a) The three Greek words are musical instruments: lyre, psaltery, bagpipe (3:5).
 - (b) It is likely that these instruments had circulated between different kingdoms.
 - (c) The "bagpipe", as an instrument, it is claimed, does not occur in Greek literature before 370 BC. However, it is the final term *sumphonia* and may indicate the instruments played together in concert, a musical ensemble.
- g) Daniel has been attacked because of his accurate prophecies.
 - (1) If a reader denies the supernatural, then he must account for Daniel's remarkable prophecies by other means, and this has led to attempts to discredit its self-attested time of writings (6th C. BC) and claim that someone, after the fact, wrote

Daniel as though he had predicted what was then (c. 100 BC) history.

- (2) Daniel wrote of the rise of the Persian and Greek empires, naming them specifically.
 - (a) He wrote about four Persian kings (11:2), the fourth who would push against Greece.
 - i) Note that when Daniel wrote, Greece was not an organized nation but a group of city states.
 - (b) He wrote about a great Grecian king with a great empire, whose kingdom would be broken up to the four directions (11:3-4).
 - i) Alexander of Macedon (the Great) is the king.
 - ii) He died at 32 in Babylon, and his kingdom was divided among his four generals.
 - (3) Daniel wrote in detail about political and military activity that would impact the land of Judah (Daniel 11:5-34). The accuracy of these events have led many unbelieving Bible students and some believers to account for this accuracy by natural means.
 - (4) God gave Daniel these prophecies to assure righteous Israelis while living under the heels of Gentile nations (11:32-35).
 - (5) God gave prophecy to encourage people to keep on keeping on while experiencing adversity, and to charge people to repent regarding unrighteous behavior and seek God.
 - (6) God gave us prophecy for these same reasons (1 Thessalonians 4:13-17; 2 Thessalonians 1:3-8; Hebrews 12:25-29; 2 Peter 3:10-14).

Were there Chaldeans in Daniel's time?

Was Belshazzar king of Babylon?

How can we answer the point that Daniel contains some foreign words?

How does the attack on Daniel affect New Testament believers?

Study Questions

What is the suggested date the critics assign to Daniel?

Why is this important to their attack on Daniel?

Answer the question of the year Jehoiakim's reign to that of Nebuchadnezzar's battle with the Egyptian king?

V. What we know and say about God is important.

- A. We believe there is one living and true God, in essence and nature: eternal, intelligent, personal, spirit, immutable, infinite; in attributes: all-knowing, all-powerful, good, holy, love, righteous and truth. God alone is worthy of worship and alone the Creator, Sustainer, Savior, and Ruler of all things. God is one in essence and attributes and therefore one in nature yet three in person: the Father, the Son and Holy Spirit. These three are not three separate Gods but one God. These three are not different modes of God but three distinct persons, eternal and equally sharing all that is true of their singular essence and attributes. Deuteronomy 6:4; John 4:24; Matthew 28:19; Revelation 4:11; Isaiah 40:28; John 4:24; Malachi 3:6; Isaiah 40:12-14; Jeremiah 32:17; Mark 10:18; Habakkuk 1:13; 1 John 4:8; Psalm 25:18; John 14:6
- B. This is about God: Father, Son and Spirit. We will use the pronoun He, though this study is not about one particular person, but the three viewed as one God.
- C. God is one God (Deuteronomy 6:4).
1. God reveals that He is one being, not many.
 2. God reveals that He is the only true God (Jeremiah 10:10; John 17:3; 1 John 5:20).
 3. God is the only God (Isaiah 43:10-11; 44:6-8).
 - a) All others are false gods.
 - b) Idols can do nothing (Psalm 115:4-8). This word “idol” is *atzav* [אצב] means that resulting from one’s toil.
 - c) Idols are representations of gods who were demons - *shād* [שד], a term referring to a being more powerful than mankind but lower than God (Deuteronomy 32:17). Paul also warned the Corinthians about this same relationship (1 Corinthians 10:20).
 - d) Idols become objects in which individuals trust (Isaiah 42:17; Habakkuk 2:18).
 - e) This is important for New Testament believers to know.
 - (1) We might practice idolatry by bowing to a carved image.
 - (2) We might practice idolatry by wanting more things (covetousness, greed; Colossians 3:5; Ephesians 5:5).
 - (3) We need to remember, God is the only one in whom we can trust.
- D. God is spirit as to His essence (John 4:24).
1. Spirit essence is not a reference to the Holy Spirit, but to that in which God’s qualities

inhere or exist. It is shared entirely and simultaneously by the Father, the Son and the Holy Spirit.

2. Spirit essence is non-material. It is the opposite of flesh and bone (Luke 24:39).
 - a) Spirit essence involves the capacity for rational thought (cf 1 Corinthians 2:11). Therefore, God is not some force or conglomerate state of mind. God is an intelligent, thinking, personal being.
 - b) John 4:24 states that God is spirit, not that God has a spirit. Compare this to texts which describe men as having a spirit, a soul, a body, but never that one of those constitutes what man is.
 - c) This affects how I am to worship God and what quality God is seeking in my worship (John 4:23-24).
 - (1) God is not seeking physical worship as He asked of Israel in the Old Testament: bowing, raising hands, sacrificing.
 - (2) God is seeking that we worship with our spirit. He has caused us to be born anew in our spirit (John 3:3-6) and wants us to use that renewed spirit to think about and give Him His due regarding His character. You don’t have to be a talented singer or dancer to worship God, you only need to be saved, and to know something about God: you can talk to Him about who He is.
 - (3) God is seeking worship which is genuine, not mere formality: approaching a temple, the ritual of bowing, ritual of sacrificing, saying the correct things, but it isn’t genuine.
- E. God’s spirit essence is eternal, unchanging and infinite.
1. God is eternal (Psalm 90:2).
 - a) Eternal and eternity describe that which is not bound by time.
 - b) When God created the universe, He set a system by which time is kept (Genesis 1:14).
 - c) God inhabits eternity (Isaiah 57:15).
 - (1) When Jesus Christ ascended to the Father, He went **far above** all the heavens (Ephesians 4:10).
 - (2) This indicates that God largely exists outside creation (the heavens).
 - d) God is I AM (Exodus 3:14). His title Jehovah means “the One who Is.” Imagine that every time you said God’s name, you were saying “the One who Is.” “Into Your hand I commit

my spirit; You have ransomed me, O One Who Is, God of truth.” (Psalm 31:5).

- e) God, being eternal, does not change while His creation changes and grows old (Psalm 102:25-27).
- 2. God’s spirit is unchanging.
 - a) God does not corrupt (1 Timothy 1:17). God’s spirit remains spirit and does not become more or less than spirit.
 - b) God does not grow old, therefore His spirit and all qualities attached to it do not wear out, “You are the same” (Psalm 102:27).
 - c) God may change what He does, but His nature does not change.
 - (1) He isn’t creating the universe (Genesis 2:2).
 - (2) He will create a new universe in the future (Isaiah 65:17, 18).
- 3. God’s spirit is infinite. He’s really really big!
 - a) God is not contained by the heavens, or a heaven of the heavens (2 Chronicles 2:6).
 - b) God is so big, it is as though heaven is His throne and the earth His footstool (Isaiah 66:1).
 - c) We cannot go anywhere where God is not present (Psalm 139:7-12).
- 4. God’s infinite, unchanging eternity encourages us that God will not fail to do what He said because He does not change.
 - a) God may change His activities, but His character does not change. He doesn’t present Himself as good and then move away from His goodness (James 1:17).
 - b) Being infinite, He can always be with us, therefore we can be content in and with whatever God has planned (Hebrews 13:5).

List some characteristics of spirit essence.

How should God being spirit affect me?

Define eternal?

To what does “unchanging” refer when talking about God?

How should God’s being infinite affect us?

Study Questions

How many true Gods exist?

Give some weaknesses of the false gods.

How should this affect me?

What does ‘God is spirit’ mean?

- F. God is all-knowing [omniscience].
1. God's knowledge is pictured as eyes acting as look out everywhere over evil ones and good ones (Proverbs 15:3; God is spirit so He doesn't have eyes as we would think of them).
 2. God knew an individual's unformed substance and knows the very hairs upon one's head (Psalm 139:16; Matthew 10:30).
 3. God's knowledge is expressed in Jesus knowing all, in fact He knew all men and what was in the man (John 2:24-25). "The man" leads to chapter three and His conversation with Nicodemus; He knew what Nicodemus was thinking.
 4. God's knows what is and what could be, or could have been (Matthew 11:21-23).
 - a) God the Son appeared to Abraham in Genesis 18, and sent two angels to Sodom.
 - b) God the Son could have personally gone to Sodom and performed the miracles He did during His earthly ministry. So, this could truly have happened.
 5. God's knowledge involves things which haven't yet happened (Isaiah 46:9-10).
 - a) He tells the end at the very beginning.
 - b) He tells things that haven't yet happened, and He did so from ancient times.
 - c) He tells these because His counsel stands.
 - d) He tells these things because He will do what is His delight.
 - e) These statements indicate that God does not know these things because He could **see** them ahead of time, but because He determined and delighted in these things.
 - f) This helps distinguish foreknowledge and omniscience.
 - (1) Foreknowledge indicates God fully knows a matter before it happens, **BECAUSE HE PLANNED IT, not because He saw it before time.** Everything that happened to Jesus was bound by God's **determination** and **foreknowledge** (Acts 2:23).
 - (2) Foreknowledge is *proginōskō*, which emphasizes knowing in relationship as opposed to *proeidō* meaning to see before (cf. Galatians 3:8).
 6. God's knowledge means that God has never needed help our counsel (Isaiah 40:13-14).
 - a) No one measured God's spirit (held to a standard).
 - b) No one had caused God to know counsel.
 - c) God has not consulted with anyone.
 - d) No one made God understand.
 - e) No one taught God justice.
 - f) No one made God know understanding.
 7. God's knowledge is tied to His wisdom.
 - a) Wisdom [*chakmah* חַכְמָה] has a wide use of mental skill or prudence regarding matters of life, knowing how to respond to events and circumstances, how to use the knowledge on has in a given situation. In the New Testament *sophia* [σοφία] similarly indicated skill, talent or cleverness in applying one's knowledge to a situation.
 - b) His wisdom and knowledge are deeply rich (Romans 11:33). This is how Paul responded to God's plan and work with Israel past, present and future.
 - c) God is presently demonstrating some of the many facets of His wisdom through working with the Church by grace in contrast to law (Ephesians 3:10).
 - d) God is the only wise God (Romans 16:27). This is Paul's response to how God stabilizes believers.
 8. Some thoughts on the impact of God's all-knowing character for our lives.
 - a) God's knowledge encourages us not to worry or fear regarding our lives (Matthew 10:28ff).
 - b) God knows those who are His, even if they may be confused by false teachers (2 Timothy 2:16-19) Christ knows His sheep (John 10:14).
 - c) God's knowledge encourages us that He knows well what we experience, and He is able to hear our requests (1 Peter 3:12).
 - d) God's knowledge means He knows how to rescue those who are honoring Him from temptation (2 Peter 2:9).
- G. God is all-powerful [omnipotent].
1. God is so powerful that nothing is too wonderful (difficult) for Him (Jeremiah 32:17).
 - a) He made the universe (cf. Jeremiah 10:12).
 - (1) The universe testifies to His everlasting power (Romans 1:20).
 - (2) The creation both visible and invisible (i.e. physical creation and spirit beings) is upheld by His power (Hebrews 1:3; Colossians 1:16-17).
 - b) He could bring Judah back to their land.
 2. God exercised His power when He brought Israel out of Egypt (Exodus 9:16).
 3. God's power brought about the conception of God the Son's humanity (Luke 1:35).

4. God can do anything which is in keeping with His nature and does not conflict with what He has committed Himself to do. So it is true . . .
 - a) God cannot lie (Hebrews 1:6).
 - b) God cannot be tempted with evil (James 1:13).
 - c) God cannot look on trouble and misery with favor (Habakkuk 1:13).
 - d) God cannot deny Himself (2 Timothy 2:13).
 - e) Therefore, God cannot do anything, but He can do anything He wishes to do, because He only wishes to do that which is consistent with Who He is.
5. God is happy in the exercise of His power (1 Timothy 6:15). "Sovereign" means "powerful One" and was used of powerful political leaders.
6. God is righteous in everything He does, therefore His absolute power does not corrupt Him (Psalm 145:17).
7. God's power has implication for us.
 - a) The same power which raised Christ from the dead, now operates within us (Ephesians 1:19-20).
 - (1) This power enables us to grasp the full size of the body and to love all in the body (Ephesians 3:16-19).
 - (2) This enables us to put on the armor so we may resist Satan (Ephesians 6:10).
 - b) The same power holds believers secure (John 10:28-29).
 - c) The same power holds believers accountable to their God-given charge (Revelation 2:1).

Define what is meant by foreknowledge and indicate how it is not the basis of His all-knowingness.

Identify some areas in which God's all-knowingness impacts believers today?

What is the fancy/big word we sometimes use to say that God is all-powerful?

In Jeremiah 32:17 what is the meaning of the word "difficult" or "hard"?

List some examples of how God has demonstrated His power.

Can God do anything?

Can God do anything He wants to do?

Does God's power corrupt God?

Identify some areas in which God's power impacts believers today.

Study Questions

What fancy/big word do we often use to say that God is all-knowing?

Give some examples of God's all-knowingness.

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How does God's knowledge relate to possibilities?

H. God is good.

1. Good means that a person or thing is pleasing, suitable, beautiful or friendly. It does not mean moral, as we use the term. Morality is communicated by the word righteous.
 - a) In Hebrew good [*tobv טוב*] demonstrates goodness as pleasant or suitable.
 - (1) God's creation was "good" not moral (Genesis 1:31).
 - (2) Rebecca was "beautiful" (Genesis 24:16).
 - (3) Giving birth to six sons was good (Genesis 30:20).
 - (4) The years of plenty in Egypt were good (Genesis 41:35).
 - (5) The tree of the knowledge of good and evil was not primarily right and wrong, but well-being versus disaster (Genesis 2:9).
 - b) In Greek good [*agathos αγαθος*] describes that which is suitable or provides for a sense of well-being.
 - (1) Jesus described men as evil but giving good gifts, which he illustrates by contrast of a stone in place of bread, or a serpent instead of a fish (Matthew 7:9-11). Therefore, good describes the appropriate item.
 - (2) Jesus described trees as good or rotten producing good or rotten fruit (Matthew 12:34-35). He was criticizing the Jewish leaders who claimed that Jesus' good act of casting demons out of people (resulted in well-being in contrast to the effect of the demons) was done by the prince of demons (12:22-32).
2. God is good always having a sense of well-being and being the happy God, and He also seeks the same for others.
 - a) Jesus stated that only God is good (Mark 10:18). His statement was determine of the man understood Jesus to be God.
 - b) The psalmist encouraged the reader to experience God's goodness (Psalm 34:8).
 - (1) The Lord answered and delivered him (v. 4).
 - (2) The Lord never puts to shame those who look to Him (v. 5).
 - (3) The Lord saved from trouble the low one who cried to Him (v. 6).
 - (4) The Angel of the Lord (God Himself) camps around for protection and rescues those who fear Him (v. 7).
 - c) The psalmist found God's nearness to be good, it gave him a sense of well-being (Psalm 73:1, 28). He contrasted this to those who claimed their violence was purity and that God did nothing for them (vv. 3-14).
 - d) God caused all His goodness to pass before Moses (Exodus 33:19).
 - (1) Moses had done what was right in response to Israel's failure regarding the gold calf.
 - (2) God revealed His character in connection with His goodness: merciful, gracious, slow to anger, abounding in loyal kindness, truth, keeping watch over mercy for thousands, forgiving perversity, transgression and sins (Exodus 34:6-7).
 - (3) Moses' face shone as a visible expression of His meeting God (Exodus 34:29). It resulted in Moses' well-being as he led Israel.
 - e) God was even pleased [took delight] in crushing the Son (Isaiah 53:10). As horrible as this at first sounds, He took delight because it accomplished His purpose.
 - f) God did good by giving rain and harvest seasons so the Gentiles could eat and be glad (Acts 14:16-17).
3. God is the happy [*makarios* - blessed] God (1 Timothy 1:11).
 - a) This gospel (good news) is a measure of whether the doctrine to which we hold but do not practice is healthy [sound]. If that doctrine attempts to portray God as hostile and furious with believers in order to motivate believers to action it is not healthy doctrine.
 - b) In this present dispensation, God does not primarily motivate believers to proper living by fear, but by His love, His grace, and His goodness (Ephesians 2:7).
 - c) The fruit of light involves goodness (Ephesians 5:9).
 - (1) Light is the manifestation of God's life in activity (John 1:4).
 - (2) We have the privilege of manifesting God's kind of goodness as we live out eternal life.

Study Questions

Define good.

Give some examples of the use of the word good.

Who is the only good one?

What was Jesus indicating when saying this to the man who approached Him?

What support did the Psalmist give for God's goodness?

What qualities did Jehovah tie to His goodness when He appeared before Moses?

Did God also have goodness when Christ died?

In what way has God given witness to His goodness before the Gentiles?

I. God is holy.

1. In Hebrew holy [שָׁדֵךְ *qadesh*] means set apart or separated, with the idea of that which is distinct or boldly stands out, not common.
 - a) God set the seventh day apart, making it a unique day (Genesis 2:3).
 - b) A form of the word *qadeshah* [feminine ending] referred to temple/religious prostitutes, individuals set apart for their role (Genesis 38:21).
 - c) Moses was to set apart Sinai, so the people could not approach it (Exodus 19:23).
 - d) The fire pans of Korah and his companions were holy, because they had brought them near before God, even though Korah and his companions were not God's chosen and were not themselves holy (Numbers 16:38).
 - e) A field of mixed seed would be set apart (i.e. could not keep the harvest; Deuteronomy 22:9). This illustrates God wanting Israel to not be mixed.
 - f) God called for the nations to set apart [prepared] for war (Jeremiah 51:27-28).
2. God is unique so that no other god (false gods) are like Him, for He shows Himself splendidly clothed in holiness (Exodus 15:11).
 - a) God is holy, so Israel could not serve Him (Joshua 24:19). He was far different than they knew, and to be set apart to Him was.
 - b) God is holy and is shown holy in righteousness (Isaiah 5:16). He shows no favoritism for rich or poor as they celebrate by becoming drunk and do not look with regard at God's works (vv. 12-15).
 - c) God's burning ones (seraphs) cry out "Holy, Holy, Holy is the Lord of armies" (Isaiah 6:3). John witnessed this at the beginning of Daniel's 70th week as God is distinguished from all others (Revelation 4:8).
 - d) God, the Holy One challenged Judah that there is no one to whom they could compare Him (Isaiah 40:25).
 - e) God's name is Holy (Isaiah 57:15). He distinguishes Himself from false gods, from idols which are unable to come to anyone's aid but are blown by the wind (v. 13). God, the Holy One dwells in eternity.
 - f) God's way is holy (unique/set apart) for He is unlike anything else or any other god (false), and the psalmist saw this by looking at God's wonders and great works, even rescuing His people (Psalm 77:11-15).
- g) God's holiness sets Him apart as the God who honors His promise to David (Psalm 89:35). Even He punishes David's offspring, He does not violate His faithfulness (vv. 28-37).
- h) The Psalmist called people to fall in worship to the Lord in His splendid holiness (Psalm 29:2; 96:9; 110:3). In each case holiness is pictured a splendid clothing which God adorns Himself (cf. 1 Chronicles 16:29).
3. The Greek holy [ἅγιος *hagios*] derives from *hagos* to treat with reverence, likely tied to the Greek verb *agō* which means to lead, hence that which is led separately to be revered. So, the idea is also that which is set apart because it is distinct rather than common.
4. God the Father is holy, and by His name (holy) He keeps believers safe (John 17:11-12).
5. God the Son is identified as the Holy One of (who is) God, a common OT title (Luke 4:34; Acts 3:14). The Holy Spirit assured that the Son's human nature would also be holy (Luke 1:35).
6. God the Spirit is most frequently called the Holy Spirit.
 - a) He is distinguished from created spirits, as He is creator (Psalm 104:30).
 - b) He is distinguished by His authority (Acts 16:6).
7. God is holy, and Mary recognized how it was distinguished by the exercise of His power (Luke 1:49).
8. God calls us to be holy, because He is holy (1 Peter 1:15-16).
9. All this means that God is distinct, uncommon, like nothing else.
 - a) On an eternal level, holiness would mean that God needs nothing else, and that while each person of the God-head is holy (see Isaiah 6), they are not and have never been in conflict with one another.
 - b) On an eternal level, the Father, Son and Spirit remain eternally distinct from one another, each maintaining their own identity while never in conflict with one another.
 - c) No aspect of God's being has ever been in conflict with any other aspect. For example, God's love has never conflicted with His holiness or His righteousness. This is an implication from His holiness, because holiness emphasizes the altogether distinctness of God.

Study Questions

Define the Hebrew word for holy.

What does this definition of holiness reveal about God?

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Define the Greek word holy.

Identify how God's holiness affects our salvation.

Identify how God's holiness should affect our way of life.

On an eternal level, what does holiness mean for God's character?

- J. God is love.
1. God is love as to His character (1 John 4:8).
 - a) John wrote this in a manner which cannot be reversed, that is, we cannot say, "Love is God," as the grammar will not allow this.
 - b) Love is an eternal attribute of God.
 - c) Love is an attitude which expresses itself by means of an action.
 - d) Love is the attitude by which the one loving does what is in the best interest of the one being loved, though the one being loved may not recognize it as love.
 - (1) God shows love by acting, not feeling.
 - (2) God disciplines out of love (Hebrews 12:6).
 - (3) Discipline is not joyful at the time it is applied (Hebrews 12:11).
 - (a) Discipline later results in peaceable fruit.
 - (b) Discipline later results in righteousness.
 - (c) The latter results are the outcome of God doing what is in our best interest (love).
 - (4) Jesus demonstrated love by serving His disciples, by washing their feet (John 13:4, 5, 12-14, 34-35). Love serves.
 - (5) God's love is not the reason He provides physical benefits such as food. The Scriptures attribute those benefits to God's goodness.
 2. The Trinity-God, has love for one another.
 - a) The Father loves the Son (John 3:35).
 - (1) He loved the Son by giving all things into the Son's hand (this is a reference to the Son's humanity), and showing Him all things (again humanity) (John 5:20).
 - (2) He loves the Son (Ephesians 1:6). "Beloved" is a Perfect participle "the One who was loved with the continuing result that He is still loved."
 - b) The Son loves the Father (John 14:31). His action was doing what the Father commanded Him. The Son is also identified as the Beloved or Love One (Matthew 3:17; 12:18; Ephesians 1:6).
 - c) The Spirit loves the Son, though it is not stated expressly, by glorifying the Son (John 16:14).
 3. God loves because He chooses to, not because those He loves are deserving.
 - a) Jehovah did not set His love on Israel because they were worthy (Deuteronomy 7:7; 10:15).
 - b) Jehovah loved Solomon despite his sin (Nehemiah 13:26).
 4. God's love is expressed by action.
 - a) He loved Israel, so He turned blessing into cursing (Deuteronomy 23:5).
 - b) He loves righteousness and justice expressed by His kindness in the earth (Psalm 33:5).
 - c) He loves justice and doesn't abandon His faithful loving ones, in fact He guards them (Psalm 37:28).
 - d) He loved Jacob by not bringing the destruction upon Judah which He brought upon Edom (Esau) (Malachi 1:2-5).
 - e) God the Father has shown His love by sending the Son.
 - (1) God loved the world in this way, by sending His special kind of Son (John 3:16).
 - (2) God has demonstrated His love, that Christ died for us while we were sinners (Romans 5:8).
 - f) God the Son has shown His love by laying down His life.
 - (1) He laid down His soul life by washing the disciples feet (John 13:4, 5, 34-35). Note, Jesus said, "As I have loved you" not "as I will love you." He was not primarily thinking about His physical death but of the act of being a servant to others.
 - (2) He laid down His soul life and so encourages us to do the same by meeting the needs of fellow believers (1 John 3:16-18).
 - (3) He did not love by means of words, but by means of actions, and we are to do the same (1 John 3:18).
 - g) The Son loves the believer by showing Himself to and by the believer (John 14:21).
 - (1) Connect this to 1)-3) above.
 - (2) God loves a cheerful giver (2 Corinthians 9:7).
 - (3) Therefore, when we give we are the recipients of God's love by the Son showing Himself to us. He does this by manifesting His love through us in the act of giving.
 - h) The Father and Son come to the believer and make their comfortable dwelling with the believer who is loving as Christ had instructed (John 14:23).

Study Questions

Define Biblical love.

List two areas which illustrate God's love.

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In Eternity, to whom was love shown?

How do they love one another in time?

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List some examples of God's love towards those who are undeserving.

What does God say about His love for the world as it relates to time (i.e. when)?

List two ways in which God loves believers now.

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K. God is truth.

1. True and truth translate the Hebrew **אמת** [*emet*] meaning that which is trustworthy, and the Greek **αληθεια** [*alētheia*] meaning that which is not concealed.
 - a) The combined idea is that God does not disappoint and is genuine.
 - b) While God may not reveal everything that is true of Him (He's infinite), God never misrepresents Himself.
 - c) God does this because God lives up to what He knows about Himself, He's genuine.
 - d) God does this, so He is faithful.
 - e) God is the genuine god.
 - (1) All other gods are created beings.
 - (2) God alone is genuine.
 - f) God is identified five times as the true God (2 Chronicles 15:3; Jeremiah 10:10; John 17:3; 1 Thessalonians 1:9; 1 John 5:20).
 - (1) In 1 Thessalonians 1:9, "God" does not have a definite article, because it refers to the Trinity.
 - (2) Normally, when God has the definite article, it refers to a specific person of the Trinity, e.g. the Father.
 - g) Jesus identifies Himself as both the True One and the Truth (Revelation 3:7; John 14:6).
 - (1) Jesus is God, so He is the genuine God.
 - (2) Jesus is God, so He always live up to what He knows Himself to be.
 - (3) Jesus is God, so He is the Faithful One.
 - h) The Holy Spirit is the Truth (1 John 5:6).
 - (1) He is the witness that Jesus is the True One.
 - (2) He witnessed at Christ's baptism by descending upon Him.
 - (3) He witnesses to our spirit today.
2. God's truth is celebrated in Psalm 89.
 - a) The word "faithfulness" [*emunah*] occurs 7x (vv. 1, 2, 5, 8, 24, 33, 49).
 - b) The word "lovingkindness" or "loyal love" [*chesed*] occurs 7x (vv. 1, 2, 14, 24, 28, 33, 49).
 - c) The word "truth" [*emeth*] occurs once.
 - d) The word "faith" occurs in (vv. 28, 37).
 - e) The word "established" [*kun*] occurs 4x (vv. 2, 4, 21, 37).
 - f) Three times the psalmist states that God swore (as in an oath) to David (vv. 3, 35, 49).
 - g) The psalmist rehearses God's faithfulness to David in light of the present apparent abandonment (vv. 38-51).
 - h) The psalmist praises God for His lovingkindness and faithfulness (v. 1).
 - (1) He made a covenant with David (v. 3).
 - (2) He swore an oath to David (v. 3).
 - (a) He would make his seed stand forever (v. 4).
 - (b) He would build his throne for all generations (v. 4).
 - (3) He reiterates this in verses 28-29.
 - (a) God would punish his disobedient descendants (vv. 30-32).
 - (b) God would not violate anything He had promised to them (vv. 33-37).
 - (4) The psalm reminds us that God will remain faithful to His promises, but at times God has other purposes which appear to trump God's faithfulness. This is not true. God will honor His promise, but He entered into discipline which He had also promised to David. God continued His work in Paul according to His promise (Philippians 1:6) even while He had Paul sit upon the bench for two years following Acts 21.
3. How should we respond to God being truth?
 - a) We should assert God's truth rather than our own (Romans 3:4).
 - (1) We should avoid assuming we know the truth (e.g. modern science or history) and that God is wrong.
 - (2) Some might assert that since all do not believe, that nullifies faith concerning God, "If I don't believe in God, you can't/ shouldn't either." (v. 3).
 - (3) We should recognize that our unrighteousness commends God's righteousness (v. 5); we are prove wrong because He is right.
 - b) We need to recognize the Truth.
 - (1) The Truth is the reality that only God is God.
 - (2) The Truth reveals that God alone is creator and worthy of worship (Romans 1:18-23).
 - (3) The Truth reveals that God alone can save (2 Thessalonians 2:10-12).
 - (4) The Truth reveals that God alone can provide us freedom (John 8:32, 34).
 - (5) The Truth reveals that God alone can make His life visible through us (John 3:21).
 - (6) In Jesus' words, "Apart from you can do nothing" (John 15:5b).

Study Questions

Define the Old Testament word for truth.

Define the New Testament word for truth.

What does it mean for God to be true?

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How does Psalm 89 help us understand God's truth?

What question does Psalm 89 address?

What are two ways we should respond to God's truth?

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L. God is righteous.

1. Righteous in the Old Testament [*saddiq* צַדִּיק] means “conformity to an ethical or moral standard” [*Theological Wordbook of the Old Testament*: entry 1879]. It originally meant to be straight, as a straight measure or standard. The New Testament word [*dikaios* ΔΙΚΑΙΟΣ] meant that which is correct, fair, innocent, or legally right and accurate.
 - a) The Law was the standard of Israel’s practical righteousness (Deuteronomy 6:25).
 - b) The wicked and the righteous are contrasted by what they do in Psalm 7.
 - (1) The righteous one demonstrates integrity (as opposed to attacking one who is at peace with him) and is upright in heart (as opposed to plotting against others (vv. 8, 10).
 - (2) The wicked pays evil to those at peace, plunders enemies without cause, and conceives of trouble, plotting harm for others (vv. 4, 14-16).
 - (3) The righteous are righteous by a standard against which they can be measured.
2. God is not righteous by an external standard. He is righteous by His own nature; He is the standard.
 - a) He is righteous in all His ways (Psalm 145:17).
 - (1) He is near those who call on Him (v. 18).
 - (2) He fulfills the desires of those who fear Him (v. 19).
 - (3) He preserves those who love Him (v. 20).
 - b) He is righteous in all the works He has done (Daniel 9:14). Daniel states this in response to God’s bringing disaster upon Judah because of their disobedience to God (vv. 8-13).
 - c) Spirit beings (the heavens) testify to God’s righteousness (Psalm 50:6; 97:6)
3. God is righteous even when some question His righteousness.
 - a) God asserted His righteousness with regard to Job and all that happened to him (Job).
 - (1) Job was an upright man (1:1, 8).
 - (2) Job complained that God had taken away his right (34:5).
 - (3) Job condemned God so that he could remain in the right (Job 40:8).
 - (4) God confronted Job by questioning Job’s ability to demonstrate Job’s lack of righteousness but His true righteousness (Job 38-41): had Job ever created, did he have knowledge on the workings of the

universe, did he have knowledge and power over the wild animals?

- b) Paul defended God’s righteousness (not that He needs any defending) against charges of God being unfair (Romans 9).
 - (1) God is the one Who forms (vv. 14-24).
 - (2) God, therefore, has the right to form the formed as He wishes.
 - (3) God is righteous in these activities.
 - (4) God’s righteousness assures us that God is not capricious in His activities, but
4. God manifests His righteousness with respect to New Testament believers.
 - a) He dealt with the sins of Old Testament people, which He had passed over, to prove that He was righteous and has the right to declare people righteous (Romans 3:24-26).
 - b) He credits to us His kind of righteousness in Christ (2 Corinthians 5:21).
 - c) He is not unrighteous to forget the good works of believers (Hebrews 6:10).
 - (1) If a believer does such a good work, it is a work which God planned for him or her (Ephesians 2:10).
 - (2) This also illustrates why God restored Job’s situation.
 - d) He is righteous to forgive (for the sake of fellowship) believers who confess (agree) regarding their sins (1 John 1:9).
5. God will manifest His righteousness.
 - a) When He judges the corrupt political-religious-commercial system, it will be a righteous judgment (Revelation 19:2).
 - b) When the Son comes to make war against this system, He will do so in righteousness (Revelation 19:11).
 - c) God does not encourage us to wage holy/righteous war. God alone can produce righteousness in this manner. Man’s anger does not produce God’s kind of righteousness (James 1:19-20).

Study Questions

Define righteousness

What does righteousness imply or indicate?

From where does God's standard of righteousness derive?

Give two examples in which God's righteousness is called into question.

What is the response in the first?

What is the response in the second?

List some examples of God's righteousness as it touches New Testament believers.

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M. How does a proper knowledge of God affect the manner in which we live?

1. God alone is able to do/accomplish certain (many) things.

- a) This involves remembering in practice the distinction between the Creator and the creature. God is God and I am not, and neither is anyone else.
- b) Job struggled with this issue.
 - (1) He claimed God had taken away his right (justice) (27:2-6).
 - (2) He claimed he had done the right things but he was experiencing no benefits.
 - (a) He was mocked (30:1).
 - (b) He was a taunt (30:9).
 - (c) He was unanswered by God (30:20).
 - (3) He asserted his willingness to be punished if he had done wrong, but since he had not, he wanted someone to answer him (31, especially 31:35).
 - (4) He was confronted by God.
 - (a) Job darkened counsel (38:2).
 - (b) Job was asked how to run the universe (38:3).
 - (c) Job was a faultfinder (40:2).
 - (5) Job responded to God's charges.
 - (a) He would cover his mouth and say no more (40:3-4).
 - (b) He recognized God's ability to do any thing He wished (42:2-3). This is the clay recognizing the potter's authority.
 - (6) Job's conclusion makes us uncomfortable unless we know God.
- c) God is the God of all grace, which means His grace even gives us the ability to suffer properly (1 Peter 5:10; 2:19, 21; 4:10). We can respond better than Job.
- d) God is the bestower of the truly good gifts (James 1:17). We can learn to recognize what is genuinely good and what is good from an earthly perspective and is only for feeding our cravings (James 4:1-3).

2. Knowing God should encourage us that serving God is always better.

- a) God allowed the Egyptians to come against Jerusalem because they had forsaken the the Law of Jehovah (2 Chronicles 12:1-3).
- b) God sent a prophet to explain why this was happening (12:5).
- c) God did not allow the Egyptians to destroy Judah when the people humbled themselves and recognized Jehovah's righteousness (12:6-7).
- d) God did allow Judah to be enslaved so they would learn the difference between serving Him and serving the kingdoms of the world (12:8).
- e) Serving God is always better than any earthly servitude.
- f) Paul explains that in Romans 6 that we can choose to be slaves of righteousness or slaves of our sin nature.

3. Knowing God should encourage our confidence in Him.

- a) We not only recognize His power, but that the exercise of His power will reflect His goodness, righteousness, love, truth, knowledge and holiness.
- b) 2 Chronicles 13-16 illustrate proper confidence in God.
 - (1) Abijah, king of Judah, warred with Jeroboam, king of Israel (13:2-3). Judah is outnumbered, two to one.
 - (2) Abijah charged Jeroboam and Israel not to fight against Jehovah (13:12).
 - (3) God struck Jeroboam and Israel (13:15).
 - (a) 500,000 Israeli soldiers were killed (13:17).
 - (b) Jeroboam never recovered during Abijah's reign (13:20).
 - (4) Asa, son of Abijah, reigned over Judah after his father's death (14:1)
 - (5) Asa did good and right before God (14:2-5).
 - (6) An Ethiopian ruler brought his army against Judah (14:8-15).
 - (a) Judah and Benjamin had 580,000 armed forces (14:8).

(b)The Ethiopians had 1 million forces plus 300 chariots, giving them almost a 2:1 advantage (14:9).

(c)Asa called to Jehovah (14:11).

(d)Jehovah struck the Ethiopians (14:12-15).

(7)The Spirit sent a prophet to assure Asa that God would be with him if he were with Jehovah (i.e. sought Jehovah, as opposed to seeking other help; 15:1-3).

(a)Asa did not seek God when he entered into conflict with Israel (16:1-6).

(b)Asa resorted to an alliance with an earthly nation.

(c)Asa was charged by God's prophet with not relying upon God in this instance (16:7).

(d)Asa was reminded that God sees all and strengthens those who rely upon Him (16:9).

c) We can know that our Savior will never abandon us (Hebrews 13:5-6). We then learn to put our confidence in our God not in things.

4. Knowing God gives us a perspective on good and evil in the world.

a) Warning: many who attempt to answer this question delve into philosophy and do not stick to Scripture.

b) God is good in His nature.

(1)Good and evil do not mean righteous and unrighteous or sin, moral versus immoral.

(2)Good and evil meant that which provides for one's well being or sense of well being versus that which is calamitous, disastrous and removes a sense of well being.

(3)Eternally, God had no reason to do anything evil, God had an eternal sense of well being, and the Father, the Son and the Spirit did not do anything to disrupt that well being in one another.

c) Evil entered mankind's experience when Adam ate from the tree of the knowledge of good and evil (Genesis 2:8; 3:5).

(1)All God had created was good. No part of it was evil.

(2)When Adam transgressed the command to not eat, God subjected the creation to corruption (Romans 8:20; Genesis 3:17-19).

(3)Some ask: why did God give Adam this option to disobey?

(4)Some ask: why did God allow Lucifer to rebel?

(5)Some suggest that "free will" (man's or spirit beings') cannot exist without God providing an option to disobey.

(a)The problem with this is that God nowhere states this was true.

(b)This further asserts man's free will, an idea which mankind strongly asserts, not only Christians but many unbelievers, who resist the idea of an all-powerful God because it challenges man's free will. For these individual's, man's freedom is treated as having more value than God's freedom.

d) God causes peace (completeness) and creates evil (*rah/עָרָה*-calamity/disaster) (Isaiah 45:7; 31:2).

(1)God often indicates that He brings (causes to come) evil upon an individual, household, city, or nation.

(2)God did this in response to the evil of individuals or groups (1 Kings 9:9).

(a)This was stated at the dedication of the temple.

(b)God warned about Israel turning from the Law to serve other gods (v. 6).

i) He warned that He would cut Israel off from the land (v. 7).

ii) He warned that the temple would be a pile of rubble (v. 8).

iii)He warned of what other nations would say in response to this: God

- did this to them because they abandoned Him (v. 9).
- (c) God would cause this adversity to come upon them in accord with His Law, therefore it was righteous.
- (3) God did this in response to the evil of Jeroboam (1 Kings 14:10).
- (a) Jeroboam had done evil (v. 9).
- (b) Jeroboam had made other gods (v. 10).
- (4) God had promised He would bring evil (judgment in the form of calamity/ disaster) upon Israel for abandoning God and His law (2 Kings 22:16).
- (a) The book (writing) of the Law was discovered in the neglected and dilapidated temple (House of God) in the days of king Josiah (v.8).
- (b) The book of the Law was read to Josiah (v. 10).
- (c) The book of the Law explained why Israel was in such bad shape during Josiah's days, and this caused the king to tear his clothes (v. 11).
- (d) The book of the Law revealed why Jehovah's anger (heat) burned against Judah (v. 13).
- (e) The prophetess Huldah revealed that the **evil** (calamity) which God was causing to come on Judah and Jerusalem was revealed in the book of the Law which the king had just read (vv. 16-17). Again, it involved the Law and God was righteous in bringing evil upon the city, people and temple.
- (5) God bringing evil upon people and nations is repeated many times in the Old Testament, and always involves the violation of God's law or opposition to God.
- e) God did not do random "evil" as though He were a capricious troublemaker, or because He was a vicious hateful God. God brought evil because it was and is consistent with His divine righteousness.
- f) Evil is the result of man's rebellion against God.
- (1) When Jesus was doing good by healing people, the religious leaders didn't care about people being made well, but that it broke a rule (Mark 3:2; Luke 13:10-17).
- (2) When Jesus raised Lazarus, the religious leaders wanted to kill both Jesus and Lazarus (John 12:9-11).
- (3) In the future, men will kill God's witnesses (Revelation 6:9-11).
- (a) The earth's population will rejoice over the death of God's two witnesses (Revelation 11:9-10).
- i) The two witnesses punish their enemies with fire (v. 5).
- ii) The two witnesses do this only to those who wish to do them harm. Note, they don't do this to innocents.
- (4) When God brings calamity upon mankind in punishment, they do not change their minds but hate God all the more and attempt to avoid God (Revelation 6:15-16).
- (a) They would rather have rocks fall upon them, than to face God.
- (b) Later an angel tells them to fear God and give Him glory (Revelation 14:6-8).
- (5) God is righteous to judge them in this manner (Revelation 16:5).
- (a) He judged them for their treatment of His saints and prophets (v. 6).
- (b) They respond by blaspheming God, not by changing (vv. 9, 11).
- g) So, for all the people charge God with being unfair, they are raging against God, and trouble and pain is the result of man's own disobedience.
- (1) Man is often the cause of his own pain and suffering (Psalm 7:15-16; 57:4-6; Proverbs 26:27).

N. God is a Trinity. God is one in essence and attributes and therefore one in nature yet three in person: the Father, the Son and Holy Spirit. These three are not three separate Gods but one God. These three are not different modes of God but three distinct persons, eternal and equally sharing all that is true of their singular essence and attributes

1. Errors to avoid.
 - a) The Trinity is not three gods united. God is one God. One essence and nature.
 - b) The Trinity is not one person playing three roles. That is modalism.
2. Three persons share a single essence, purpose, and desire (arises from the nature).
 - a) The Father and Son have the same power, expressed as a hand holding believers (John 10:28-30).
3. God is one true God (Deuteronomy 6:4; Malachi 2:10, 15; Romans 3:30; 1 Timothy 2:5).
4. The Old Testament reveals more than one person who is God.
 - a) Two are identified as Jehovah "Lord" (Isaiah 44:6).
 - (1)Jehovah, King of Israel.
 - (2)His Redeemer, Jehovah of armies.
 - b) The Old Testament asserts that only one God exists (Isaiah 45:21-22; 46:9).
 - c) The Old Testament presents three who are God (Isaiah 48:16).
 - (1)Jehovah God
 - (2)His (Jehovah God's) Spirit
 - (3)Me, identified in verse 17 as "Jehovah, your Redeemer, the Holy One of Israel: I, Jehovah your God,"
 - d) Isaiah 61:1 repeats this.
 - (1)The Spirit of Jehovah God.
 - (2)Me, identified as "Jehovah your Savior, and your Redeemer, the Mighty One of Jacob" (60:16) and "I, Jehovah" (60:22).
 - (3)Jehovah who anointed "Me" the speaker.
5. The New Testament reveals that God is exactly three, agreeing with Isaiah 48:16).
 - a) They all share one name (Matthew 28:19).
 - (1)The name is singular, God's character.
 - (2)Each person has the definite article to distinguish each from the others.

- b) They are all identified as God.
 - (1)The Father is God (1 Corinthians 8:6; Ephesians 4:6).
 - (2)The Son is God (John 1:1; Hebrews 1:8, 9; Titus 2:13).
 - (3)The Spirit is God (1 Corinthians 2:11-12; 2 Corinthians 3:3, 17; Acts 5:3-4).
6. The Scriptures present these three acting at the same time, not one person acting in different roles.
 - a) So in Isaiah 48:16, Jehovah God and His Spirit sent another one who is also Jehovah. He is not sending Himself, but is sent by others.
 - b) The Son was baptized, while the Father spoke and the Spirit descended (Matthew 3:16-17). This is not the Son being baptized, while pretending to speak from heaven, and projecting Himself as the Spirit descending (modalists teach this).
 - c) When the Son prayed in the garden, He said, "Not My desire, but Yours be done" (Luke 22:42). This is two persons with two distinct desirous wills.
7. The Trinity has implication for how God has provided salvation.
 - a) When Christ hung upon the cross, God the Father struck Him and it pleased Him to do so (Isaiah 53:4). Yet Christ was not "pleased" as He cried out, "My God, My God, why have you abandoned me?" This requires two distinct persons.
 - b) The Father caused our perversity to land upon Christ (Isaiah 53:6).
 - c) How could Christ abandon Himself? He was abandoned by the Father and the Spirit while He hung upon the cross (Matthew 28:46; John 19:28). This required three persons.
 - d) The Father made Christ sin in our place (2 Corinthians 5:21).
 - e) Apart from the Trinity, one person could not have provided the salvation we have.

Study Questions

List two misrepresentations of the Trinity.

The Trinity emphasizes a oneness of -

Does the Old Testament teach the truth of the Trinity?

Give some examples of how the Trinity is seen in Old Testament Scriptures.

Explain “name” in Matthew 28:19.

Explain how Three are connected in Matthew 28:9.

How can we demonstrate from Scripture that God is three persons not three “roles” played by one person?

How is the Trinity necessary to salvation?

VI. God the Father - We believe that the Father is a person of the Godhead, coequal with the Son and Holy Spirit. He is the source of all things and in council with the Son and Spirit, is the originator of the present decree. The Father's relationship to the Son is one of equality. Today the Father forgives sins, indwells the New Testament believer, begets those who believe in the Son's death for sins and His resurrection, imputes believers to be in Christ. He is the Father only of those who believe this good news. It is to the Father that we address our intercession, supplication and requests.

John 5:18; 1 Corinthians 8:6; Ephesians 4:6; 2 Peter 3:9; Ephesians 4:32; 1 John 3:9; John 14:13

A. The study of God the Father is not the identical to the study of God.

1. The Father is God, but the Son and Spirit are also God.
2. To cite the activities of God as being the activities of the Father may not always be true. The person who accomplishes an activity must be determined by context.
 - a) Sometimes all three persons are seen together. Normally this is done by the use of "God" [*theos*] without the definite article.
 - (1) 1 Timothy 2:5 has only "God" referring to the Trinity, not to the Father alone.
 - (2) Romans 1:17-18 have only "God's" referring to the righteousness and anger of the whole Trinity.

B. God the Father is an equal member of the Trinity, meaning that He is God.

1. He shares the common "name" with the Son and the Holy Spirit (Matthew 28:19-20). In this passage the "name" is God, and refers to their character.
2. He is listed with the Son and Spirit.
 - a) He is the One being, the One who Was, and the One coming (Revelation 1:4), along with the seven Spirits, Jesus Christ (v. 5).
 - (1) His title is repeated throughout Revelation (4:8; 11:17; 16:5) and is attached to the Son in (1:8). The last "the One coming" is dropped in 11:17 and 16:5 because then God's future kingdom has begun.
 - (2) He is equally the source of grace and peace with the Spirit and the Son (v. 4).
 - b) He is united with the Lord Jesus Christ and the Spirit in 2 Corinthians 13:14. Note that He is listed second in this text.
3. He is identified as one and equal with the Son.

- a) Jesus called Him "My Father" indicating His own unique relationship to the Father, which made Him equal with the God (John 5:17-18). If He is equal with the God (the Father), then the reverse is also true, the Father is equal to the Son.
- b) Jesus stated that He and the Father are "one thing" referring to their singular and shared essence (John 10:30). In the context, He and the Father both have a hand that securely holds believers. Hand is a metaphor for God's power.

C. God the Father is not the Son or the Spirit, but a distinct person within the Godhead.

1. Some people who do not hold to the truth of the Trinity, are oneness people and teach that only Jesus is God, and that the Father and Spirit are roles that Jesus plays. This isn't Biblical.
2. The Father spoke from heaven while the Son was being baptized (Matthew 3:17).
3. The Son asked the Father to send the Spirit and with the Father sent the Spirit (John 14:16, 26; 15:26). He did not ask Himself.
4. The Son addressed/prayed to the Father (John 17:1). He did not pray to Himself.
5. The Father raised the Son (Galatians 1:4).

D. God the Father is the source/originator/planner of all things (1 Corinthians 8:6).

1. Foreknowledge indicates that He knows His own plan (1 Peter 1:2).

E. God the Father acts to affect our salvation.

1. He loved the world (John 3:16).
2. He sent the Son (John 3:16-17).
3. He revealed to individuals the identity and nature of the Son (Matthew 16:17).
4. He gave individuals to the Son (John 6:37, 44; 10:29)
5. He gives/sent the Spirit to dwell in believers (John 14:16-17, 26).
6. He is a location for the believer's position (1 Thessalonians 1:1; 2 Thessalonians 1:1; John 14:20). The believer is in Christ and so in the Father.
7. He births [begets] believers (1 John 5:1).
 - a) He causes His seed to dwell at ease in the believer (1 John 3:9).
 - b) He indwells the believer (1 John 2:23). The believer "has" the Father.
 - c) He has fellowship with the believer (1 John 1:3). The sharing in common involves God's life and nature.

- d) He is the Father who is in those who believe [us] (Ephesians 4:6). Some Greek manuscripts omit “us” at the end of the verse, but Paul
- e) He is not the Father of all mankind (1 John 3:10). This is a key difference between Biblical Fundamental Evangelical Christianity and Liberal Christianity which speaks of the Fatherhood of God and the brotherhood of man. “Father of all” in Ephesians 4:6 refers to the “one body” in 4:4 tied to the unity from the Spirit in 4:3.
- 8. He holds believers securely (John 10:29; 17:11).
- 9. God the Father is the farmer who prunes/ disciplines believers.
 - a) He prunes the branches so they they (we) bear more fruit (John 15:1-2).
 - b) He disciplines His sons (Hebrews 12:6-7).
 - c) He loves His sons, and does what is best for them.
- F. God the Father is the source of grace and peace to New Testament believers (e.g. Romans 1:7 + 13x).
- G. God the Father is glorified by believers bearing much fruit (John 15:8).
- H. God the Father is the object of our communication.
 - 1. He receives worship (John 4:23; Ephesians 3:14).
 - 2. He is the one we ask (John 15:16; 16:23).
 - 3. He is accessed through Christ by the Spirit (Ephesians 2:18).
 - 4. He is the One we thank (Ephesians 5:20).
- I. God the Father is ignored by the world.
 - 1. They do not know Him (John 16:3; 1 John 3:1).
 - 2. They hate the Father (John 15:23-24). The verb hate [*miseō*] indicates disregard.
- J. God the Father will be the one before whom the Son presents us blameless in holiness (1 Thessalonians 3:13).
- K. God the Father will receive the kingdom from the Son, after the first thousand years of the Son’s kingdom (1 Corinthians 15:24). The Son’s kingdom has no end, therefore, this kingdom is united a new phase of the Son’s kingdom, one in which the Father and Son reign in unity.

List some ways in which it can be proved that the Father is an equal member of the Trinity.

List some ways in which it can be proved that the Father is a distinct person from the Son and Spirit.

List some of the acts of the Father that have affected salvation.

Is the Father the father of all men?

Study Questions

Why is the study of God the Father not the same as the study of God?

VII. God the Son We believe that God the Son is a person of the Godhead, co-eternal and coequal with the Father and Holy Spirit. He is eternally the Son, a title indicating equality with the Father. As God, He is His own source, He is not derived from the Father. He is the Creator of all things. He appeared to men throughout the Old Testament. He laid aside His glory, but not His deity and became a man, born of a virgin, thereby completely possessing His divine nature and His human nature. The virgin birth assured that He was not tainted by sin passed down from Adam. He is the God-man. He lived a sinless life. He willingly gave Himself to die for the sins of all men as a perfect substitute. He arose bodily from the grave and ascended into heaven, where He is seated at the right hand of the Father. He now intercedes for us as our High Priest. He will return in the clouds for His Church and later to the earth to inaugurate His kingdom.

John 1:1; Hebrews 1:5; Colossians 1:15-16; Matthew 1:18-25; 1 Corinthians 15:3, 4; Hebrews 4:14; 7:24, 25
John 14:3; Matthew 25:31

A. The Son is God.

1. God the Father called Him God (Hebrews 1:8-9).
2. He is God blessed into the ages (Romans 9:5).
3. He shares glory with the Father, though God does not give His glory to another (John 17:1, 5; Isaiah 42:8; 48:11).
4. He originally (by His very nature) exists in God's form (Philippians 2:6).
 - a) The idea of "originally exists" emphasizes His very nature as God (deity), in contrast to His human nature as Jesus Christ.
 - b) Form [*morphē*] is the outer visible nature of a thing, consistent with what it is.
5. He claimed to be God (John 5:17-18).
 - a) He identified the Father as His own (v. 17), where as the Jews would have said "our."
 - b) He made Himself equal with God (v. 18).
6. He claimed to be one thing with the Father (John 10:30).
 - a) "One thing" refers to God's essence, specifically a reference to God's power.
 - b) The Jews tried to stone Jesus because they identified this statement as "blasphemy" even "making yourself God" (v. 33).
 - c) Jesus never corrected them regarding this.
 - (1) He cited that God called some of Israel's leaders, "gods" (v. 34; from Psalm 82)

(2) He judges among the assembly of "gods" (Psalm 82:1). In this case "gods" refers to strong spirit beings.

(3) He called Israel's judges "gods" (v. 6).

(a) They were to judge without partiality, but were showing partiality to the wicked (vv. 2-3).

(b) They would be judged and die as men (vv. 7-8).

(4) Jesus cited this passage to contrast His actions to theirs: He was doing the works of God (John 10:36-38).

(5) They should have recognized Him as God because of the works He performed.

7. He is God, yet distinct in person from the Father (John 1:1).

a) He existed in any beginning. "Beginning" is indefinite emphasizing that any beginning.

b) He "was" is an Imperfect tense meaning He was already being. Therefore, any time there was a beginning, He was already existing. If He had a beginning, then He could not have already been existing at that time.

c) He was facing the God (i.e. the Father), therefore, they are not the same "person."

d) He was God as to His nature. Whatever constituted the God to be God, also constituted the Word to be God.

e) He was already existing in any beginning facing the God (the Father; v. 2).

B. The Son is Creator, not the created (John 1:3).

1. He caused all things which came into existence (i.e. had a beginning) to come into existence. Therefore, He has always existed, there was never a time in which He did not exist, because then He would have caused His own "coming to be" which is absurd.

2. He created all things (Colossians 1:16).

a) He created the things in heaven and earth.

b) He created the visible and invisible things: the physical creation and spirit beings.

c) He is the Firstborn, the Heir: creation is His (v. 15). "Firstborn" does not mean "first created thing" but the heir or the One who has the preeminence over that creation. If He is created, then verse 16 contradicts this, which states that all created things were through Him (i.e. He is creator) and because of Him (i.e. He is the cause). He cannot be both Creator and created.

- (1) Ill. of “firstborn” in Hebrews 12:23 where the whole Church is identified as “firstborn ones.”
 - (2) He is the firstborn in Romans 8:29, because He is the One to Whom all New Testament believers are conformed. He is the model of character. We become like Him not He like us.
 - (3) He is the “firstborn” from among the dead (Colossians 1:18; Revelation 1:5). He wasn’t “born” in/by resurrection. Rather, He is the preeminent One regarding the resurrection. All others sharing in the first resurrection are modeled after Him.
 - (4) According to Herman Cremer, *Biblico-Theological Lexicon of New Testament Greek*, this word is rare outside the New Testament, indicating it wasn’t normally used of a “firstborn child.”
- d) He made the ages (Hebrews 1:2). He not only created physical things, and spirit beings, but even made the plan of time by which God reveals Himself, i.e. the ages.

How does His role as Creator establish Him as eternal God and not a creature among the creation?

Explain “firstborn.”

Study Questions

List some individuals who called the Son, God.

Did Jesus ever claim to be God?

Give some examples.

How does John 1:1-2 both demonstrate that Jesus is God and that He is distinct from the Father?

- C. The Son is the I AM - Jehovah God.
1. God called Himself the I AM, when Moses asked for His name to give to the sons of Israel (Exodus 3:13-14).
 - a) "I AM" emphasizes that God always IS, never was or will be. God is the always in the eternal now, because He is the creator of time and lives beyond time.
 - b) "Jehovah" is a variation on the title "I AM" meaning "HE IS." Think about it, whenever an Israeli addressed God in prayer, he was saying, the "One Who Is..."
 - c) This title is the background of Jesus' "I AM" statements in the gospel of John.
 2. John quoted Jesus' absolute "I AM" statements to demonstrate the deity of Jesus Christ. Absolute involves "I AM" statements not tied to predicate nominative, e.g. "I AM the Bread..."
 - a) Jesus identified Himself as "I AM" to the Samaritan woman (John 4:26).
 - (1) The Samaritan woman expressed expected Messiah to come and to announce all things to "us" i.e. the Samaritans (v. 25).
 - (2) The Samaritans only identified the five books of Moses as Scripture from God.
 - (3) God identified Himself as "I AM" in the five books of Moses, Exodus 3 specifically.
 - b) Jesus identified Himself as "I AM" to the disciples who were attempting to cross lake Genesereth in a severe headwind (John 6:20).
 - (1) He told them not to fear; He is the I AM.
 - (2) He entered the boat and they immediately arrived at their destination (v. 21).
 - (3) He as God did what they could not.
 - c) Jesus revealed that people had to believe that "I AM" or die in their sins (John 8:24).
 - (1) He revealed that it was necessary for people to recognize that He is God.
 - (2) He revealed that a failure to recognize that He is God resulted in people being unforgiven, i.e. dying in their sins.
 - (3) He used "believe" indicating a promise, in this case that if they believed they would not die in their sins.
 - (4) This is vital for us because it sets a precedent that one must agree to Jesus' deity for salvation.
 - d) Jesus promised His opposition they would know that "I AM" when they lifted Him up, i.e. crucified Him (John 8:28).
 - (1) The events which accompanied His death testified to His unique character as God.
 - (2) The Father never left the Son alone (v. 29), except for the three hours from noon until three while Christ hung upon the cross. During that time the sky was dark, testifying to His identity.
 - (3) The Centurion claimed that He was truly Son of God (Matthew 27:54).
 - e) Jesus told His opposition that before Abraham came to be, "I AM" (John 8:58).
 - (1) He did not merely exist before Abraham.
 - (2) He has always, eternally existed.
 - (3) His religious opposition recognized He was claiming to be Jehovah and attempted to stone Him (v. 59).
 - f) Jesus told His disciples about what would happen so that when it happened they would continue to believe that "I AM" (John 13:19). They were not to doubt Him (cf 14:1).
 - g) Jesus identified Himself as "I AM" when the Jewish leaders and soldiers came to seize Him in the garden (John 18:5).
 - (1) When He said, "I AM," the large group of men fell backwards to the ground.
 - (2) He was demonstrating His power as God, that no one is able to take His life from Him, but that He lays it down of Himself.
 3. John quoted Jesus' "I AM" statements as part of a larger clause, "I AM the Bread."
 - a) "I AM the Bread of Life" (John 6:35, 48, 51).
 - (1) He is sufficient to give life to all who believe in Him (v. 35).
 - (2) He provides life. He does so as God (cf. 1 John 5:11).
 - (3) He guaranteed that those who believe would live into the age (v. 51).
 - (4) He gave His life for the world that those who believe might have life.
 - b) "I AM the Light of the world" (John 8:12).
 - (1) He has life in Himself (1:4).
 - (2) His life is the light of men (1:4).
 - (3) He promised that those who followed Him would have the Light consisting of life.
 - (4) He as God gives believers life.
 - c) "I AM the Door" (John 10:7, 9).
 - (1) No one enters the fold except through Him.
 - (2) Through Him one has salvation: initial-entering and growth-going in and out.
 - d) "I AM the Good Shepherd" (John 10:11, 14).
 - (1) He is the one who lays down His life for the sheep (v. 11).
 - (2) He is the one known by His sheep (v. 14).

- (3) He gives His sheep eternal life (v. 28).
- e) "I AM the Resurrection and the Life" (John 11:25).
 - (1) He promised that those who believed in Him would rise live again if they died.
 - (2) He promised those then living, that they would not die into the age (v. 26). This was so they would enter the next age.
- f) Jesus revealed Himself, "I AM" the Way the Truth and the Life (John 14:6).
 - (1) He provides access to God.
 - (2) He provides a life of dependence on God.
 - (3) He provides eternal life.
- g) "I AM" the true Vine (John 15:1, 5).
 - (1) He is the location where believers abide.
 - (2) He is the place of connection with God.
 - (3) He makes it possible for believers to accomplish activity which glorifies the Father (v. 5, 7-8).

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- Connected with a requirement (stated specifically or implied)
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- List some identifications of the "I AM" and the significance of each statement.
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Study Questions

What Old Testament passage forms the background of Jesus' "I AM" statements?

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What name of God is tied to "I AM?"

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What is the emphasis of this title or identification?

What is the difference between an absolute statement and one as part of a clause?

List the significance of some of Jesus' absolute "I AM" statements?

- Connected with an amazing event:

- D. The Son appeared during the time of the Old Testament, that is, before He became man.
1. When Jesus came into the world, "No one, ever, had seen God" (John 1:18).
 - a) God has no article (not "the God" just "God").
 - b) God refers to what makes God, God.
 - c) The last half of the verse indicates that the Father specifically had not been seen.
 - d) This verse indicates that, though God had not been seen as God, when God had appeared, and the Old Testament indicates numerous appearances, it was never a manifestation of God in common human terms.
 - e) This verse also indicates that it was the Son who made most of the appearances.
 2. He is the Word (John 1:1).
 - a) The Word describes Him as the One who speaks God's plan. He verbally spoke God's plan to men.
 - b) The Word of the Lord in the Old Testament times, refers to the Son over 200 times.
 - c) He came to Abraham in a vision and He spoke (Genesis 15:1).
 - d) He came to Abraham in a human form, sitting and eating with him (Genesis 18:1-8). This is likely the incident to which He referred in John 8, when He said, "Abraham rejoiced to see My day, and saw it and was glad" (John 8:56).
 - e) He came to Jacob in a human form (Genesis 32:24-30).
 - (1) Genesis identifies Him as the Angel (Messenger) who is Jehovah.
 - (2) 1 Kings 18:31 identifies Him as the Word who is Jehovah.
 3. He is the Angel of the Lord (Jehovah).
 - a) This expression means the messenger who is Jehovah.
 - b) He told Hagar, "I will" not "God will" identifying Himself as Jehovah God (Genesis 16:9-10).
 - c) He appeared to Balaam's donkey, then Balaam and told him to speak only what He spoke to Balaam (Numbers 22:22-27, 34-35).
 - d) He came and sat under a tree to speak with Gideon, and Gideon recognized Him as Jehovah (Judges 6:11-12, 22).
 - e) He appeared to Moses in fire (Exodus 3:2, 4).
- E. He became man.
1. He laid aside His prerogative to exercise the abilities of His divine nature, and became a slave (Philippians 2:5-7).
 - a) A slave is one who does another's will, not his/her own.
 - b) He did not empty Himself of His deity.
 2. The Spirit caused Mary to conceive a human nature to which the Son would join Himself.
 - a) Mary was a virgin (Luke 1:34).
 - b) The Spirit produced this conception, so that no normal physical action produced the Son's human nature (Luke 1:35).
 - c) He, the Word, became flesh (John 1:14).
 - d) He became a little lower than the angels (Hebrews 2:7). "A little lower" is from God's perspective.
 - e) He became like the children God had given to Him (Hebrews 2:12-14).
 - (1) He is our brother only in that He shares our human nature (v. 12).
 - (2) He became flesh and blood like us (v. 14).
 - (3) He became flesh that He might experience death to render idle the Devil's grip on death (v. 14).
 - f) He has a human nature in addition to His eternal divine (God) nature. He has two distinct natures with distinct characteristics.
 - (1) The earliest denials regarding the Son was that He was not flesh (i.e. did not become man; 1 John 4:1-3). They also denied Jesus was the Christ, i.e. deity (1 John 2:21-23).
 - (2) Jesus was tempted (Hebrews 2:18).
 - (a) Jesus was tempted like us, but apart from sin (Hebrews 4:15). Sin refers to a sin nature, as well as acts of sin.
 - (b) God cannot be tempted with evil (James 1:13).
 - (3) Jesus could be tired and hungry (John 4:6).
 - (a) As God He is the bread of life (John 6:35).
 - (b) As God He does not become weary or tired (Isaiah 40:28).
 - (4) Jesus died upon the cross (Acts 5:30).
 - (a) As God He is life (John 1:4).
 - (b) God is eternal, therefore, He does not die as God but as man (Romans 16:26).
 - g) He has a human nature like ours
 - (1) He has genetic descent from a real people group, specifically Israel (Romans 9:3-5).
 - (2) He was tempted in all the points we experienced (not all the temptations) but He had no temptations from a sin nature, because He did not have sin nature (Hebrews 4:15).

Study Questions

What person of the Godhead was appearing to people during the Old Testament?

Relate His title “the Word” to His Old Testament appearances.

How did He appear in at least some instances?

What does the title “Angel of Jehovah” (Angel of the Lord) mean? Who was this?

Of what did the Son empty Himself, when He became man according to Philippians 2:5ff?

Which person of the Godhead caused Mary to conceive the Son’s human nature?

Why is this important to the virgin birth?

List at least one reason that the Son became man.

F. The Son died on the cross.

1. He gave His life, no one took it from Him (John 10:17-18). Therefore, even though the Father planned all He experienced, He was never forced or coerced, in fact He was involved in planning all this (Acts 2:23).
2. He gave His life for others, for his sheep, to take away the sins of the whole world (John 10:15-17; Galatians 2:20; John 1:29).
3. He is living God, Savior of all men, but especially of those who believe (1 Timothy 4:10).
4. He died as the Innocent one in place of the guilty, the righteous in place of unrighteous (1 Peter 2:22-24; 3:18).
5. His death accomplished three primary works necessary for our spiritual salvation.
 - a) He redeemed. He paid the penalty incurred by sin, and He paid the price to make us God's. We had sinned and the penalty was death.
 - (1) He paid a ransom to secure our release from the penalty of our sins (1 Peter 1:18-19; Titus 2:13).
 - (a) This ransom is expressed by the verb *lutroō* [λυτρωω] and the noun *lutron* [λυτρον].
 - (b) This ransom was paid by Christ's physical death, expressed by "blood."
 - (c) His ransom had an eternal effect, it wasn't just a temporary reprieve (Hebrews 9:12).
 - (2) He paid a ransom with emphasis on our release.
 - (a) This is *apolutroō* [απολυτρωω] and *apolutrosis* [απολυτρωσις] stronger forms of the *lutron* word family.
 - (b) We have been ransomed and freed by the price of His blood, emphasizing His physical life (Ephesians 1:7).
 - i) Because this ransom paid the penalty we owed for our trespasses, God sent them away (forgave) (Ephesians 1:7).
 - ii) Because this ransom paid the penalty we owed for our sins, God sent them away (forgave) (Colossians 1:14).
 - (3) He paid a price to take possession of us, i.e. to buy.
 - (a) This is expressed by the verb *agoradzō* [αγοραζω].
 - (b) He bought us with a price (1 Corinthians 6:20). We are His, He owns us.
 - (c) He paid make us His special possession by the price of His blood (Acts 20:28).
 - b) He reconciled - changed/alterd. We were hostile towards God needing to be changed.
 - (1) The verb *katallassō* means to change with the goal of making peace.
 - (2) We were reconciled (changed) towards God while we were still enemies (Romans 5:10).
 - (a) Reconciliation was accomplished through means of Christ's death.
 - (b) Reconciliation assures our future salvation.
 - (3) The verb *apokatallassō* strengthens the idea of changing for the sake of accomplishing peace.
 - (a) Reconciliation was accomplished through means of His death upon the cross (Ephesians 2:16; Colossians 1:22).
 - i) This reconciliation involved His killing the hostility which existed between Jews and Gentiles.
 - ii) He bore the hostility incurred by law to remove the law and end the hostility.
 - iii) Reconciliation was accomplished by means of His body of flesh through death (Colossians 1:22). He died and died physically.
 - (b) Reconciliation makes for peace (Colossians 1:20).
 - (c) Reconciliation was extended to the world, as God did not tally up the world's trespasses to them (2 Corinthians 5:19). The world is guilty of offending God but God does not count those against them.
 - c) He propitiated - satisfied. God has not asked us to satisfy Him, but has satisfied Himself through the death of His Son.
 - (1) Christ is the satisfaction (propitiation) generally for our sins (1 John 2:2).
 - (2) Christ is the satisfaction generally for the sins of the whole world (1 John 2:2).
 - (3) God sent His Son a satisfaction generally for our sins (1 John 4:10)
 - (4) God sent His Son that we might live through Him (1 John 4:9).
 - (a) This life is eternal life (key in John's theme).
 - (b) This life is the opposite of spiritual death, therefore, Christ has provided satisfaction (propitiation) through means

of His spiritual death while physically alive upon the cross.

- (c) This life is given to believers by God because Christ satisfied the Father regarding our spiritual death, so now He can make us spiritually alive.
- (5) The Son became like man (His brothers-in flesh) so that He could offer a satisfaction for sins (Hebrews 2:17). He couldn't die as God, He had to become human to die.
- (6) God has set Christ forward (points to it, makes it notable) as the place where He is satisfied (Romans 3:25).
 - (a) This involves our sins.
 - (b) This involves the sins of Old Testament people which God passed over during the time of the Old Testament.

Define the Biblical idea of reconciliation.

Why did we need reconciliation?

What did Christ have to do, in order to accomplish reconciliation?

Define propitiation.

Why did we need propitiation? i.e. what did we have that required Christ to satisfy God?

Study Questions

What does Scripture state about Christ's will/willingness regarding His death?

For whom did Christ die?

For whose guilt did Christ die? His own? Others?

What three works were accomplished by Christ's death?

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Identify the three ideas tied to redemption.

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- G. The Son arose from the dead.
1. The resurrection is a key fact of the gospel for initial salvation.
 - a) Peter cited it (Acts 10:39-40).
 - b) Peter stated that it was impossible for Him to be held fast by death (Acts 2:24).
 - c) Paul cited it (Acts 13:28-30, 34; 1 Corinthians 15:3-4).
 - d) One must believe that Christ died for our sins.
 - e) One must believe that Christ was buried.
 - f) One must believe that Christ was raised.
 - g) One must believe these for salvation.
 - h) As evangelicals, we place more emphasis on the death of Christ, when speaking to the unsaved, yet the apostles placed more emphasis on the resurrection.
 2. The resurrection is a real physical act of bringing a lifeless body back from a state of death to a state genuine physical life.
 - a) After Christ was raised, He exists in a real body of flesh and bone (Luke 24:39).
 - b) After Christ was raised, He exists in a real body geared to the spirit not the soul (1 Corinthians 15:44).
 - (1) The body in which Christ died and in which we now live is a "soulish" body.
 - (a) Our English Bibles translate it natural because most Christian theology holds to a dichotomist view of man: man is material (flesh) and immaterial (soul/spirit are not distinguished).
 - (b) The Bible teaches a trichotomist view of man: man is material (flesh) and immaterial soul and immaterial spirit.
 - (c) The soul is man's interpretive center for his senses and involves sensory emotions.
 - (d) The spirit is man's rational center, with which we relate to facts apart from our senses.
 - (2) The body in which Christ was raised and now exists is a spiritual body (vv. 44-45).
 - (a) Spiritual does not mean it is ethereal or not physical. Spiritual means that it is geared to respond to and function with the spirit, in contrast to the present body which primarily functions in connection with our human soul.
 - (b) The body could be handled (Luke 24:39; John 20:24-27).
 - (c) The body could handle physical objects such as bread and fish (John 21:12-14; Luke 24:15, 29-31).
 - (d) The body could eat (Luke 24:41-43).
 3. Christ continues to exist in a real glorified physical body.
 - a) He ascended in that body far above all the heavens (Ephesians 4:10).
 - b) He exists as the mediator between God and man, because He is God and He is man (1 Timothy 2:5).
 - (1) Hebrews reveals that He mediates/ed a better covenant (Hebrews 8:6; 9:15). It is better by comparison to the covenant of Law mediated through Moses.
 - (a) It is a better covenant because it is based upon better promises (8:6).
 - (b) It is a better covenant because it involves an eternal inheritance. The law provided temporary earthly benefits.
 - (c) It is a covenant (tied to the hope) by which we draw near to God (Hebrews 7:18-19).
 - i) We draw near to God through Christ who sits at the Father's right hand (cf. Ephesians 2:13). Note we are brought near by Christ's blood, because His blood as part of His death initiated this new covenant. (see c) below)
 - ii) We draw near because we are seated in Christ (Ephesians 2:6).
 - (d) It is a covenant by which we have been made letters of Christ (2 Corinthians 3:3).
 - i) We are letters which expresses something about Christ.
 - ii) We are letters which were ministered by the Holy Spirit writing on our hearts. He wrote Christ in our hearts.
 - iii) We are letters because Christ dwells in us (united to us by the work of the Holy Spirit) and shares with us eternal life (cf 1 John 5:11).
 - (e) He mediates this covenant because as the resurrected man He is our position and as God He is our life. These two relationships make it possible for us to live in relationship with God, hence He has mediated between God and man.
 - c) He exists as our High Priest as man (Hebrews 2:14-17).
 - (1) He became like us (mankind) to be a merciful and faithful High Priest.

- (2) He is still our High Priest and will be perpetually because He always lives (Hebrews 7:17).
 - (a) This means that He can continue to make intercession for us (Hebrews 7:25; Romans 8:34).
 - (b) This means that He remains sympathetic to our situations (Hebrews 4:15).
- 4. The Son will come for His Church.
 - a) He promised to return for His Church (John 14:3).
 - (1) He went to prepare a place for His own.
 - (2) He will take to Himself His own so they can be where He is.
 - (3) This indicates that we go someplace else, not here.
 - b) He will come with those who have died (1 Thessalonians 4:13-17).
 - (1) He will bring those who sleep through Jesus with Him (vv. 13-14).
 - (2) He will descend (v. 16).
 - (3) The dead in Christ rise first (v. 16).
 - (4) We the living will be caught up together with the resurrected believers to meet the Lord in the air (v. 17).
 - (5) We will always be with the Lord from that time (v. 17).
 - c) He will be present before the Father, and present His Church to the Father (1 Thessalonians 3:13).
 - (1) "Coming" is the noun "presence."
 - (2) We will be established without blame in holiness before the Father.
- 5. The Son will return to take His kingdom.
 - a) When He comes to take His kingdom, He will sit on His throne (Matthew 25:31).
 - b) At the present, He sits on the Father's throne with the Father (Revelation 3:21).
 - c) When He comes, the kingdom of this world becomes that of our Lord and of His Anointed One (Revelation 11:15).
 - (1) The world is a singular kingdom, i.e. that consisting of the world and that kingdom which is Satan's.
 - (2) The Lord will reign into the ages from the ages.
 - (3) Christ will rule over Judah into the ages (Luke 1:33).
 - (4) Christ's kingdom has no end (Luke 1:33).
 - d) When He comes, He takes this kingdom by force, in a very one-sided battle (Revelation 19:11-21).

Study Questions

How vital is the resurrection to the gospel?

Why can we say this?

List and define some terms which describe Christ's resurrection body.

Identify some benefits of Christ's resurrection.

What are some reasons we know Christ will return for His own?

List some of the events connected with Christ's coming for His Church.

List some of the events connected with Christ's return to this earth (as distinct from His coming for His Church).

VIII. **The Holy Spirit** We believe the Holy Spirit is a Divine Person, equal with the Father and Son and sharing in the same essence and attributes. The Spirit was an equal participant in the counsel of the Godhead. The Spirit was an agent in the creation of the universe. The Spirit brought about the supernatural conception resulting in the Virgin Birth of Jesus. The Spirit came upon Christ at the beginning of His earthly ministry anointing Him as Israel's King. The Spirit was sent by the Father and Son following Christ's ascension. The Spirit began to indwell believers at that point and to carry out the two works of regeneration and baptism necessary for our salvation. He seals, grieves, fills, teaches, gifts, produces fruit in believers today and convinces the world to bring people to saving faith in Christ. He will depart with the Church at the Rapture and will later be poured out on all flesh at the beginning of the Millennial kingdom. Acts 5:3, 4; Ephesians 4:30; Genesis 1:2; Job 26:13; Luke 1:35; Luke 4:21-22; John 16:7; 14:16-17; 2 Timothy 1:14; Titus 3:5; 1 Corinthians 12:13; Ephesians 1:13; 4:30; 5:18; 1 John 2:27; 1 Corinthians 12:7; Galatians 5:22-23; John 16:8-10; 2 Thessalonians 2:6-7; Joel 2:28-29

A. The Holy Spirit is God.

1. He is the Spirit of (who is) God (Genesis 1:2). "Spirit of God" is a Hebrew construct, a construction which in this instance describes the first noun as being also the second noun.
 - a) 24 times He is identified as Spirit of God.
 - b) 28 times He is identified as Spirit of the Lord.
2. He is identified as God and Spirit (Acts 5:3, 4).
 - a) They lied to the Spirit.
 - b) They lied to God.
 - c) In both statements, Spirit and God have a definite article, and indicate that the Spirit is the God.
3. He had a role in creation (Job 33:4; 26:13).
4. He is called God and the one who desired where each believer should be in the body of Christ. This involves participation in the counsel of God (1 Corinthians 12:18).
5. He is identified as Lord (2 Corinthians 3:17).
 - a) Both Lord and Spirit have definite articles.
 - b) This simply indicates that the Spirit has a role as master as do the Father and Son.

B. The Spirit is a Divine Person.

1. This is important, because some groups identify the spirit as only God's power or an extension of God the Father, not a distinct person.
 - a) Mormons distinguish between the Holy Ghost (a god) and the spirit which is God's power.
 - (1) Ghost was used in the AV for the Hebrew and Greek words meaning "spirit."

- (2) The translation "ghost" comes from Old High German "geist" meaning "spirit." Unfortunately, our English "ghost" has come to mean something different.

- b) Jehovah's Witnesses teach that the spirit is only God's power.
 2. He identified Himself as "Me" (Acts 13:2). A force or power is never personal, never self-identifies, does not have consciousness by which it can identify itself.
 3. He could be treated with arrogance (Hebrews 10:29).
 4. He desires and chooses (Hebrews 2:4; 1 Corinthians 12:11). A force does not make choices and has no desires.
 5. He can be grieved (Ephesians 4:30). An impersonal force cannot experience sorrow.
 6. He is a Helper (Comforter) just like Jesus (John 14:16).
 - a) Jesus used the pronoun "another" [*allos*] indicating one of the same sort.
 - b) Jesus meant the Spirit would be like Him, act like Him as a Helper.
- C. The Spirit is equal with the Father and Son.
1. If He is God, He must be equal, or He would then be a false god.
 2. He is listed along with the Father and the Son as sharing the singular name (character) into which we are baptized (Matthew 28:19-20).
 3. He is listed with the Lord Jesus Christ and God (the Father) (2 Corinthians 13:14).
 4. He is identified as the seven Spirits of God (Revelation 1:4).
 - a) He is listed between the Father and the Son.
 - b) This designation occurs in 3:1; 4:5; 5:6 and relates the Spirit to multiple activities and the seven churches.
 - c) This designation bears similarity to the Spirit's work of power as indicated in Zechariah 4:2-14.
 - (1) He is specifically identified as the eyes of the Lord (v. 10). The Spirit emphasizes God's "everywhereness" [omnipresence].
 - (2) He is the one who accomplishes the seemingly impossible task (v. 6).
 - (3) He is the One anointing God's witnesses (v. 14).
- D. The Spirit had a special relationship to the humanity (human nature) of God the Son.
1. He caused the supernatural conception of our the Lord Jesus' human nature (Luke 1:31-35).

2. The Spirit anointed Jesus to be Israel's king (Luke 3:22).
 - a) This was prophesied (Isaiah 11:2; Isaiah 61:1).
 - b) John the baptizer recognized this (John 1:32).

John saw the Spirit remain upon Jesus to identify Jesus as the anointed one, but also because the Spirit did remain upon Jesus throughout His earthly ministry, hence He is God's anointed.

Study Questions

List some reasons why we can say that the Holy Spirit is God.

List some reasons why we can say that the Holy Spirit is a person not simply a force or God's power.

Give some reasons why we can say that the Spirit is equal with the Father and Son, and not just a god.

Why is the Spirit identified as the seven Spirits in Revelation?

- E. The Spirit has been sent as our Helper and does several ministries which are necessary for our salvation and for God's plan for our lives.
1. He was sent to believers by the Father and Christ (John 14:16; 15:26).
 - a) The Spirit was with (alongside *para*) the disciples (John 14:17). This is akin to His Old Testament relationship.
 - b) The Spirit indwells believers today (John 14:17). This is His New Testament relationship.
 - c) The Spirit does a work so that "in that day" (i.e. when He comes), we know a new relationship (John 14:20).
 - (1) The Son is in the Father.
 - (2) We are in the Son.
 - (3) The Son is in us.
 2. He baptizes believers into Christ the moment they believe (1 Corinthians 12:13).
 - a) Jesus told His disciples about this (Acts 1:5).
 - (1) To baptize means to immerse, to dunk.
 - (2) John the baptizer had baptized (immersed) people by means of water.
 - (3) We are baptized by means of the Spirit. Therefore, Spirit baptism is not water baptism, though water baptism pictures the Spirit's work.
 - (a) Jesus did not indicate into what the Spirit would baptize the disciples.
 - (b) Paul revealed that this baptism is into Christ.
 - b) This involves God counting or crediting believers to be in Christ. A partial list of our position in Christ follows. Believers can only be in one place at a time, but God credits us to be in Christ.
 - (1) We died with Christ (Romans 6:3).
 - (a) We died to the sin nature (Romans 6:11).
 - (b) We died to the Law (Romans 7:6; Galatians 2:19).
 - (c) We died to the world system (Galatians 6:14).
 - (2) We were buried with Christ (Romans 6:4).
 - (3) We are raised with Christ (Ephesians 2:6; Colossians 2:12, 13; 3:1).
 - (4) We are made alive with Christ (Ephesians 2:6).
 - (5) We are seated together (with each other) with Christ (Ephesians 2:6).
 - (6) We are made near to God in Christ (Ephesians 2:13).
 - (7) We have redemption (release by ransom) from the penalty of our sins (Ephesians 1:7).
 - (8) We are forgiven our trespasses and sins in Christ (Ephesians 1:7; Colossians 1:14).
 - (9) We have been made God's kind of righteousness in Christ (2 Corinthians 5:21).
 - (10) We are not condemned in Christ (Romans 8:1). Because the condemnation already fell upon Christ, in Him we are free of that judgment.
 - (11) We are part of the body of Christ (1 Corinthians 12:12-13).
 - (12) We are part of the new man (Ephesians 2:14-15).
 - (13) We are sons in Christ (Galatians 3:26). "Son" is a status emphasizing maturity within a family distinct from child which emphasizes birth.
 - (14) We have had our identity changed by being in Christ, so that what we are upon earth does not count in Christ (Galatians 3:28).
 - (15) We are saints in Christ, those set apart to God (1 Corinthians 1:30; Philippians 1:1).
- c) We are in the Father (1 Thessalonians 1:1). This results in a union among saints similar to that shared by the Father and Son. They are One God and we are one thing-body.
 - d) We are in the Spirit (Romans 8:9; Ephesians 1:13). This involves the Spirit sealing the believer into Christ, so that the believer cannot lose that position alongside the Father (2 Corinthians 1:21-22).
3. Being in Christ is so important that the expression "in Christ" is used 82 times in Romans through 1 Peter, and over 40 times "in Him," and almost 50 times "in the Lord."
4. The Spirit leads believers to this position in Christ (Galatians 5:16-18).
 - (1) His leading is related to our walking. We follow His lead.
 - (2) Walking involves our frame of mind (Romans 8:4-5). This passage also ties walking and the Spirit's leading (v. 14).
 - (3) Therefore, His leading is to get us to frame our minds with these truths of who we are in Christ (cf. Colossians 3:1-2).
 - (a) We are to seek **things** above (v. 1). Note, things not persons. Things can involve our position and the activity of God.

- (b) We are to set our mind on things above (v. 2). To “set your mind on” is a verb meaning to frame our mind with an idea or ideas. It results in an attitude or frame of mind.
- (4) His work is to get us to relate to our life in Christ Jesus (Romans 8:2). It is the principle [law] with which the Spirit works.

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Study Questions

How does Paul define “walking” in Romans 8?

How did Jesus describe the Spirit’s Old Testament relationship to the disciples?

To what does the Spirit “lead” believers?

How did He describe the Spirit’s relationship to New Testament believers?

How are leading and walking related?

Define the word “baptize.”

What did John use to baptize disciples?

With what principle or law does the Spirit work in our lives?

Into what did/does the Spirit baptize believers today?

Since believers can only be in one place at a time, how are believers “in Christ”?

Identify some of what God counts true of the believer in Christ.

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- F. The Leading of the Spirit: what should I understand about it and why it makes a difference.
1. The leading of the Spirit is mentioned in two passages.
 - a) Romans 8:14 states that those being led by the Spirit are sons of God.
 - (1) It is related to the Spirit's provision of freedom from the sin nature (vv. 2, 13).
 - (2) It is related to the Spirit's work related to our "walking" (vv. 4-5).
 - (3) It is related to the Spirit making life in our mortal bodies (v. 11).
 - (4) It is related to freedom not slavery and fear (v. 15).
 - b) Galatians 5:18 states that if you are led by the Spirit you are not under law.
 - (1) It is related to the Spirit's work related to our walking (v. 16).
 - (2) It is related to the Spirit making it possible to not complete (perform) the works of the flesh (v. 16b).
 - (3) It is related to the Spirit producing fruit (5:22-23).
 - c) Neither passage is related to the Spirit "leading" us to ...
 - (1) Know God's will
 - (2) Know whom we are to marry
 - (3) Know where we should move
 - (4) Know on what we should teach
 - (5) Know what job we should take
 - (6) Know . . .
 - d) Both passages involve freedom from a law system as the guide for our lives.
 - e) Both passages involve experiencing freedom from the dominion of our sin natures.
 2. A related type of leading of the Spirit is mentioned by Jesus in John 16:13.
 - a) Jesus promised that He would send the Spirit (John 16:7).
 - b) Jesus called the Spirit the Helper (AV Comforter) (v. 7).
 - (1) He was sent to Help, to do a work in and through us we could not otherwise do.
 - (2) He convinces people of their need so that we can effectively share the gospel (vv. 8-11).
 - c) Jesus had more to tell His disciples which they were not able to bear at that time (v. 12). This is for us only secondarily. We benefit from this by reading the Scriptures they wrote.
 - (1) The Spirit would guide them into all the Truth (v. 13).
 - (a) The word "guide" is built from *odos* - way and *agō* - to lead.
 - (b) The Truth is one of the areas of truth which they did not understand, because they did not understand that Christ would die and rise, both truths are closely related to the Truth.
 - (2) Jesus is the Way and the Truth and the Life (John 14:16).
 - (3) The Truth is that only God is God and anything of significance can only be done by God.
 - (a) People have exchanged the Truth concerning the God by means of the Lie (Romans 1:25).
 - (b) People did religious and priestly service to the creature instead of God (v. 25).
 - (c) People would not give Him glory (v. 21).
 - (d) People represented God's incorruptible image in that of corruptible creatures (v. 23).
 - (e) They made the creature god.
 - (4) Practicing the Truth means that we rely upon God by the means God has given to us, so that we experience freedom from our sinful nature (John 8:32-34).
 - (5) Practicing the Truth means our works are actually worked by God in us (John 3:21).
 - (6) Practicing the Truth means acknowledging that we must abide (be at ease) in Christ (our position) to bear fruit, because we can do nothing apart from Him (John 15:5).
 - (7) Practicing the Truth involves the Spirit of the Truth mentioned three times.
 - (a) He comes to indwell us and is tied to our doing Christ's command to love (John 14:15-21).
 - (b) He witnesses concerning Christ and so we are able to witness (John 15:26-27).
 - (c) He guides into all the Truth and glorifies Christ (John 16:13-14).
 3. The leading of the Spirit involves our attitude.
 - a) Walking involves our frame of mind (Romans 8:4-5). This passage also ties walking and the Spirit's leading (v. 14).
 - b) Therefore, He leads us to frame our minds with these truths of who we are in Christ (cf. Colossians 3:1-2).

- (1) We are to seek **things** above (v. 1). Note, things not persons. Things can involve our position and the activity of God.
- (2) We are to set our mind on things above (v. 2). To “set your mind on” is a verb meaning to frame our mind with an idea or ideas. It results in an attitude or frame of mind.
- c) He affects freedom as He gets us to relate to our life in Christ Jesus (Romans 8:2). It is the principle [law] by which the Spirit works.

How does a believer “walk” by the Spirit?

How is this related to the Spirit’s leading?

Study Questions

Identify some themes common to both passages which speak of the Spirit’s leading ministry.

What does the Spirit’s leading not specifically address?

How does Jesus’ statement about the leading of the Spirit differ from Paul’s and why?

What is the Truth?

Identify two benefits of practicing the Truth.

- G. He (the Spirit) regenerates or causes the birth from above (John 3:3-6).
1. He causes a birth from “above.” This same adverb “above” is used in verse 31
 2. He saves us by the new birth (Titus 3:5). “Regeneration” a related term to the word “born.”
 - a) In the day that the Spirit was sent and arrived, the disciples (believers) would know “...that you are in Me, and I in you” (John 14:16-17, 20). Therefore, the Spirit’s coming would involve our position (see the previous two studies on the baptism of the Spirit) and our regeneration (this present study).
 - b) The Spirit indwells and initiates the indwelling of the Father and the Son in the believer.
 3. He Himself indwells us (Romans 8:9; John 14:17).
 - a) He was alongside the disciples.
 - b) He is now **in** believers.
 - c) The Spirit acts as Helper (Comforter) to believers and this is beneficial (John 16:7).
 - (1) He helps by teaching believers (1 John 2:27; John 14:20). Apart from this work, we would not understand any key teaching.
 - (2) He helps by glorifying Christ through the life of the believer (John 15:26-27; 16:14). Apart from this, we could never glorify God in our daily lives.
 - (3) He helps by leading the believer (Galatians 5:18). (see previous notes)
 - (4) He helps by filling believers (Ephesians 5:18).
 - (a) Filling relates to the fullness which is Christ’s body-the Church (i.e. Christ’s body, the Church is the fullness; 1:22-23; 3:19; 4:13-full-grown stature, God sees the Church as full-grown).
 - (b) Filling does not fill the believer with the Spirit. Rather the Spirit fills the believer with other qualities listed in the following verses (vv. 19ff).
 - (c) Filling provides believers with the proper responses so that believers can live like he or she is part of the body of Christ.
 - i) We speak to ourselves (5:19).
 - ii) We speak to the Lord (5:19b)
 - iii) We speak to God (5:20).
 - iv) We submit to one another (5:21).
 - (5) He helps by producing the fruit from the Spirit (Galatians 5:22-23).
 - (a) The one with this fruit is of the quality/ character of the Christ (“Christ’s”; v. 22).
 - (b) The fruit are those nine qualities which reflect the character of Christ.
 - (c) The fruit are those nine qualities which are necessary to get along with other believers.
 - (d) The fruit stands in contrast to the works of the flesh. Therefore, the one in whom the Spirit is working without obstruction has the fruit, while the one living his/her flesh has the works of the flesh.
 - (6) He helps by convincing the world (John 16:8-11). Apart from convincing the world, no one would believe the gospel when we tell it.
 - (7) He helps by guiding the disciples into all the Truth (John 16:12-14). Apart from this work, we would not have the Truth available to us.
 - (8) He helps by empowering believers (Acts 1:8; Romans 15:13).
 - (9) He unites us with the Father and Son (they indwell; Ephesians 4:6; 1 John 5:11-12).
 - (10) He causes us to be God’s children through the birth from above (1 John 5:1).
 - (a) The Father indwells us (2 Corinthians 6:16-18).
 - (b) The Father’s seed is at ease in us, so that those born from God do not sin as a way of life (1 John 3:9). The new nature, that part born from the Father does not sin.
 - (c) This indwelling makes it possible for the believer to fellowship in the kind of nature God has. This is one of the greatest promises God has given to us (2 Peter 1:3-4).
 - (11) He causes us to have eternal life by having the Son (i.e. indwelling us; 1 John 5:11-12).
 - (a) The believer can lay hold of eternal life (1 Timothy 6:12).
 - (b) Christ’s indwelling makes it possible for the believer to manifest glory (it gives us a hope of glory; Colossians 1:27). This ties directly to the Spirit’s work in connection with Christ’s indwelling.

Study Questions

Who does the work of regeneration?

What other terms might we use for regeneration?

What does regeneration do with respect to individual believers and members of the Godhead?

Contrast the Spirit's present relationship to believers to His relationship to some people prior to the cross.

By His indwelling, the Spirit is our -

Is this merely assistance? Explain.

Identify some areas in which the Spirit does this.

How does the Spirit teach believers?

Identify what filling does and doesn't do.

To what is filling related, (i.e. its purpose).

What is fruit?

To what does Paul contrast the fruit?

Identify the areas of the Spirit's convincing work.

What does He cause by joining us to the Father?

Identify at least one benefit of this relationship.

What does He cause by joining us to the Son?

Identify at least one benefit of this relationship.

- H. He departs the earth at or sometime after the Church departs the earth (2 Thessalonians 2).
 1. We will gather to the our Lord (v. 1).
 2. We will depart [apostasy/falling away] this world by going to be with Christ (v. 3).
 3. When we have departed the man of lawlessness will be revealed (v. 3).
 4. Satan already has a man ready for this position, "the mystery of lawlessness already is operating" (v. 7).
 5. Satan cannot put this man into play because One is restraining him at the present (vv. 6-7).
 6. The One restraining is the Spirit, for this has been His work in history (cf Genesis 6:3).
 7. The One restraining departs of His own will.
- I. He will be poured out upon all flesh (all Israel) during the day of the Lord (Joel 2:28-20).
 1. The Spirit will cause prophesies, dreams and visions.
 2. The Spirit will give individuals the words to speak when they must answer before officials (Matthew 10:19-22).
 3. The Spirit will be in God's people Israel (Ezekiel 36:29). This will be during the following kingdom.

IX. Man Man is a created, finite, tri-part being. God created Adam in Eden and all humanity has since been completely propagated from Adam and Eve [Christ excepted, see above]. Eve was formed from a portion of Adam. Man is comprised of a spirit-his sphere of rationale, a soul-his sphere of senses and emotions, a body-his sphere of physical experience. When Adam chose Eve over God and ate of the fruit he bent his whole human nature: spirit, soul and body. This has been passed down through generation and is called the *sin nature* or flesh. As a result mankind is born a sinner by nature, choice, and practice before God. Adam's act also brought about both spiritual and physical death to the human race. Spiritual death is separation from God. Physical death is separation of the spirit and soul from the body. Man is completely incapable of saving himself. Apart from salvation, man is already judged and will therefore, spend eternity separated from God in the Lake of fire. Genesis 1:26-27; 5:1-5; 1 Thessalonians 5:23; Romans 5:12, 18; 7:17; Psalm 51:5; Romans 3:10-19; Ephesians 4:18; James 2:26; John 3:17-18; Revelation 20:14-15

A. Man is a created being (Genesis 1:27).

1. God made Adam in His image (v. 28).
2. God made Adam according to His likeness (v. 28).
3. God created them male and female (v. 27).
4. God formed Adam's physical nature from the dust of the ground (2:7).
5. God breathed into Adam the breath of lives (2:7).
 - a) This gave Adam a created immaterial nature.
 - b) "Life" is "lives" a plural referring to more than one kind of life: soul life and spirit life.
6. God made and created Eve in the act of creating Adam (Genesis 2:18, 21-23).

B. All mankind is descended from Adam and Eve by propagation (Acts 17:26).

1. God forms man's spirit within man (Zechariah 12:1).
2. God forms man's physical nature (Psalm 139:13-16).
 - a) "Formed" in verse 13 is "acquire" indicating that God uses material from our parents.
3. Therefore, God plans and forms each individual from his or her parents.
4. Jesus had no human father as the Spirit produced the conception within Mary (Luke 1:35). Jesus is descended from Mary, therefore, He is part of the human race.

5. Man's immaterial nature did not exist prior to conception, nor is it created at conception. In either case God would be responsible for joining good with bad or creating something fallen.

C. Man (mankind) is comprised of three main parts (1 Thessalonians 5:23).

1. The spirit is that part in which man is like God and able to relate to things outside his/her realm of experience- it is immaterial.
2. The soul is the seat of man's senses and emotions- it is immaterial.
3. The body is the physical nature- it is material.

D. Adam chose to disobey God and brought all the negative effects upon mankind (Romans 5:12).

1. The *sin nature* entered the world through Adam. This is man's fallen twisted nature.
2. The *spiritual* death came through the *sin nature*. This is man's separation from God.
 - a) Death is a penalty. It was not God's intention for man's existence.
 - b) All mankind will also face physical death as penalty for sin (Genesis 2:17). God warned that man would "really die," the Hebrew is literally, "dying you shall die." It is a compound death: spiritual and physical.
3. The *spiritual* death passed to all men.
4. All sinned on the basis of Adam's act (Romans 3:23). All mankind was in Adam and God counts all to have shared in Adam's act.
 - a) No one is innocent or born innocent.
 - b) All are born sinners.
 - c) All are guilty/complicit in Adam's sin.
5. Adam's trespass (his choice prior to his sin) brought condemnation to all (Romans 5:18)
6. As a result all men are conceived and born into the world sinful and corrupt.
 - a) David knew he came into the world in a corrupted/twisted state (Psalm 51:5).
 - b) David knew he was conceived in a state of sin (Psalm 51:5).
 - c) Everyone since Adam, except Jesus, has been generated in this fallen state. Romans 3:10-18 describes this state of man apart from God.
 - d) Everyone since Adam, except Jesus, is a sinner by nature, and choice.

Study Questions

Who did God create?

What part of Adam was created?

What part of Adam was formed?

Have all subsequent people been created?

How do all other people come into the world?

Identify man's parts.

Did God create Adam to die?

So why does death exist?

Aren't all others innocent; isn't it Adam's fault?

- E. Is man still in God's image?
1. Man in God's image meant he was originally created surrounded by glory (Psalm 8:6).
 - a) The verb "crown" is *atar* [עטר] "to surround, to encompass" [Alexander Harkvay, *A Student's Hebrew-Chaldee Dictionary to the Old Testament*: 516].
 - b) God wraps Himself in glory (Psalm 104:2). This is a similar verb *atah* [עטה].
 - c) Moses' face shone after meeting with God, demonstrating that this is possible (Exodus 34:29-30, 35). It did not continue (2 Corinthians 3:7, 13).
 - d) Ezekiel saw a "likeness" (*damūth*-the other word in Genesis 1:29) of God (Ezekiel 1:26-28).
 - (1) He saw an expanse (v. 26) - think vast sky.
 - (2) He saw something resembling a brilliant blue throne (v. 26).
 - (3) He saw One resembling a human appearance (v. 26).
 - (a) His upper "body" was like shining metal - electrum-a mix of silver and gold (v. 27).
 - (b) His lower body was similar to fire (v. 27).
 - (c) He is surrounded by brightness (v. 27).
 2. The word "image" *tzelem* [צלם] referred to a shadow and then to that which bears similarity to as a shadow does to that which casts it.
 - a) This word almost always (in 13 passages) refers to an image representing something else (often of idols).
 - b) However, God has no form to which He can be likened, and God ridiculed idolators for this very activity (Deuteronomy 4:15-19; Isaiah 40:18; 46:5).
 - (1) Further, Romans 1:23 states that trying to make God in the image of man was wrong.
 - (2) Therefore, man in God's image cannot mean that man looks like God as to man's physical nature. fiery
 - c) God is spirit, not physical (John 4:24), therefore, God is not physical.
 3. When Adam sinned he was stripped.
 - a) The word "naked" [*arōm*] in Genesis 3:7 is distinct from [*ērōm*] in Genesis 2:25. It means stripped and is always negative.
 - b) By sinning, Adam and Eve lost something, were stripped of something, glory. Unlike God, man does not naturally shine. We probably cannot appreciate what this was like prior to Adam's sin.
 4. Adam generated (begot) a son in his image and likeness (Genesis 5:3).
 - a) The two ideas of Genesis 1 are reversed.
 - (1) His son was in his likeness. His son's mental capacity is now twisted or corrupted from what it once was.
 - (2) His son was according to his image. His son's physical nature, corrupted by Adam's sin, does not allow him to shine.
 5. We now bear the image of the earthy (dusty) but we believers will bear the image of the heavenly (1 Corinthians 15:49; see 40-49).
 - a) Our bodies will have the kind of glory which Christ's body has (Philippians 3:20-21).
 - b) We will not be like God.
 - c) We will be like Christ's glorified humanity (1 John 3:2).
 6. God will change our fallen state (Romans 8).
 - a) We will be jointly-glorified with Christ (Romans 8:17).
 - b) We suffer but will be glorified (v. 18).
 - c) Creation groans in its fallen state (vv. 19-20). Vanity means it cannot produce what it was intended to produce.
 - d) Creation will be freed from this slavery consisting of corruption/decay (v. 21).
 - e) Creation is freed when our glory consisting of freedom as God's children is revealed (v. 21).
 - f) Like us, creation groans (v. 22).
 - g) We groan, but we also have the Spirit as "first fruits" which means He provides a sample of the coming glory when our bodies are fully-redeemed (freed) (v. 23). Our groaning is chiefly regarding our sinful corrupt nature.
 - h) We are able to reflect God's glory by the work of the Spirit (2 Corinthians 3:18).
 7. Christ came into the world in the likeness of human flesh and of sinful flesh.
 - a) He became flesh-real human (John 1:14).
 - b) He became in appearance like a man (Philippians 2:8).
 - c) He became human with the difference that He was not in sinful flesh but just flesh (Romans 8:3).
 - d) Is God "sinful flesh"? NO.
 8. Man was created in God's image and therefore, God required the death of those who killed other men (Genesis 9:6).
 - a) Though we now bear the image of the dusty, the fact that
 9. Man still bears God's likeness, the ability for rational thought (James 3:9).

Study Questions

In Psalm 8:6, what is an alternative translation of the word “crowned?”

What is one thing God does with light?

How did meeting with God affect Moses’ face?

What does God say about Himself and any “form”?

Distinguish the two words translated “naked” in Genesis 2:25 and 3:7.

How does Paul describe our present image?

What part of our being especially needs liberation (full-redemption)?

Do we have to wait for the future to manifest glory?

Explain.

- F. Does it make a difference if I accept the view that man is a spirit, a soul and a body?
1. Scripture distinguishes the three parts (1 Thessalonians 5:23). Therefore, if Scripture distinguishes these three, we should also.
 - a) Each part has a definite article distinguishing them from one another in the list.
 - b) The human spirit “knows” objectively (*oida*) (1 Corinthians 2:11).
 - c) The human soul is the seat of sensory emotions: anger (Acts 14:2), warm fondness (1 Peter 1:22), grief (Matthew 26:38).
 - d) Distinguishing between these often involves what we know for certain (God’s revelation) compared to how we “feel.”
 - e) Note that each of these parts are sometimes used of the whole individual: the spirits of righteous men, the souls of those.
 2. Salvation is applied to the spirit and soul at different times.
 - a) The spirit is affected by the new birth (regeneration) (John 3:5-6).
 - b) The believer joined to the Lord is one spirit (1 Corinthians 6:17).
 - c) The believer’s spirit part of his mind can play a role in practical renewing in the life of the believer, because the spirit has experienced the new birth (Ephesians 4:23).
 - d) The soul will be the last part of man saved (1 Peter 1:9, 1-9). It isn’t saved now. This is the reason the believers were having problems in their soul and can feel different than they know they should.
 3. Scriptures distinguish spirit and soul, and a failure to do so will not help us when we meet these situations. These terms are used in at least 6 passages of distinct ideas or things not the same thing.
 4. The human spirit and soul in Philippians.
 - a) In the conflict in the Philippians church, the believers needed to stand in one spirit and compete as a team in one soul (1:27).
 - (1) They could know for the sake of standing.
 - (2) They also needed to work together as a team in one soul, for they had “hard” feelings between each other.
 - (3) They needed different things for the spirit and the soul (2:1).
 - (a) Encouragement in Christ is for the spirit.
 - (b) Consolation from love is for the soul.
 - (c) Fellowship is for the spirit.
 - (d) Compassion and pity is for the soul.
 - (4) They needed to be joined in soul (i.e. feeling the same) by having the same frame of mind (2:2).
 - (5) Paul wished to have a good-soul regarding the Philippians (2:19).
 - (6) Timothy was of equal soul to Paul, for he genuinely cared for the Philippians (2:20).
 - (7) Epaphroditus threw his soul (life) aside because of the work (2:30). Though “life” is probably accurate, it does involve his feelings, that is being sick was miserable.
 5. Some people have “small souls” needing special care as their emotions tend to overflow and get the better of them (1 Thessalonians 5:14).
 6. The Hebrew Christians wanted to remain in Judaism practicing the Law and not assemble as Christians, asserting they could mature under the Law (Hebrews 13:13; 10:25; 5:14).
 - a) They needed to submit to God’s Word (4:12).
 - (1) It would divide soul and spirit: how they felt versus what they know.
 - (2) It would divide joints and marrow. This demonstrates how well it can distinguish.
 - (3) It acts as a judge or what gets us excited (generates heat within) and what notions we have.
 - (a) They were excited about keeping the law and trying to escape troubles.
 - (b) They had a notion about God which was faulty, that could would let them stay in the Law and not grow.
 - (c) These are both in the heart, that part of our person where we make decisions.
 - (4) You need to know that sometimes your feelings will not align with what you know.
 - b) The hope of Christ sitting in heaven at the Father’s right hand anchors our soul (6:19).
 - c) The believer can possess his soul (10:39). If the believer approaches the throne, he finds grace and mercy to address adversity.
 - d) The believer needs to not let his soul become wearied so that he gives up (12:3).
 - e) The leaders who teach the Word look out for believers’ souls (13:17). If one obeys the teaching, it will help him possess his soul.
 - f) Remaining with the believers and approaching God through Christ will steady the weary-souled believer.
 7. Peter’s readers were being persecuted and their soul’s hurt (1 Peter).
 - a) Their souls are the weak point through which the flesh attacks (2:11).

- b) Jesus is the shepherd and overseer of our souls (2:25). Running from adversity will not fix the soul problem, but returning to the shepherd, Who shepherds through individuals in the church (5:1-2).
- c) Those who are suffering are to commit the care of their souls to their faithful Creator while doing the good He gave to do (4:19).

In 1 Peter 2:11 -

Study Questions

Identify the man's three parts.

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Identify the ability or purpose of the immaterial parts.

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What happened to alter the believer's spirit?

What is the present condition of the believer's soul?

How does recognizing the distinction between the spirit and the soul help the believer?

In Philippians 1:27; 2:1-2 -

In 1 Thessalonians 5:14

In Hebrews 4:12; 6:19; 10:39 -

- G. How does understanding death affect us?
1. Death is a penalty for sin (Genesis 2:16-17).
 - a) God foretold and imposed the penalty of death. This answers the common question: if God is good why does death and suffering exist?
 - (1) God had given Adam everything pleasing to the sight and good for food (2:9).
 - (2) Adam and his progeny have chosen what they want, rather than God's.
 - b) Physical death (of the body) is separation of the spirit and soul from the body.
 - (1) The human spirit leaves the body (James 2:26).
 - (2) The human soul leaves (Genesis 35:18).
 - c) Spiritual death is separation of an individual from God when Jesus tells them to depart and they are thrown into the lake of fire (Revelation 20:14-15; Matthew 7:21-23).
 - (1) Death thrown in indicates that after this event, the lake of fire will be the only location where death exists and it will be spiritual death.
 - d) The nature of death as a penalty taints death, so that believers tend to fear or be apprehensive regarding death. New Testament revelation should change our perspective on death.
 2. The location of the dead changed with the cross of Christ.
 - a) Prior to the cross, all people at death went to a location in the heart of the earth.
 - (1) This is called Sheol in the Old Testament.
 - (2) This is called Hades in the New Testament.
 - (3) This location involved a place of rest for the departed believer and a place of torment for the departed unbeliever (Luke 19:19-31).
 - (a) The poor man was in Abraham's bosom (v. 22).
 - (b) The rich man was in Hades in torments (v. 23).
 - (4) Jesus said that while He walked the earth no one had yet ascended into heaven (John 3:13).
 - b) When Jesus died physically, He spent three days and nights in the heart of the earth (Matthew 12:40).
 - (1) He told the man who was crucified beside Him and believed that he would be with Him (Jesus) that day in the Paradise (Luke 23:43).
 - c) When Christ ascended, He went through all the heavens and sat down at the Father's right-hand (Ephesians 1:20).
 - d) When Christ ascended, He led away as captives a group identified as captives (Ephesians 4:8). He removed believers from the heart of the earth, so that today, "to be absent from the body is to be present before the Lord" (2 Corinthians 5:6, 8). Note: "out of the body" indicates physical death.
 3. Individuals are appointed to die once followed by judgment (not immediately upon death) (Hebrews 9:27; Joshua 23:14).
 - a) Yet, man will do almost anything to not die (Job 2:4).
 - b) Men live in fear of this death (Hebrews 2:15).
 - (1) This fear holds them as slaves, capable of moving them to activity contrary to God's express will.
 - c) Christ has freed the believer from this fear of death (Hebrews 2:14-15).
 - (1) Jesus became human to suffer and die and conquer death.
 - (2) By defeating physical death, Jesus removed any basis for the believer to fear death.
 - (3) Note: the unsaved should still fear death because they have no good future of any sort apart from believing in Jesus Christ.
 - d) Christ holds the keys of death and Hades (Revelation 1:18).
 - (1) Today, when a believer dies, he dies through Jesus (1 Thessalonians 4:14). "Sleep through means of Jesus" indicates that He is the one who calls the believer home at death.
 - e) Paul wrote that for the New Testament believer to die is much better than living (Philippians 1:23, 21).
 - f) If you are a believer in Jesus Christ, you have no reason to fear death. It is better than this life and will involve you entering before God into the third heaven.
 - g) If you are an unbeliever, you have no hope and you should fear death, for your future, unchanged, will involve eternity away from God in the lake of fire. You need to believe that Jesus Christ has died for your sins, was buried and raised again, thus freeing you from your sins and their penalty.

Study Questions

If God is good, why does death exist?

Give a simple definition of death.

Give a definition of physical death.

Give a definition of spiritual death.

What is the second death?

To what do the terms Sheol and Hades refer?

What did Christ change regarding the location of physically dead believers at His resurrection and ascension?

Who controls the power of death today?

How did Paul view physical death?

X. **Salvation** Salvation was made possible by Christ's work on the cross in which He became a propitiation [or satisfaction] for our sins and sin natures, accomplished reconciliation [made peace] and redemption [payment and release] for sins. This work does not automatically save but must be applied to each individual by the Persons of the Godhead in time. Salvation is by grace through faith alone in the finished work of Christ: His death for our sins; His burial; His literal resurrection from the dead on the third day according to the Scriptures. The promise of salvation is the forgiveness of sins and gift of eternal life. When an individual believes in Jesus Christ and what He has done for him and that he will be saved by just believing this, God saves him. This salvation is provided to the believer by the baptism of the Spirit and regeneration. The baptism of the Spirit places the believer into the persons of the Godhead by means of imputation. Regeneration places the persons of the Godhead into the individual believer. The believer in Christ is imputed to have died and been raised with Christ, to be seated in Christ at the Father's right hand and to be God's kind of righteousness. By regeneration the indwelling Son provides the believer with a new mind and eternal life. The Father gives the believer His seed constituting a new nature for one born from God. The Spirit is the divine teacher and agent to implement salvation in practice. The believer should then go on being saved by grace, commonly known as growth. All believers will have their salvation brought to its completion at the Rapture and this also by God's grace. Today, all those who do not believe the gospel will not experience this salvation and will be cast into the lake of fire at the Great White Throne. 1 John 4:10; 2 Corinthians 5:19; Colossians 2:13; 1 Peter 2:22-24; 1 Corinthians 15:3-4; Acts 10:43; 13:48; Titus 3:5; 1 Corinthians 12:13; Romans 6:11; Ephesians 2:6; 2 Corinthians 5:21; 1 Corinthians 2:16; 1 John 5:11; 3:9; 5:1; Galatians 5:25; Romans 6:14; 1 Peter 1:13; Romans 8:23; John 3:18, 36.

A. Salvation begins with Christ's work. We have already considered this in detail so this is just a review.

1. Christ satisfied God regarding sins and sinful natures, so that God can give believers life (eternal life) (1 John 4:9-10). Christ remains this satisfaction. The Old Testament counterpart of this term (*kaphar*) involved a covering and cleansing because God's tent of meeting was in the middle of Israel's uncleannesses (Leviticus 16:16; cf with 1 John 1:7, 9-continued cleansing).

2. Christ reconciled (changed) believers and so accomplished peace between believers and God (Colossians 1:22).
 3. Christ redeemed or paid the penalty incurred by the believer's sin so that the believer no longer owes anything for his sins (1 Peter 1:18-19; Colossians 1:14).
- B. Christ's death was sufficient for all men to be saved. It was not just for those who will be saved.
1. Christ is a propitiation not only for the sins of believers but for the whole world (1 John 2:2).
 2. Christ died for all, but the all is distinguished from those who living, i.e. those who have believed and received eternal life (2 Corinthians 5:15).
 3. Christ tasted death for every man (Hebrews 2:9).
 4. The living God is the Savior of all men but especially those who believe (1 Timothy 4:10).
- C. The benefits of Christ's death are applied to individuals in time at the moment they believe the good news.
1. God is especially the Savior of those who have believed because they have experienced the application of Christ's death and resurrection, while the unsaved have not (1 Timothy 4:10).
 2. Paul told the Jailer to believe upon the Lord Jesus and he would be saved (Acts 16:31). Faith precedes salvation.
 3. The one who believes is counted righteous (Romans 4:5, 22-24).
 4. God applies salvation according to faith so that the promise is according to grace (Romans 4:16).
 5. The Holy Spirit seals one after he believes (Ephesians 1:13).
- D. The message preached and which one must believe to be saved is that Christ died for our sins in accord with the Scriptures, was buried and was raised the third day in accord with the Scriptures (1 Corinthians 15:1-4).
1. Salvation is apart from our works (Romans 4:5).
 2. Salvation is through faith alone (Romans 4:5).
 3. Salvation is through faith in Christ as He is defined in the gospel. You don't need to know everything Scripture reveals about Christ to be saved.

Study Questions

Identify the three works Christ died to secure our salvation.

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For whom did Christ die?

How do we know this?

What distinguishes those for whom Christ died from those who are saved?

Identify the gospel by which one is saved.

- E. The baptizing work of the Spirit initiates one side of salvation.
1. Spirit baptism places the individual believer into the members of the God-head.
 2. Spirit baptism places the individual believer into Christ and into His body the Church (Romans 6:3-4; 1 Corinthians 12:13).
 - a) In Christ the believer is counted to share in Christ's death and resurrection.
 - b) In Christ the believer is counted
 3. The individual is also in the Father (1 Thessalonians 1:1).
 4. The individual is also in the Spirit (Romans 8:9).
 5. The individual is in Christ because he is logically counted or credited to be in Christ.
 - a) The believer is righteous in Christ (2 Corinthians 5:21).
 - b) The believer is righteous by God's "reckoning" (Romans 4:22-24).
 - c) The believer is in Christ because God "blesses" or says good things about him/her in Christ (Ephesians 1:3).
 - (1) The word "bless" is *eulogeō* meaning to speak well of.
 - (2) God "says" we are in Christ and that is a good thing. This is how we are in Christ.
 6. The following is a list of some of the good things God says about the believer in Christ.
 - a) You died with Christ to the sin nature (Romans 6:3, 11).
 - b) You were buried with Christ (Romans 6:4).
 - c) You were made alive with Christ (Ephesians 2:5).
 - d) You were raised with Christ (Ephesians 2:6).
 - e) You are seated with Christ (Ephesians 2:6).
 - f) You were made near to God (Ephesians 2:13).
 - g) You are holy in Christ (Ephesians 1:4).
 - h) You are blameless in Christ (Ephesians 1:4).
 - i) You have redemption in Christ (Ephesians 1:7).
 - j) You have forgiveness of trespasses and sins (Ephesians 1:7; Colossians 1:14).
 - k) You have been made part of Christ's inheritance (Ephesians 1:11).
 - l) You have been sealed into Christ by the Holy Spirit (Ephesians 1:13).
 - m) You have been made part of the one new man, the new creation (Ephesians 2:15).
 - n) You have been made part of God's dwelling place, a spiritual house (Ephesians 2:21-22).
 - o) You have been given access to God (for "prayer") in Christ and through Him (Ephesians 3:12).
 - p) You were spiritually circumcised, cut off from the body dominated by the flesh (Colossians 2:11).
 - q) You died with Christ to the basics of the world system-how it determines who is acceptable and who is not (Colossians 2:20).
 - r) You are not condemned (Romans 8:1).
 - s) You are part of the body (1 Corinthians 12:13).
 - t) You are righteous in Christ (2 Corinthians 5:21; 1 Corinthians 1:30).
 - u) You have liberty in Christ (Galatians 2:4).
 - v) You are a son in Christ (Galatians 3:26).
 - w) You are one with other believers by having your previous identity as to race, social status or sex removed (Galatians 3:28).
 - x) You were crucified with Christ (Galatians 2:20).
 - y) You were crucified to the world (Galatians 6:14).
7. These good things which God says about you and which God has given to you in Christ, have practical benefits or applications.
- a) Because you died with Christ and are raised with Christ, you can walk in newness of life (Romans 6:4).
 - b) You are to logically count yourself to be a dead one to the sin nature but a living one to God in Christ (Romans 6:11).
 - c) Your labor in the Lord has content in God's evaluation regardless of the world's evaluation/standards (1 Corinthians 15:58).
 - d) You can do righteous activity in Christ (Philippians 3:9).
 - e) You have your spiritual needs met by these benefits in Christ (Philippians 4:7).
 - f) You can mature in Him (Colossians 1:28).
 - g) You are to order your life (walk) in Christ (Colossians 2:6).
 - h) You can be rooted and grounded so as not to be affected by bad teaching (Colossians 2:7).
 - i) You can keep from operating by law principles when operate in Christ (Colossians 2:20-23). In this way you can enjoy liberty (Galatians 2:4).
 - j) You can live godly in Christ (2 Timothy 3:12).

- F. Regenerating work of the Spirit applies the other side of our salvation.
1. Regeneration means born again or born anew.
 - a) In Titus 3:5, it translates *palingenesia* from *palin* - again and *genesis* - birth.
 - b) In 1 Peter 1:3, 23 it translates *anagennaō* which come from *ana* - up or again and *gennaō* - to birth, bear, or generate.
 2. Sometimes it is just the words born or birth from the verb *gennaō* - see 1, b) above.
 3. Regeneration is God's act of causing an individual who has believed the gospel to be born anew from God. It results in a change in the individual.
 - a) This birth is from "above" (John 3:3).
 - (1) In this passage, it is from above not again, as the adverb refers to that which is above, (cf. John 3:31).
 - (2) It is a new birth but that is not the emphasis of this adverb in this text.
 - b) This birth is from the Spirit (John 3:5).
 - (1) The Spirit causes this birth.
 - c) This birth affects our human spirit (John 3:6).
 - (1) The Spirit produces the birth.
 - (2) The Spirit makes a change in our spirit.
 - d) The effect of this birth is compared to wind (John 3:8).
 - (1) We can see what the wind does, but we cannot see the wind itself.
 - (2) We see the effect of the Spirit's work of regenerating our spirit but not Him directly.
 - e) The Spirit washes us by regenerating us (Titus 3:5).
 - (1) He does this, not water baptism.
 - (2) He cleans our spirit by causing a new birth in that spirit.
 - (3) He cleans our spirit by causing us to be renewed. This renewal emphasizes a new kind of new, therefore, it affects our human spirit in a way that no human's spirit has ever experienced.
 - (4) He did this according to His mercy. Mercy is His pity for us so He acts to relieve some or all of one's misery or suffering as a result of sin, ours, others', or Adam's.
 - (5) He affects us so that we have become heirs according to a hope coming from eternal life (Titus 3:7).
 - f) The Spirit has generated us afresh to a living hope (1 Peter 1:3).
 - (1) It is according to His mercy (cf. Titus 3:5).
 - (2) It is to a living hope.
 - (3) It is to an incorruptible inheritance (v. 4).
 - (a) That inheritance involves the ability to live godly now, that is we can glorify God now (Titus 1:1-2).
 - (b) That inheritance involves our future glorification when we will always glorify God (1 Peter 1:4-5, 8).
 - g) The Spirit regenerated us from incorruptible seed-the living Word of God (1 Peter 1:23).
 - (1) The Word serves as sown seed.
 - (2) The Word united to the Spirit's convincing work resulting in faith and regeneration.
 4. Those who believe that Jesus is the Christ (the resurrected one) has been born from God (1 John 5:1).
 - a) The verb born is a perfect tense emphasizing a continue result of a past act; we were born and remain God's born ones.
 - b) Being born from God makes us His children.
 - (1) We are not God's children by adoption.
 - (2) Adoption is an interfamily act.
 - c) Being born from God results in our not sinning as a way of life (1 John 3:9).
 - (1) We will sin at times (cf. 1:10; 2:1).
 - (2) We do not sin as a way of life because God's seed is at ease in this one.
 - (a) This seed is what a father contributes to his child's genetic makeup.
 - (b) This seed is spiritual because God has no body. We inherit spiritual traits.
 5. Those who believe in God's Son have the witness of eternal life in them (1 John 5:10).
 - a) The witness is having eternal life.
 - b) The witness is having the Son.
 - c) The witness is having eternal life because it is in the Son, and if we have the Son, we also have the life He has.
 6. He has given us the Holy Spirit (1 John 3:24).
 - a) The Spirit gives us knowledge that He abides at ease in us.
 - b) The Spirit gives us knowledge that we abide in Him and He in us (4:13).
 7. Regeneration involves the Spirit's work of joining the persons of the God head to us, so that they now indwell the believer.
 - a) The Father is in us (Ephesians 4:6).
 - b) The Son is in us (1 John 5:12).
 - c) The Spirit is in us (Romans 8:9, 11).

Study Questions

Define the word “regeneration.”

Why does Jesus call this a “birth from above?”

Which Person of the Godhead causes the new birth?

What part of man’s makeup does the new birth affect?

In Titus 3:5, to what does “washing” refer and to what does it not refer?

What are the two parts of our hope, or our inheritance?

From Whom are we born?

What are we as a result of the new birth?

What have we received from the Father which constitutes us God’s children?

What do we receive from the Son being in us?

- G. God secures our salvation.
1. We do not hold to perseverance of the saints as that teaches that true believers will do well to the end.
 2. We do not hold to conditional security as that teaches one may lose his or her salvation.
 3. The Spirit began a good work in you and will not stop until it is completed when Christ comes for us (Philippians 1:6).
 - a) The Spirit put us in Christ.
 - b) The Spirit regenerated us.
 - c) The Spirit leads, fills, produces fruit and teaches us.
 - d) The Spirit has sealed us into Christ, so that we cannot be taken out, fall out, jump out ... (Ephesians 1:13). This is position.
 - e) The Spirit is our downpayment on our future salvation (Ephesians 1:14). This is regeneration.
 4. Father's seed abides at ease in the believer, so that the believer does not sin as a way of life (1 John 3:9).
 - a) The believer has sin (1:8).
 - b) The believer does sin (1:10; 2:1).
 - c) The believer does not make a persistent habit of sin, for he is not able to do so.
 5. God the Father keeps us safe by His holy character/name (John 17:11).
 6. God (the Father) is for us, so we are secure (Romans 8:31-33).
 - a) He did not spare His own Son (v. 32).
 - b) He handed over His Son (v. 32).
 - c) He graciously gives us all things with His Son (v. 32).
 - d) He declares us righteous, so He will not bring a charge against us (v. 33).
 - e) No one or nothing will separate us from His love (vv. 38-39). The Father would have to stop loving us by counting us to be in Christ Jesus our Lord.
 7. God the Son does much for us, so we are secure (Romans 8:34-35).
 - a) He died.
 - b) He was raised.
 - c) He is in God's right hand.
 - d) He intercedes for us.
 - e) He will not condemn us. He is the judge (John 5:22, 27).
 - f) No one or nothing will separate you from His love (v. 35)? If He does all this, why would He then stop loving His own which would involve not interceding anymore, and not being our position
 - g) We are not condemned in Him (Romans 8:1).
 8. The Father and Son hold believers securely (John 10:28-29).
 - a) "Hand" is an expression of their power, which holds us secure.
 - b) Our security is tied to Jesus giving us eternal life (v. 28a).
 - (1) Eternal life is God's kind of life.
 - c) Our security is tied to Jesus' guarantee that we will absolutely never come to complete ruin into the age (v. 28).
 - d) Jesus had earlier promised that those who believe in Him are secure (John 5:24).
 - (1) This one has eternal life.
 - (2) This one will not come into judgement.
 - (3) This one has moved from spiritual death into the eternal life.
 9. God secures the believer when he or she sins.
 - a) The Son remains his Advocate, his righteous character witness (1 John 2:1).
 - (1) The term "Advocate" is a legal term indicating a friend come to bear witness to another's character.
 - (2) In Christ we are righteous.
 - (3) Christ is our righteousness.
 - b) The Father disciplines His sons for our security.
 - (1) He disciplines His sons from love (Hebrews 12:6).
 - (2) He disciplines His sons so they partake of His holiness (Hebrews 12:10).
 - (3) He disciplines His sons so they have a fruit consisting of peace which is righteous (Hebrews 12:11).
 - (4) He disciplines His own so we are not condemned with the world (1 Corinthians 11:32).
 - (a) Physical problems and death are forms of discipline (v. 30). Not all illness or death is such a result.
 - (b) It seems like judgment but is discipline (v. 32).
 10. The believer is secure because He is sealed into Christ by the Spirit and the Father will not stop counting the believer to be in Christ, which is how the Father loves the believer now. The believer is also secure because of regeneration: the Father's seed is at ease in the believer, and eternal life secures the believer from judgment.

Study Questions

What is perseverance of the saints?

What is conditional security?

Are either of these eternal security?

What two works does the Spirit to keep us secure in our salvation?

How does the Father's seed secure us?

Does God's holiness jeopardize our security?

According to Romans 8:31-33, what is the argument for our security?

According to Romans 8:34-35, what is the argument for our security?

To what does "hand" refer in John 10:28-29?

When we sin, who is the Son for us?

When we sin, what might the Father do?

H. God applies salvation in three tenses (times).

1. We see this in the use of the terms “save” or “salvation.”
 - a) He saved us (Titus 3:5).
 - b) We are being saved (1 Corinthians 1:18).
 - c) We are in a state of being saved (Ephesians 2:8).
 - d) We will be saved (present) (1 Timothy 4:16).
 - e) We will be saved from the wrath (future) (Romans 5:9).
 - f) Our salvation is nearer than when we believed (Romans 13:11).
2. We identify three times in which God applies our salvation.
 - a) God saved us in the past by the Spirit placing us into Christ, thus applying Christ’s work to us, and by the Spirit regenerating us so that we have eternal life and are God’s children.
 - b) God saves us in the present by growing or maturing us.
 - c) God will finally save us by Christ’s coming for us, taking us to be where He is, changing us so we are like Christ.
3. Popular Christianity refers to these three tenses as justification (past), sanctification (present), glorification (future).
 - a) The problem with these three is that none of them are sufficient to indicate the nature of each aspect of salvation.
 - (1) Our past tense salvation consists of much more than justification, as this term does not directly reference our being children or having eternal life.
 - (2) Our present tense salvation involves much more than being set apart, it is growing in our use of eternal life, of glorifying God by our lifestyle.
 - (3) Our future tense salvation will consist of more than our glorification.
 - b) Justification touches on at least initial or past tense salvation and present tense salvation.
 - (1) Those who believe, having sinned and lacking God’s glory, are being declared righteous by God’s grace (Romans 3:22-24). This is past tense, though “justify” is present tense, it is repetitive, each individual. God did not justify all at the same point, but when they believe.
 - (2) God justified us by separating us from the sin nature (Romans 6:7). The verb is a Perfect tense, emphasizing the past with a continuing result.

- (3) You cannot be justified law, but from faith (Galatians 5:4-5).
 - (a) This is present tense justification by trying to keep law.
 - (b) Present tense justification is produced by the Spirit as we operate by faith (v. 5).
 - (c) Present tense justification involves not a physical state of being, but faith working through love, i.e. faith produces a righteous work through love.
- (4) James states that man is justified from works not faith alone (James 2:21-22, 24-25). James refers to righteousness by works before men, not God.
- (5) Paul wanted a righteousness from faith in his christian life (Philippians 3:9-10).
 - (a) He said this as one already a believer.
 - (b) He did not want to be found with his own righteousness from law (v. 9).
 - (c) He wanted a righteousness from God based upon faith (v. 9).
 - i) This righteousness involves knowing Christ (v. 10).
 - ii) This righteousness involves knowing the power of His resurrection (v. 10). He wished to live out life.
 - iii) This righteousness involves knowing fellowship of His sufferings (v. 10). He wished to share in the sufferings of Christ with His body.
 - iv) This righteousness involves knowing being conformed to His death (v. 10). One cannot do the above if he or she is operating in the sin nature.
 - (d) Consistent with Galatians 5:4-5, this righteousness involves sharing in His sufferings with others in the body, therefore a type of love.
4. We are to work out our salvation (Philippians 2:12).
 - a) The word “work out” is often “to produce, render” but can also mean to put to use (cf. Ephesians 6:13).
 - b) They are not producing their salvation, but working out or making use of what they have in their salvation in the present.
 - c) The main point, is you work out your salvation, not someone else’s.

Study Questions

What do we mean by the three tenses of salvation?

Identify the three times or tenses of salvation?

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How has popular Christianity identified these three tenses of salvation?

Is justification limited to the past?

Give some examples?

What did Paul mean by “work out your own salvation?”

- I. God will judge the lost.
 1. God will deal with the lost in His wrath (fury) (2 Thessalonians 1:5). This is the Tribulation/ Daniel's 70th week. This is not Hell.
 - a) God will repay affliction (adversity) to those who have afflicted us (v. 6).
 - b) God will repay to us relief (v. 7).
 - (1) It is repayment for the adversity to us.
 - (2) It is visible that we have this relief.
 - (3) It is at the revelation of Jesus Christ, i.e. the second coming.
 - (a) He comes with His angels.
 - (b) He comes with us, though that is implied by the above statement.
 - c) God deals out righteous judgment-vengeance on unbelievers (v. 8).
 - (1) They don't know God.
 - (2) They don't obey the gospel concerning the Lord (deity) Jesus (Savior).
 - (3) They must pay the penalty of eternal destruction separated from God (v. 9).
 - (a) This happens when we return with Him.
 - (4) This is intended to comfort believers in present suffering.
 - d) The Lawless Man will deceive the lost (2:10).
 - e) The lost do not accept the Truth about God.
 - (1) God is the only God.
 - (2) God alone can save.
 - f) The lost refuse to believe the Truth.
 - (1) "Believe" indicates this contains a promise-salvation.
 - g) The lost deemed good the unrighteousness, which is the replacement of God with created beings a gods and/or saviors.
 2. God will judge various groups of the unsaved at different times.
 - a) He will judge unsaved Jews at the end of Daniel's 70th week and prior to the first 1,000 years of the kingdom (Matthew 25:14-30).
 - (1) He will judge them based upon how they used the God-entrusted resources.
 - (2) He tells His servants (angels) to cast the worthless slave into outer darkness (v. 30).
 - b) He judges the Gentiles after the Jews (Matthew 25: 31-46).
 - (1) He will judge them based upon how they treated the Jews during Daniel's 70th week, designated "the least of these My brothers" (v. 40, 45).
 - (a) He will command them to depart into eternal fire prepared for the devil and his angels (v. 41, 46).
 - c) He judges all remaining unbelievers at the end of the 1,000 years (Revelation 20:11-15).
 - (1) He will sit on a white throne (v. 11).
 - (2) He will judge the dead (spiritually, v. 12).
 - (3) He will judge them based upon their works (vv. 12-13).
 - (a) This judgment does not determine whether they go to the lake of fire.
 - (b) This judgment demonstrates their works did not earn salvation, for they neglected the works God planned.
 - (4) He will cast into the lake of fire those whose names are not written in the book of life (vv. 14-15). They never had life, and life is knowing God (John 17:3; 1 John 5:20).
 - (5) The lake fire is the second death (20:12; 21:8).
 3. God reveals the severity of eternal punishment.
 - a) The punishment involves many.
 - (1) Many will experience this judgment (Matthew 7:13-14).
 - (a) They take the broad way (v. 13).
 - (b) Few take the narrow way to life (v. 14).
 - (2) Many will claim to have served God (Matthew 7:21-23).
 - (a) They acted in His name (v. 22).
 - (b) They are not known by Christ (v. 23).
 - (c) They are workers of lawlessness-they did not operate within God's plan and boundaries (v. 23; cf. 23:27-28) .
 - b) The punishment is eternal abhorrence, the are regarded with disgust (Daniel 12:2).
 - (1) It is not annihilation.
 - (2) 1,000 years after the beast and false prophet were thrown into the lake of fire, they are still there (Revelation 20:10).
 - c) The punishment is outer darkness, separation from God's light-life (Matthew 8:12). It is fitting that rejecting God in this life, He will not force them to be with Him.
 - d) The punishment has different degrees of severity depending upon (Luke 12:46-48).
 - (1) This again is contrary annihilation, because one cannot be "more dead."
 - (2) This will be according to their works (Romans 2:5-6). They wanted to earn their future by their works, and they will.
 4. God does not bring people to a change of mind by the fear of the future, but His kindness (Romans 2:4).
 5. God encourages us about our lifestyle by contrasting our future and theirs.

Study Questions

During the Tribulation, what will be God's attitude with which He deals with the lost?

What is one reason God deals severely with them?

What is one fact that all the lost share in common, and for which God will judge them?

Does God judge all people at the same time?

Does God judge all the lost at the same time?

What two judgments did Jesus describe in Matthew 25?

What is the basis of both judgments?

How can God do this?

Who is judged in the final judgment?

What is the basis of the judgment?

Why?

What is the basis of throwing people into the lake of fire?

Does the threat of judgment cause people to change their minds?

What does?

- J. What role does repentance play in salvation?
1. Some texts connect repentance and salvation.
 - a) "Grief of a Divine standard works/produces repentance to salvation" (2 Corinthians 7:10).
 - b) "Repent from your evil...if then the intent of your heart be forgiven" (2 Corinthians 8:22).
 - c) "To officially announce repentance in/for forgiveness of sins on His name" (Luke 24:47).
 - d) "Repent and turn that your sins be wiped out" (Acts 3:19).
 2. Some Christian theologians present repentance as a requirement for salvation.
 - a) "Scripture puts repentance and faith together as different aspects of the one act of coming to Christ for salvation." [Grudem: *Systematic Theology*, 713].
 - (1) He defines repentance, "We may define repentance as follows: *Repentance is a heartfelt sorrow for sin, a renouncing of it, and a sincere commitment to forsake it and walk in obedience to Christ.*" [713].
 - b) "Repentance and faith are the two aspects of conversion." [McCune: *A Systematic Theology*, 68].
 - (1) He defines repentance, "Repentance is a change of mind away from sin and toward God. It is not merely a change of opinion. It is a change of view, feeling and purpose respecting God, sin and the sinner himself." [62].
 3. Repentance is a change of mind, literally to "think afterward" that is, to think differently.
 - a) It is the noun *metanoia* from *meta*-after+*noia*-mind, and the verb *metanoō*.
 - b) It is not a change of "feeling," that is represented by the verb *metamelomai*-to care after, a change of care or concern.
 - c) It does not indicate a change of behavior.
 - d) The content of the change of mind must be determined by the context.
 4. The Scriptures illustrate the meaning and emphasis of this word regarding salvation.
 - a) Repentance can be about one's works being evil or sinful (Matthew 11:20-21; Luke 13:1-5).
 - b) Repentance can be about one's sins against another (Luke 17:3-4).
 - c) John told Israel to repent for the kingdom from the heavens was near (Matthew 3:2; cf. 4:17). The change of mind was about the nearness of the kingdom. Most of Israel had given up hope of the kingdom.
 - d) John told the religious leaders to do fruit (activity) worthy of repentance before he would baptize them (Matthew 3:8). The fruit comes from but is not repentance.
 - e) John's baptism was because or in light of repentance (Matthew 3:11). He baptized the people and they were confessing out their sins (v. 6). Having given up hope of the kingdom, they sinned. So, a change of mind also affected how they saw their actions.
 - f) Repentance can involve a sinner changing his/her mind so as to be saved-rejoicing in heaven (Matthew 15:1-10).
 - g) Through the death and resurrection of Jesus, God gave repentance and forgiveness of sins to Israel (Acts 5:31).
 - (1) They were to change their minds about Jesus-who He is and what He has done.
 - (2) Forgiveness is not made the result.
 - h) Paul spoke to Jews and Greeks (Acts 20:21).
 - (1) They needed repentance toward God.
 - (a) The Jews needed to allow Jesus to be God.
 - (b) The Gentiles needed to recognize only one God, not many.
 - (c) This repentance is not about sin.
 - (2) Both needed to have faith toward the Lord [Deity] Jesus, i.e. Jesus is God (cf. 16:31).
 - i) Paul announced for Jews and Gentiles to repent and turn to God (Acts 26:20).
 - (1) Repentance is as in Acts 20:21.
 - (2) Turning implies reliance upon the God who is Jesus. It also demonstrates that repentance is not "turning to God" or Paul would not have had to add those words.
 - (3) Practicing works worthy of repentance is Christian living consistent with that change of mind.
 - j) God's kindness leads to a change of mind (Romans 2:4). This change of mind would be related to salvation.
 - k) People in the Thyatiran church would go into the great tribulation if they did not change their mind about their works: mixing God and idolatry (Revelation 2:22).
 - l) People during the Tribulation will not repent and give God glory, so they will suffer even more (Revelation 16:9-11).
5. The Scriptures illustrate that this word sometimes is part of Christian living.
- a) Grief can lead to repentance (2 Corinthians 7:9, 10).
 - (1) Therefore, grief is not repentance.
 - (2) This is grief by God's standard.

- (3) The world's grief just feels sorry with no change of mind, only regret.
 - b) Christians should change their mind about their sin (2 Corinthians 12:21).
 - c) Christians might refuse to leave behind certain things and cannot be renewed to repentance-Christian living (Hebrews 6:6).
 - d) God has determined that all believers will give room for repentance (2 Peter 3:9).
 - e) Simon needed to change his mind that he thought he could purchase a God-given ability (Acts 8:22).
 - f) Believers in the Ephesians church needed to change their minds about their loveless works and do the first works again (Revelation 2:5). Repent precedes doing the works, so the two are not the same.
6. Some conclusions.
- a) When Jesus was on the earth people had to change their minds.
 - (1) The the kingdom was coming.
 - (2) That this doubt had negatively affected the way they were living.
 - (3) That their sins were not OK.
 - b) An unsaved person needs to repent/change his mind in order to be saved.
 - (1) It may involve God's identity.
 - (2) It may involve identifying Jesus as God and Savior.
 - (3) It may involve one's sins, they are not OK; Jesus had to die for them.
 - c) A believer may need to change his mind.
 - (1) If one's actions have been unrighteous, one needs to think differently about this.
 - (2) If one has held on to something, attempting to live by a standard different than God has in place, he must repent.

Give some examples where repentance is tied to initial salvation.

Why did both Jews and Greeks need to repent?

Is repentance always about initial salvation?

Give some examples of why Christians might need to repent.

Study Questions

What does the Greek word translated "repent" mean?

Does it involve "feelings?"

How do we know what repentance is for?

- K. What role does baptism play in salvation?
1. Some groups teach that water baptism is necessary for salvation.
 - a) Methodism—"Salvation ordinarily comes by repentance, and justifying faith through grace accompanied by baptism, and regeneration through the work of the Spirit." [Oden: *Systematic Theology*, 170]. "Baptism is obligatory for all who would enter the new covenant community, just as circumcision was obligatory in Judaism." [171].
 - b) Catholicism—"The Church does not know of any means other than Baptism that assures entry into eternal beatitude;" [Catechism of the Catholic Church, 320].
 - c) Lutheranism—"What does baptism give or profit? –Answer. It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare." [The Small Catechism, IV.].
 2. The definition of baptism clarifies interpretation.
 - a) The Greek verb *baptō* means to dip.
 - b) The English "baptize" does not translate the word *baptō*, but pronounces it in English.
 3. Some references to baptism refer to the baptism of the Holy Spirit.
 - a) Jesus contrasted water baptism by John to the Spirit's baptism (Acts 1:5).
 - b) The Spirit places believers into [baptizes] the body of Christ (1 Corinthians 12:13).
 - c) Baptism placed believers into Christ (Romans 6:3).
 - (1) Put into His death.
 - (2) Put into His burial.
 - (3) Put into His resurrection (Colossians 2:12).
 - d) This baptism is the one baptism all believers share in common (Ephesians 4:5).
 4. Some references refer to water baptism.
 - a) John baptized people in the Jordan river (Matthew 3:6).
 - b) The Ethiopian was baptized in water (Acts 8:36-39).
 5. Salvation is by grace through faith not by baptism, though it is assumed that one who has believed will be baptized after believing.
 - a) Some Scriptures present the order faith followed by water baptism.
 - (1) The Samaritans were baptized after they believed the gospel (Acts 8:12-13).
 - (2) The members of Cornelius' household had believed and received the Holy Spirit before they were baptized (Acts 10:43-48). This is a strong argument that salvation precedes water baptism and is not caused by nor accompanies it.
 - (3) Lydia and her household were baptized after Paul had judged them to be faithful (believing) in the Lord (Acts 16:15).
 - (4) The Jailer and his family were baptized after hearing about the Lord and obeying the instruction to believe in the Lord Jesus (Acts 16:31-33; cf. 18:8).
 - (5) Christ sent Paul to evangelize not to baptize (1 Corinthians 1:17). If baptism is necessary for salvation, evangelization without baptism would do nothing. This Scripture clarifies that baptism follows faith and salvation and does not produce it.
 6. Some texts are troublesome.
 - a) "The one believing and being baptized will be saved, but the one not believing has been condemned" (Mark 16:16).
 - (1) Salvation appears tied to both.
 - (2) But condemnation is tied to not believing.
 - b) "Repent and be baptized each of you upon the name of Jesus Christ for/to/because of forgiveness of the sins and you will receive the gift of the Holy Spirit." (Acts 2:38).
 - (1) If this baptism is the cause of forgiveness, it disagrees with many other passages which rest forgiveness on faith alone.
 - (2) The preposition *eis* in "for forgiveness" can be causal "because of" or "in light of" (cf. Matthew 10:41). John's baptism was also "because of repentance" (Matthew 3:11) not "for" in the sense that his baptism produced repentance, because in 3:7-8, he required people give fruit (evidence) of repentance before he would baptize them.
 - (3) The verbs "repent" and "receive" are 2nd person plurals "you all..." while "baptize" is 3rd singular "he." This seems to set baptize off as a parenthetical thought.
 - (4) Peter is addressing Jews who only a few weeks earlier had rejected Jesus Christ, they now need to change their minds about Him: He is resurrected (Christ) and He is God (Lord) (v. 36).

- (5) Baptism for Jews was never considered to cause salvation, but was a washing from defilement/s, here the rejection of Jesus.
 - c) “Be baptized and wash away your sins” (Acts 22:16). This is Paul’s testimony.
 - (1) The verbs “baptize” and “wash away” are both imperatives and not grammatically related so that one causes the other.
 - (2) The verbs are each tied to participle: rising –be baptized, and calling upon–wash away. Therefore, rising is for the purpose of being baptized, and calling upon is for the purpose of washing away his sins. Paul who had previously been opposed to people who confessed Jesus could wash away his sins (before them, not God) by calling on His name. Both participles are aorist which often means they precede the idea of the main verb.
 - d) “Baptism now saves” (1 Peter 3:21).
 - (1) Peter states it does not remove the problem of the flesh, so it is not saving in that sense (past tense salvation).
 - (2) Peter has already told these believers to be ready with an answer while having a good conscience (3:15-16).
 - (3) Peter is addressing Christians who want to keep their heads down so as not to suffer for their faith. Baptism is an open identification of one’s self with Christ, and therefore if one does not wish to be seen by baptism, one’s conscience will be guilty.
 - e) “Those who are baptized for the dead” (1 Corinthians 15:29).
 - (1) This is not a reference to water baptism but the baptism of the Spirit.
 - (2) Believers are put into the place of other believers [“for” *huper* is substitution]. You have taken the place of those believers who have gone before you.
7. Conclusion
- a) Water baptism follows faith and salvation.
 - b) Water baptism started as a Jewish washing by which they identified themselves with Christ.
 - c) Water baptism now pictures one’s placement into the body of Christ by the Spirit.
 - d) Water baptism involves our answer to those outside, we are not afraid to be identified with Christ.

XI. The Church The Church is an assembly of people, who have been regenerated [born anew]. These people have been baptized by the Holy Spirit into Christ, forming the body of Christ. The Spirit began forming this body on the Day of Pentecost. The Body of Christ will be caught up to Christ in the Rapture when God has completed His present work with the Church on earth. Therefore, the Church consists only of believers in this present dispensation [from Pentecost to the Rapture]. The local Church is a local expression of the Body of Christ. It is a local assembly of believers gathered to minister their individual spiritual gifts for the benefit of that whole local assembly. The assembly also gathers to share in the Lord's Table, remembering the unity provided in the Body of Christ and through the New Covenant. The local assembly has only two God-ordained offices: Bishop or Overseer and Deacon. The office of Bishop is that occupied by one gifted as a Pastor-teacher, who leads the sheep by teaching and example and oversees the assembly's spiritual welfare [need of spiritual food and protection from false teachers and teaching]. The office of Deacon is to be occupied by those believers who are spiritually mature and characterized as filled by the Spirit. The Deacons are to oversee the physical needs of the assembly, overseeing the material possessions of the assembly and distributing those possessions for the meeting of needs in accord with the principles of God's Word. Regarding spiritual gifts, we believe the ministry of gifts are necessary for all believers. Some of the gifts ceased with the completion of God's Word. Those gifts which are still active are administration, evangelist, exhortation, faith, giving, helps, mercy, ministry, organization, pastor-teacher, and teacher.

A. The Church is a group of believers.

1. The word translated "church" is *ekklèsia* [ἐκκλησία] which means "an assembly" or a group "called out."
2. The word *ekklèsia* is used with four emphases in the New Testament.
 - a) The assembly of Israel in the desert (Acts 7:38).
 - b) The assembly of Ephesians citizens (Acts 19:32, 39).
 - c) The assembly of all believers who are in Christ's body (Ephesians 1:22; 3:10; Philippians 3:6; Colossians 1:18, 24).
 - d) The assembly of believers in a location, often identified as a local church (Colossians 4:15, 16; 1 Thessalonians 1:1; 2:14). In this last

verse "churches" is plural indicating multiple churches in multiple locations.

3. Our definition of a local assembly (church) must be consistent with the definition of Church.
- B. The assembly (Church) is a group of believing people who have been baptized (placed) into Christ by the Spirit (1 Corinthians 12:13).
1. The baptism of the Spirit began shortly after Christ ascended to heaven in Acts 1:5.
 - a) This was in Acts 2.
 - b) Since the baptism of the Spirit began in Acts 2, believers from the time of Adam to Acts 2, were not in the body, and therefore, not in the Church.
 - c) Therefore, the Church is not part of Israel. Paul distinguished the Church from the Jews and from Gentiles (1 Corinthians 10:32).
 2. The Church (God's household) is built on a foundation from the apostles and prophets (Ephesians 2:19-20).
 - a) These are the apostles and prophets for the Church, not Old Testament prophets.
 - b) Christ Jesus is the chief cornerstone. The Church could not be built until Christ died, rose again, and ascended to heaven
 3. Only those who have believed in Christ are in Christ (Galatians 3:26).
 - a) We are "sons" in Christ.
 - b) We are in Christ by faith.
- C. The assembly (Church) is a group of believing people who have been regenerated.
1. Regeneration involves the Spirit joining the Spirit of the Father, the Son and the Spirit to our human spirit (1 Corinthians 6:17).
 2. Regeneration results in the believer having eternal life (Titus 3:5-7).
 3. Believers have eternal life now while we live (1 John 5:11-12).
 - a) Old Testament believers did not have eternal life while they lived, but awaited eternal life in the resurrection (Daniel 12:2).
 - b) Jesus promised His disciples eternal life in the coming age (Mark 10:30).
 - c) This limits the Church to this present age.
- D. The believers in Christ will be caught up to Christ (1 Thessalonians 4:13-17).
1. Christ is returning for His own (John 14:3).
 2. Christ comes to rescue us away from the coming wrath (anger) (1 Thessalonians 1:10).
 3. The Church leaves the earth before God resumes His revealed plan for Israel and the nations.

Study Questions

What is the meaning of the Greek word *ekklesia*?

Is it used only of Christians?

Identify the two emphases when this word is used of Christians.

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Identify the two things which must be true of an individual to be in the Church.

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How do both of these determine **when** the Church exists?

Does the Church remain on earth forever?

What is the Church's future and how does that determine **when** the exists?

- E. Local churches are groups of believers gathered to minister/serve one another.
1. The Church is Christ's body, the fullness of the Him (Christ) who fills all things by all means (Ephesians 1:22b-23).
 - a) Christ is the head.
 - b) The "all things" refers to all the parts of the body of Christ, all the members (4:16).
 - c) The "all means" refers to the areas of ministry (4:12).
 - d) A key role of the Church is for the members to operate together under the headship of Christ so that the body operates properly.
 2. We (members of the Church) have been created in Christ (Ephesians 2:10).
 - a) The new man is this creation (2:14-15).
 - (1) Note this is just a few verses later.
 - (2) The new man is the body of Christ.
 - b) One purpose is unto good works (2:10).
 - (1) Works (plural) are applied to ministry (4:12).
 - (a) Ministry is a fancy word for *diakonia* meaning common service.
 - (b) Ministry refers to the exercise of one's gift.
 - (2) These works were previously prepared for us to walk in them (2:10).
 - (a) Christ is the head of the body, therefore, He has prepared how those gifts of service are to be exercised for the benefit of other believers.
 - (b) Walking in them indicates that we are moving, not sitting.
 - (c) Walking in them indicates a lifestyle of doing these acts of service.
 3. We are members of one body.
 - a) We share absolutely with other believers (3:6). No difference exists between believers of Jewish background and Gentile background.
 - (1) We are a joint body.
 - (2) We are joint heirs.
 - (3) We are joint partakers
 - b) We need to be filled so we can have a love for the whole body of Christ (3:18-19).
 - (1) We need power to from the Spirit for this (3:16).
 - (2) We need to comprehend the whole body, here viewed as a temple (cf. 2:21-22).
 - (a) The dimensions are for the building (3:18).
 - (b) The wholeness requires the building to be set on a foundation in love (3:17).
 - c) We as the Church are a means of God being glorified (3:21).
 4. We are to walk worthy of our calling (4:1).
 - a) Walk indicates lifestyle.
 - b) Walk requires certain attitudes (4:2-3).
 - c) Calling involves our shared areas of oneness (4:4-6).
 - d) Walking requires that we use our gift received by Christ's grace (4:7).
 - (1) Gifts are supernatural abilities (i.e. the Spirit gave you this ability when you were saved, you weren't born with it).
 - (2) Some gifts are given to help others use their gifts effectively (4:11-12).
 - (3) Every gift becomes a work of ministry as it is used (4:12b). There is not one work of ministry but many.
 - (4) Every gift benefits the body until we arrive at God's planned end-point for the body of Christ (4:13).
 - e) Walking requires believers to truth in love (4:15).
 - (1) Truthing is a participle, and not word for "speak" occurs in this verse.
 - (2) Truthing contrast to error (4:14).
 - (3) Truth involves recognizing Christ to be the head of the body. Too often we "minister" as we wish or imagine not according to Christ's headship.
 - (4) Truthing involves the body growing into the head (4:15).
 - (5) Truthing involves recognizing that Christ supplies as the source of all the body needs (4:16).
 - (a) Every member is necessary.
 - (b) Every member can minister his/her gift to the other members for their benefit.
 - (6) Truthing results in the body growing.
 - (7) Truthing results in the body building itself up in love.
 5. Conclusion
 - a) We are to glorify God.
 - b) We glorify God by serving one another.
 - c) We glorify God by the use of our spiritual gifts for the benefits of other saints.

Study Questions

In Ephesians 1:22-23, to what does “all things” refer?

To what does “all means” refer?

Who is in charge of the Church and what title indicates this?

To what does “creation” refer in Ephesians 2?

List some areas in which all members of the body share.

In Ephesians 3, why do believers need to be filled?

Why do they need strength?

To what do the dimensional words breadth, length, height, and depth refer?

What is the calling in Ephesians 4:1?

What does “truthing” mean?

To what does is contrast in Ephesians 4?

- F. The Church observes two ordinances.
1. An ordinance is an activity prescribed by the Lord Jesus Christ.
 - a) "Ordinance" is not a biblical word but it reflects a biblical idea.
 - b) An ordinance is an activity which is to be performed, it is not optional.
 2. Ordinances are not sacraments.
 - a) A sacrament is a means of administering grace and/or salvation.
 - b) Ordinances do not administer grace.
 - c) Ordinances give testimony
 3. Ordinances testify to and remind us of truths.
 4. Water baptism is an initial ordinance.
 - a) The New Testament does not teach salvation by water baptism (cf 1 Corinthians 1:17).
 - b) The New Testament does not consider an unbaptized believer to be normal, that is, the New Testament writers assumed a believer would submit to baptism sometime shortly after believing in Jesus (Acts 19:3).
 - c) Water baptism is a visual testimony to the baptism of the Holy Spirit.
 - (1) The baptism of the Spirit places believers into Christ immediately at the moment of faith in Christ (1 Corinthians 12:13; Romans 6:3-4; Colossians 2:11-12).
 - (2) Water baptism testifies to or pictures this as a means of identifying the new believer with both Jesus Christ as well as His body, the Church. Therefore, water baptism must be full immersion.**
 - (3) Paul understood water baptism to be related to the presence and ministry of the Holy Spirit because the first act the Spirit does for a new believer is to "baptize" or place believers into Christ (Acts 19:2-3).
 - (4) Paul understood Christian water baptism to be distinct from John's baptism, demonstrating a difference between the earthly ministry of Christ and our present truth and way of life (Acts 19:1-7).
 5. The Lord's table is a repeated ordinance.
 - a) The Scripture also calls this communion.
 - b) Communion is done in remembrance of Jesus Christ (1 Corinthians 11:24-25).
 - (1) Jesus Christ is not dead.
 - (2) Jesus Christ is alive.
 - (3) Doing this in remembrance involves remembering what He did-sacrifice.
 - (4) Doing this in remembrance involves remembering who He is right now.
 - (a) He is our position - the body, because He sits at the Father's right hand.
 - (b) He indwells us - the new covenant.
 - (5) Doing this proclaims the Lord's death until He comes (v. 26).
 - (a) We are proclaiming His death to other believers by remembering what His death has accomplished for us now.
 - (b) We are anticipating His return for us, "until He comes."
 - (6) The bread is the body of Christ (v. 24).
 - (a) We are one bread, one body (1 Corinthians 10:17).
 - (b) We are in one body because Christ died and rose again.
 - (c) We are one body in Christ.
 - (d) We take the bread to remind us that we share in one body because of Christ's sacrifice and because He lives today in heaven.**
 - (7) The cup is the new covenant (v. 25).
 - (a) The new covenant was inaugurated by His blood.
 - (b) The cup is about our sharing in Christ's blood, i.e. sharing in a benefit accomplished by His blood which is the new covenant (1 Corinthians 10:16).
 - (c) The new covenant involves us being letters of Christ written in our hearts by the Holy Spirit (2 Corinthians 3:3, 6). This is indwelling.
 - (d) The new covenant involves Christ indwelling us so we can freely live out the Lord's glory (2 Corinthians 3:17-18).
 - (e) Christ in the believer provides the believer eternal life (1 John 5:11-12).
 - (f) The believer can only live out eternal life as he or she operates in Christ (Romans 6:23).
 - (g) We take from the cup to remind us that Christ dwells in us all, providing us the same life necessary to live in fellowship together.**
 - c) Sharing in both elements reminds us of what we share in common.
 - (1) We share a common position in Christ - we're all part of the one body.
 - (2) We share a common life because Christ dwells in us - the new covenant.

Study Questions

What is an ordinance?

What is a sacrament?

Do we have ordinances or sacraments?

Identify the ordinances for the Church.

Does water baptism cause or does it help initial salvation?

To what other act does water baptism point?

Was water baptism normal for Christians?

Identify the two elements of communion. Identify to what each element points.

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How do we “remember” the Lord Jesus Christ when we partake of the elements?

- G. The Church as the body is made up of members, every believer, and each is equipped with a gift to serve others in the body of Christ.
1. The Scriptures identify these as spiritual gifts (1 Corinthians 12:1; 14:1).
 - a) They are spiritual because they are given by the Holy Spirit (1 Corinthians 12:7-11).
 - b) They are sovereignly given by the Spirit (v. 11).
 2. The Scriptures identify these as grace gifts, given without regard to merit (1 Corinthians 12:4, 31; Romans 12:6).
 3. The gifts are given for the benefit of others, not for you to benefit yourself (1 Corinthians 12:7).
 - a) A variety of gifts were given, also viewed as service (ministries) under the Lord's direction (v. 5) and areas of God's work worked by God the Father (v. 6).
 - b) Some gifts are given to equip others for their service (Ephesians 4:11-12).
 - c) The gifts are given to serve (minister) (1 Peter 4:10-11).
 - d) These last two passages remind us that every believer has been gifted.
 - (1) Each has received one gift, "a kind of gift."
 - (2) Every believer is capable of all the gifts to some degree but only gifted in one area.
 - (3) Each gift is necessary.
 - (4) Every believer should be consciously looking for opportunities to serve.
 4. The Scriptures reveal the gifts the Spirit gave in the body of Christ.
 - a) Scripture defines what gifts are given.
 - (1) We should not seek gifts which Scripture does not reveal: celibacy, martyrdom, poverty, poetry, rebuke.
 - (2) Not all the following gifts are still active in the body. The continuance of a gift depends upon its necessity or God-given purpose.
 - (3) These gifts are listed below only as they occur chronologically in Scripture not with any priority.
 - b) Word of wisdom (1 Cor. 12:8). This was given so believers could know how to use the revelation given to them. Once Scripture was complete, this was no longer necessary (from here on designated nln).
 - (1) 1 Peter 3:7 applies one's understanding of eternal life as a gracious provision to a husband's relationship to his wife. Scripture provides this wisdom.
 - c) Word of knowledge (1 Cor. 12:8). This was given so believers would know what to do as it emphasizes experiential knowledge (nln).
 - (1) How is a believing family to operate? Ephesians and Colossians gives us this revelation, but prior to the writing of those letters, they needed this gift.
 - d) Faith (1 Cor. 12:9). This focuses on God's promises for the benefit of an assembly, so the Church does not stop or balk at opportunities or challenges.
 - (1) God has made many promises and many affect the way the Church will work.
 - (2) God has promised that if we treat a brother with grace (forgive), we deny Satan a foothold, so He cannot take advantage of us (2 Corinthians 2:10-11). We can be gracious not only for our own benefit but also for the sake of others.
 - (3) A brother with the gift of faith might believe this promise recognizing that the rest of the Church is hesitant for some reason. Paul was doing this for the sake of others.
 - e) Healing (1 Cor. 12:9). This produced supernatural physical healing to confirm God's new revelation (cf. Hebrews 2:3-4) (nln).
 - (1) Healing is a specific type of miracle. "Miracle" translates the word "power" [*dunamis*] (Lk. 5:17; Mk 6:5).
 - (2) Healing was a sign, it pointed to something else (Acts 4:22).
 - f) Miracles (power) (1 Cor. 12:10). These are supernatural works (think of Jesus walking on the water, feeding 5,000, etc.) given to confirm new revelation (nln).
 - (1) They confirmed the new revelation about our new salvation (Hebrews 2:1-4).
 - (2) When that revelation was completed and had been confirmed this gift's purpose ceased. The tense of the Greek verb "confirm" indicates it was finished.
 - g) Prophecy (1 Cor. 12:10). This revealed a near or distant future plan of God (nln).
 - (1) Agabus the prophet prophesied about a coming famine (Acts 11:28).
 - (2) Scripture now provides all the revelation believers need for our future: what happens to believers who have died, will the world get better or worse?

- (3) Prophets worked in laying the foundation for the Church (Ephesians 2:20). They revealed God's future plans for the Church both here and after this life.
- (4) Like apostles, when the foundation was completed, the gift was no longer necessary though we continue to benefit from their work.
- h) Discerning of spirits (1 Cor. 12:10). This allowed people to know if a prophecy or revelation was given from a spirit from God or an evil spirit (nln).
 - (1) Since no prophets exist, we have no need to discern spirits.
 - (2) Towards the end of the first century, this gift may have already been waning, because John gave his readers a test to determine the spirits speaking from God (1 John 4:1-3).
- i) Races of tongues (1 Cor. 12:10). This was a sign to the unsaved, to confirm that the new message was from God was true (nln).
 - (1) It was a sign to the unsaved (14:22).
- j) Apostles (1 Cor. 12:28). This gift evangelized, taught, prophesied, administered to lay the foundation of the Church (nln).
 - (1) Like prophets, once that foundation is laid, the gift is no longer necessary.
- k) Teachers (1 Cor. 12:28). This gift taught God's people God's existing revelation.
- l) Helps (1 Cor. 12:28; Acts 20:35). This is a teaching gift to help believers who are weak in the faith deal with their struggles.
 - (1) Help is extended to those who are weak spiritually.
- m) Administration (1 Cor. 12:28). This gift watches to keep the Church on course so it does not become distracted.
 - (1) The term referred to a ship's pilot or helmsman who kept a ship in the channel.
- n) Service (ministry) (Rom. 12:7). This attends to other's basic non-spiritual needs.
 - (1) Dorcas/ Tabitha may have had this gift (Acts 9:36).
 - (2) Dorcas was full of good works and mercy gifts, and made long undershirts worn for work and outer garments for others (vv. 36, 39).
- o) Exhortation (encouragement) (Rom. 12:8). This encourages other believers to practice what they've been taught.
 - (1) Exhortation is an encouragement to action, such as "thinking the same thing in the Lord" (Php. 4:2).
 - (2) Exhortation relates to teaching (Tit. 1:9).
- p) Giving (Rom. 12:8). This addresses believers' material needs with material provisions.
 - (1) This may have been Dorcas' gift.
 - (2) Giving in this context is material (cf. Eph. 4:28; Lk. 3:11).
 - (3) Giving could involve a spiritual benefit or truth (Rom. 1:11; 1 Thess. 2:8).
- q) Organization (leading) (Rom. 12:8). This gift recognizes the needs of believers and the gifts of other believers who are able to meet those needs and connects the them.
 - (1) Phoebe organized many including Paul (Romans 16:1-2).
 - (2) Believers need to be organized for good works (Titus 3:8, 14). They need to allow others to point out areas in which they can serve others in the body of Christ.
- r) Mercy (Rom. 12:8). This gift cheers those who are suffering.
 - (1) Suffering is due to sin, yours, or another's. God showed mercy to Epaphroditus by healing him when he was near death (Php. 2:27).
 - (2) Suffering could be physical or emotional.
- s) Evangelist (Eph. 4:11). This gift reaches outside the Church to communicate the good news about Jesus Christ to the unsaved that they might believe and become part of the body.
 - (1) Philip was an evangelist (Acts 21:8).
 - (2) Philip was sent by God to the people of Samaria, the Ethiopian and then to the Western coast where he served for many years.

- H. The Church has two “offices” designated by God.
1. While all have an area of service in the body of Christ, some are placed for an official function.
 - a) The Church has no official hierarchy dictated by Scripture such as bishops, cardinals or dioceses. Each assembly answers to Christ.
 - b) The Church has overseers and deacons, each with a sphere of authority in the church.
 2. Each local church should have one or more men who operate as overseers (bishops) also known as pastor-teachers or elders.
 - a) They are gifted as shepherd (pastor)-teachers (Ephesians 4:11).
 - (1) This is their spiritual gift, their God-given ability to serve others in the body of Christ.
 - (2) They shepherd the flock (church) by leading them to the food of God’s Word; they teach God’s Word so other believers can be adjusted and edified for their work.- Remember, our work is part of our love.
 - (3) They are responsible for the activity of the Church (Revelation 2-3).
 - (a) The letters to the seven churches are addressed first to the “messenger” of each church who bears responsibility for the church’s conduct. “You” is singular (e.g. 2:1-2) in contrast to the plural “you” (2:10) which refers to the group.
 - (b) These messengers are leaders in the church who bear responsibility for the character of the church.
 - (c) The messenger allowed some to remain in the assembly who held the doctrine of Balaam and of the Nicolaitans (2:14-15).
 - (d) The messenger permitted a false prophet in the assembly (2:20)
 - b) They must be elders expressing their level of maturity (Acts 20:17; 1 Peter 5:1-2). 1 Peter 5:1 contrasts elders to the younger shepherd-teachers not yet placed as overseers (v. 5).
 - c) They lead by example (1 Peter 5:3). They teach the Word and then live it.
 - (1) They don’t lead because they were pressured to do so (v. 2).
 - (2) They don’t lead to make money (v. 2).
 - (3) They lead by example, recognizing Christ to be the Chief shepherd (vv. 3-4).
 - d) They oversee (Acts 20:28; 1 Timothy 3:1).
 - (1) The Greek word *episkopos* is the basis of the mispronounced “bishop.”
 - (2) The notion of a bishop overseeing other bishops and multiple assemblies is not Biblical. A bishop oversees one assembly.
 - (3) An overseer attends to the flock’s spiritual welfare, watching for dangers.
 - (a) Wolves are a danger (Acts 20:29).
 - i) They are unsaved men who will not spare the flock. They hold nothing back and act without gentleness like a wolf in their treatment of the sheep, viewing the sheep (believers) as prey.
 - ii) Jesus applied the term to false prophets (Matthew 7:15), indicating they claim to speak for God.
 - (b) Men within the assembly (co-shepherds or sheep) are another danger (Acts 20:30).
 - i) They pervert truth for their purpose.
 - ii) Their goal is to take disciples away for themselves. They want a following for themselves not with the assembly.
 - e) Men must meet qualification to serve in this position (1 Timothy 3:1-7).
 - (1) It is not enough to have the pastor-teacher gift, but to be blameless in these areas.
 - (2) He is a one-woman man.
 - (3) He is sober/clear in his thinking.
 - (4) His attitude reflects salvation.
 - (5) He is orderly.
 - (6) He shows hospitality to strangers.
 - (7) He expresses teaching.
 - (8) He doesn’t drink much.
 - (9) He is not violent
 - (10) He puts up with a lot of differences in other’s activity.
 - (11) He does fight, probably verbally.
 - (12) He doesn’t love money.
 - (13) He organizes his family well.
 - (14) He is not a new or young believer.
 - (15) He has a good testimony with unbelievers.
 - (16) Additional qualification (Titus 1:6-9).
 - (a) He has faithful children.
 - (b) He isn’t insubordinate.
 - (c) He is not self-authorized.
 - (d) He does not have a short temper.
 - (e) He is self-controlled.
 - (f) He holds firmly to NT truth so that he can use OT truth well.
 - (17) Why must overseers (bishops) meet qualifications?
 - (a) They spiritually lead the church and must demonstrate the spiritual character to do so in keeping with God’s Word.

Study Questions

How many Biblical “offices” does a church have?

Identify these offices.

Identify the three titles of a “pastor” and what each title signifies.

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Identify the three revealed responsibilities of pastor-teachers.

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How is a pastor-teacher responsible for the activity of a local church?

Why must a man meet certain qualifications to serve as a bishop?

3. Each church should have one or more men serving as “deacons” or servants.
 - a) The Greek *diakonos* describes service in multiple context.
 - (1) *Diakonos* the noun is the individual, *diakonia* the noun for the service itself, *diakneō* the verb “to serve.”
 - (a) Martha applied the verb to herself “serving” at guests in contrast to Mary who sat listening to Jesus (Luke 10:40).
 - (2) *Diakonos* meant “servant,” especially one who attends to common service, to waiting common tables, to running errands.
 - (3) *Diakonos* emphasized the sphere of service in obedience to the one who in charge, rather than the one served.
 - (4) *Diakonos* is used of government officials placed by God to keep order (Romans 13:4).
 - (5) Paul applied *diakonos* to Apollos and himself serving the Lord (1 Corinthians 3:5; Ephesians 3:7).
 - (6) Paul applied *diakonos* to several individuals who served on behalf of churches: Phoebe, Tychicus, Epaphras.
 - b) The official deacons were initially chosen to attend to the disposition of the church’s material possessions so as to free the apostles for the ministry of the Word (Acts 6:1-4).
 - (1) The noun *diakonia* occurs in verse 1 of the “service” to the widows and verse 4 of the “service” of the Word.
 - (2) The verb is “serving” tables (v. 2).
 - (3) Deacons were not a specific spiritual gift.
 - (a) There is a gift of “service” - *diakonos* (Romans 12:7), though no direct connection between this gift and position/office of deacon is made.
 - (b) Philip was one of the first group of deacons, yet he was gifted as an evangelist (Acts 21:8). We do not know if this Philip was one of the twelve apostles.
 - c) The role of deacons is significant enough for Paul to mention them together with the bishops (Philippians 1:1).
 - d) Deacons must meet qualifications (1 Timothy 3:8-13).
 - (1) They can rise above circumstances so as not to be emotionally moved.
 - (2) They are to be men of their word, not double-tongued, perhaps claiming or promising one thing but doing another.
 - (3) They don’t drink a lot of wine.
 - e) They don’t pursue shameful gain, i.e. made ashamed of how it was acquired. This attitude makes pilfering unacceptable.
 - (4) They hold the mystery of **the Faith** in a good conscience.
 - (a) **The Faith** is the sum of the Christian life in God’s promises to believers.
 - (b) **The Faith** indicates that deacons do not doubt. Doubting means they might not use the material collection for fear of giving it all or that it won’t be replaced.
 - (c) It is a mystery because it was a new set of truths when the Church began.
 - (d) It is a mystery because it is related to the dispensation of grace which is also a mystery.
 - (e) **The Faith** indicates that only believers can participate. The Church does not use its resource for the unsaved.
 - (f) Clear conscience means these live by faith in God’s promises which is necessary to properly treat other believers.
 - (6) They must demonstrate proven character.
 - (7) Their wives also must meet qualifications. Their wives may be privy to who has received what help, and therefore must be of such character as to not divulge or improperly treat others.
 - (8) They must be one women men.
 - (9) They must manage their families well.
 - (10) Why must deacons meet these qualifications?
 - (a) They are responsible for handling material possessions of the church and therefore must be dependable to not mismanage or pilfer those possessions.
 - (b) They are responsible for administering those material possessions to those in need and to other needs, therefore they must operate by faith and be discreet in how what they say regarding other believers.

Study Questions

What does the Greek word *diakonos* mean?

Does *diakonos* refer only to those in the office of deacon?

Explain

Why were the first deacons chosen?

What does this imply that deacons should oversee today?

Why must deacons meet qualifications?

What does the mystery of the Faith have to do with deacons serving?

- I. How can the letters to the seven churches of Revelation help us recognize what is good and bad about churches?
 1. The background of the seven letters.
 - a) Jesus dictated these letters to John (Revelation 1:19).
 - b) John wrote these letters about AD 95, which is 65 years from the time the church began. This shows the ways and problems which developed in the Church's short history.
 - c) Each letter is addressed to a real church chosen because that church's circumstances or responses characterize other churches.
 - d) Each letter is addressed first to the messenger of the church and then to the church as a whole and finally to all the churches (e.g. 2:1, 7).
 2. To the messenger at Ephesus (Rev. 2)
 - a) Christ walks in the light of the churches and the messengers answer to Him (v. 1).
 - b) Christ commended him for his work, labor, patience, inability to bear with false apostles and patience in suffering for the name (character) of Christ (vv. 2-3).
 - c) Christ criticized him for having left his first love, this involved serving other believers without love (v. 5).
 - d) Christ warned him to change or the church would lose its opportunity to be a witness. So the Church chiefly witnesses or sheds light on Christ through love.
 3. To the messenger at Smyrna (Rev. 2).
 - a) Christ died and lives (v. 8).
 - b) Christ commended him for how he responded to adversity, poverty and the blasphemy of those claiming to be Jews (v. 9).
 - c) Christ encouraged him to be faithful unto death facing the coming adversity inflicted by Satan (v. 10).
 4. To the messenger at Pergamum (Rev. 2).
 - a) Christ will mete out judgement during the Tribulation (v. 12).
 - b) Christ commended him for holding fast to Christ's character and not denying faith in Christ (v. 13).
 - c) Christ criticized him for having some who held to BAD teaching (vv. 14-15).
 - (1) He didn't authorize this teaching but he was doing nothing to stop it.
 - (2) Some held to the teaching of Balaam, that it is OK to join the world, which made it easier to compromise by joining in unrighteous activities.
 5. To the messenger at Thyatira (Rev. 2)
 - a) Christ sees all in judgment and has feet to crush in judgment (v. 18).
 - b) Christ commended him for his works, love, faith, service, patience, and increasing works.
 - c) Christ criticized him for allowing a self-proclaimed prophet to teach his people that it was OK to be sexually immoral and eat idol sacrifices (i.e. to participate in pagan religious rituals-I take this as literal participation not metaphorical compromise) (v. 20).
 - d) Christ warned her and she didn't want to change.
 - (1) He discipline her.
 - (2) He deal in judgment with her partners.
 - (3) He would kill those who resulted from this union, meaning they are not believers.
 - e) Christ encouraged those who hadn't become involved.
 6. To the messenger at Sardis (Rev. 3).
 - a) Christ directs the ministry of the Spirit (v. 1).
 - b) Christ criticized him for having a reputation for life while being dead, for not finishing many of his works (v. 1b).
 - c) Christ warned that He would come on them like a thief (i.e. in the Tribulation, indicating he and they are unbelievers) (v. 3).
 - d) Christ knew some were believers in the church (v. 4).
 7. To the messenger at Philadelphia (Rev. 3).
 - a) Christ is holy, true and possesses the keys of control to David (Israel's rule and kingdom) (v. 7).
 - b) Christ alone opens and shuts opportunities (v. 7).
 - c) Christ gave this church an opportunity because they had "little strength." (v. 8). This involves a praise, therefore "little strength" is not a criticism, for spiritual weakness.

- d) Christ promised to keep them from the hour of testing coming upon the whole world (i.e. the Tribulation) (v. 10). Pergamum
- 8. To the messenger of Laodecia (Rev. 3).
 - a) Christ is genuine, the dependable and accurate Witness, and the Origin or Beginning of God’s creation (i.e. Creator) (v. 14). Thyatira
Sardis
 - b) Christ criticized him for being neither cold or hot but undesirable (vv. 15-16). People drink cold drinks or hot drinks, not lukewarm as it is not appealing. Therefore, this man is not appealing to Christ. Philadelphia
 - c) Christ criticized him for claiming he needed nothing (presumably from God) while he needed everything (v. 17). Laodecia
 - d) Christ told him that if he was even fond of him, He would discipline him (v. 19). Therefore, Christ didn’t like him.
 - e) Christ stood outside this church (v. 20). This demonstrates that 60 years after the Church began, a church could be a church only in name, with no believers.

Study Questions

To whom is each letter initially addressed?

How does this relate to each church?

Identify what Christ said to each church.
Criticized Commended

- Ephesus _____
- Smyrna _____
- Pergamum _____
- Thyatira _____
- Sardis _____
- Philadelphia _____
- Laodecia _____

Identify the biggest need of each messenger and church.

Ephesus

Smyrna

- J. What do we lose if the Church formed later than Acts 2 and only Paul's writings are authoritative for the conduct of the Church?
1. Some believers apply dispensational distinctions beyond those taught by Paul.
 - a) Paul did not consider himself to be the only apostle for the Church (Ephesians 2:20; 3:5).
 - b) Paul included prophets among those given for the body of Christ (Ephesians 4:11).
 2. This would exclude James, 1 & 2 Peter, 1-3 John, Jude, and Revelation 2-3.
 - a) Some claim that neither "body truth" nor grace truth is present.
 - b) Some emphasize grace as it relates to the gospel, but do not emphasize grace living apart from not being under law.
 - c) Some have two churches.
 - (1) A bride church beginning in Acts 2 and ending sometime during Acts.
 - (a) The Bride is mentioned in Revelation 19, 21, and John 3.
 - (b) The marriage idea occurs in Revelation 19; Ephesians 5 and 2 Corinthians 11.
 - (2) A body church beginning in Acts 9, 13, or 28.
 - (a) Body truth is about being "in Christ."
 - (b) John 14-15 introduces being in Christ.
 - (c) John emphasizes abiding in Christ and in God (1 John 2:6, 24, 27, 28; 3:6, 24; 4:13, 16).
 - d) Some have only one mystery and claim that mystery is the gospel.
 - (1) The gospel of initial salvation was not a mystery.
 - (2) This is based on a misunderstanding of "gospel" in Ephesians 6:19, where Paul refers to a good news about God's grace by which Christians are to live.
 3. This would eliminate the many lines of teaching for the Church.
 - a) Truth we would miss from James, which is written to scattered Jewish believers (1:1).
 - (1) The nature of temptation 1:2-15.
 - (2) The danger of favoritism in our faith toward certain believers (chp 2).
 - (3) The danger of loving the world (chp 4).
 - (4) The danger of making plans in the world without knowing God's will (chp 4).
 - b) Truth we would miss from Peter's letters.
 - (1) Timing of the soul's salvation (1:9).
 - (2) That Christ brings grace at the Rapture (1:13).
 - (3) That we are living stones being built into a holy temple (2:4). This parallels Ephesians 2:20-22.
 - (4) That we are a royal/kingly priesthood (2:9).
 - (a) This explains why we can offer spiritual sacrifices revealed by Paul.
 - (b) This explains being called out of darkness: Paul in Colossians 1.
 - (5) That we were not a people but are now God's people (2:10). This is for Gentiles.
 - (6) That God's grace is even about how to face suffering, not just receiving "positive benefits" (1:2, 10, 13; 2:19, 20; 3:7; 4:10; 5:5, 10, 12).
 - (7) He agrees with Paul regarding the use of gifts (4:10)
 - (a) He divides gifts into two categories: speaking and serving.
 - (b) He explains that the ministry of gifts involves God's grace.
 - (8) He agrees with Paul regarding the nature of elders (5:1-4; cf. Acts 20:28).
 - (a) Elders (v. 1)
 - (b) Shepherds (v. 2).
 - (c) Bishop/overseers (v. 2).
 - (9) God's grace is not one thing, it even gives us the ability to suffer properly - right attitude (5:10, 12).
 - (a) God will mature us after suffering (5:10).
 - (b) God's true grace works through suffering also, and believers need to stand in that grace (5:12).
 - (10) We share in God's nature when we live out what God has given us (2 Peter 1:3-4).
 - (11) We have present truth (2 Peter 1:12). Peter distinguished our truth from previous truth, where the Truth refers to our dependence upon God in the Christian life.
 - (12) We learn that God's longsuffering allows us time to go on being saved (2 Peter 3:15). He refers to Paul's teaching about grace as God's longsuffering.
 - (13) We grow by grace (2 Peter 3:18).
 - c) Truth we would miss from John's letters.
 - (1) We can fellowship with the Father and the Son by using eternal life (1 John 1:3).
 - (2) We can confess our sins to God (1 John 1:9).
 - (3) We have a character witness when we sin (1 John 2:1).
 - (4) We learn of the danger of loving the world (1 John 2:15-17).

- (5) We learn the identity of anti-Christ's (1 John 2:18, 22; 4:1-3; 2 John 7).
- (6) We learn that mature love casts fear outside (1 John 4:18).
- (7) We learn that we have eternal life because we have the Son (1 John 5:11-12).
- (8) We learn about our ability to ask according to God's will (1 John 5:14-15).
- (9) We do not take support from the Gentiles (i.e. unsaved/world) to accomplish God's work (3 John 7).
- d) Truth we would miss from Jude.
 - (1) That living in a sexually lewd and inappropriate manner is not consistent with grace but a perversion of grace (v. 4).
- e) Truth we would miss if the letters to the seven churches in Revelation 2-3 were not for us.
 - (1) That the "messengers" of the churches (elders/shepherds) bear responsibility for the actions of the church which they shepherd.
 - (2) That we will have access to the tree of life if we should die (2:7).
 - (3) That some "church" people claim to be Jews (i.e. by claiming to be under the law) but are a synagogue of Satan (2:9).
 - (4) That we will not be hurt by the second death, when we witness others being consigned to the lake of fire (2:11).
 - (5) That we will specially partake of Christ the hidden manna and receive a new name (2:17).
 - (6) That we will shepherd the nations with Christ (2:26-28).
 - (7) That we will be clothed in white garments and guaranteed to never have our name removed from the book of life (3:5).
 - (8) That we will be pillars in God's future temple and bear His name and the name of His city (3:12).
 - (9) That a group can be called a "church" but have no believers (3:14-17, 20).
 - (10) That we will sit with Christ on His throne (3:21).

XII. Spirit Beings God has created a host of beings whose essence is only spirit. These beings are greater in power and mind than men but finite and incomparable to God. There are three divisions of these beings: cherubs - or covering ones, seraphs - or burning ones, angels - or messengers. Prior to man's creation, one Cherub named Lucifer convinced a third of the angels to rebel with him and attempted to move his throne above God's throne. These failed and are now known as Satan [the devil] and his demons or his angels. Those angels, cherubs and seraphs who did not follow Satan are holy and continue to serve God and will do so into eternity. Satan and his angels oppose God and His saints. They were judged at the cross and will be cast into the Lake of Fire for all eternity at the end of the Millennial kingdom. Colossians 1:16-17; Hebrews 2:9; Ezekiel 10:8-14; Isaiah 6:2-3; Acts 12:7; Ezekiel 28:7; Ephesians 6:12; John 12:31; Matthew 25:41

A. God created spirit beings (Colossians 1:16-17).

1. He created all things.
2. He created visible and invisible things.
 - a) Spirit beings are invisible.
 - b) Thrones, lordships, rulers and authorities are divisions of angelic realm, and angels are spirit beings.
3. He created them before He created the physical universe (Job 38:4-7).
 - a) The morning stars are the stars or suns (v. 7).
 - b) The sons of God (created spirit beings) shouted for joy when they watched God bring the stars into existence (v. 7), therefore, they had to be created first.
4. He created spirit beings greater than man (Hebrews 2:9).
 - a) Christ became man.
 - b) Christ became lower than the angels.
5. He created three types of spirit beings.
 - a) Cherubs are the highest order (Ezekiel 1).
 - (1) Cherub may mean "praising one."
 - (2) Their form is like a man (v. 5).
 - (3) They have four faces (v. 6).
 - (a) Face of a man (v. 10).
 - (b) Face of a lion (v. 10).
 - (c) Face of a bull (v. 10).
 - (d) Face of an eagle (v. 10).
 - (4) They have four wings (v. 6).
 - (5) They have straight legs with a calf's foot (v. 7).
 - (6) They look like polished metal (v. 7).
 - (7) They have four hands, one on each side (v. 8).

(8) Ezekiel knew they were cherubs (10:20).

b) Seraphs are the next order (Isaiah 6).

(1) Seraph means burning one.

(2) They have six wings (v. 2).

(3) They have feet (v. 2).

(4) They cry "Holy, Holy, Holy is the Lord of armies, the whole earth is full of His glory." (v. 3).

(5) They may be the same four creatures seen in Revelation 4:6b-8.

(6) They may be the same as the cherubs, only described as burning, as that is the character of their polished metal bodies.

c) Angels, also known as thrones, lordships, rulers and authorities, are the final order.

(1) They are ministering spirits (Hebrews 1:13-14).

(2) They are called "messengers" in both the Old Testament *malak* and the New Testament *angelos*. Angel simply means messenger (cf. James 2:25 where it refers to the two spies who entered Jericho).

(3) They appear as men.

(a) They don't appear as women, children or babies, and people who die do not become angels.

(b) They do not have wings, though they fly.

- i) Some believe since they fly they must have wings.

ii) Some have confused them with cherubs and seraphs which have multiple wings.

6. Understanding spirit beings reminds us that not everything God does is about us. He also works with this part of His creation.

a) He is using us living under grace to teach some of His spirit beings something about wisdom (Ephesians 3:9-10).

b) Angels crave to look into our salvation (1 Peter 1:12).

(1) God did not provide them salvation.

(2) God is working out our salvation differently, so angels are learning something new about God.

c) Christian women should function with respect to their husbands in a manner which demonstrates a recognition of God's designed authority structure, and they do this because of the angels (1 Corinthians 11:10). Some angels rebelled, refusing God's authority, and Christians should live so as to demonstrate that they recognize God's authority.

Study Questions

Where (or how) did spirit beings originate?

When did spirit beings originate?

How do we know this?

Where are angels on the creative scale compared to man?

Identify the different types of spirit beings, then give a brief description of what they look like.

1.

2.

3.

Give a couple reasons why we should bother to understand what God's Word says about spirit beings.

- B. Some of these spirit beings rebelled against God.
1. "Star of the morning" (Lucifer) determined to be like God (Isaiah 14:12-15).
 - a) We know this one as Satan.
 - b) God addresses the king of Babylon, the human puppet through whom Satan was governing that part of the world (v. 4).
 - c) "Star of the morning" likely refers to Venus, the brightest "star" in the night sky which quickly fades from view when the sun dawns.
 - d) He negatively affected nations (v. 12).
 - e) He made five determinations in his heart. These would be his trespass, his decision to disobey God.
 - (1) "I will ascend the heavens" (v. 13). He would not remain in the position God had assigned to him.
 - (2) "I will raise my throne above the stars of God" (v. 13).
 - (a) He had a throne, indicating that God assigned him a ruling position.
 - (b) He was not satisfied to remain in that position.
 - (3) "I will sit in the mountain of assembly in the furthest parts of the north" (v. 13).
 - (a) The mount of assembly is where God's spirit beings come before God to present themselves. He wished to fill God's role, that these other beings would present themselves to him.
 - (b) The furthest parts of the north refers to the location of God's throne, that is, heaven is north from the earth.
 - (4) "I will ascend above the heights of the clouds" (v. 13). These clouds are God's glory clouds, so he determined to rise above God's glory.
 - (5) "I will cause myself to be like the most High" (v. 14).
 - (a) He likely knew that he could not become omnipotent.
 - (b) He appears from his previous statements to have wanted to have God's position and authority.
 - (6) He will be brought down to Sheol (v. 15).
 - (a) Sheol is the Old Testament word indicating where people go at death or after this life but before eternity. Hades is the New Testament word for this place.
 - (b) The Heaven, the new creation, and the lake of fire are permanent while Sheol/Hades is temporary.
 - (c) Satan will be confined in Sheol a thousand years (Revelation 20:1-2).
 - (d) Satan will be permanently thrown into the lake of fire following his release and continued rebellion at the end of the thousand years (Revelation 20:7-10).
 2. He attempted what he determined in his heart (Ezekiel 28:11-19).
 - a) In this passage his human puppet is the king of Tyre (v. 12).
 - b) He was the sum of perfection (v. 12).
 - c) He was in Eden (v. 13).
 - d) He was covered in gems (v. 13).
 - e) He was created (v. 13).
 - (1) Adam was created.
 - (2) All other people have been propagated.
 - f) He was the anointed cherub (v. 14).
 - g) He was on God's holy mountain (v. 14), i.e. he had a key place in God's government.
 - h) He was blameless when he was created (v. 15).
 - i) He was found to have unrighteousness (v. 15).
 - j) He sold his idea of rebellion like merchandise (v. 16).
 - k) He **was filled with violence** (v. 16).
 - l) He **sinned** (v. 16). Sin indicates that he acted upon his determination.
 - m) He was thrown from God's government (v.16).
 - n) He also corrupted the holy place from which he operated (earth)(v. 18).
 - o) This being is known by new names.
 - (1) He is the devil - slanderer.
 - (2) He is Satan - the adversary.
 - (3) He is the destroyer (Revelation 9:11).
 3. A third of the spirit beings followed him.
 - a) Satan is the dragon (Revelation 12:4).
 - b) Satan took a third of the stars representing the spirit beings who followed him.
 4. Why should I know this about Satan?
 - a) Satan deceived Himself into thinking he could be like God.
 - b) Satan did not stand in the Truth (John 8:44).
 - (1) Stand is written to indicate an ongoing activity in the past.
 - (2) Satan deviated from God's will and did not glorify God but set out to glorify himself.
 - c) Satan tempts us along these same lines.
 - (1) Satan tries to deceive us so our conclusions are corrupted (2 Corinthians 11:3).
 - (2) He told Eve they could be like God, and he still attempts to deceive us that we can do what only God can do (James 4:6-8) such as making plans without God (4:12-17).

Study Questions

What was Satan's original name?

Identify his five decisions and clarify what each means.

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What will be the consequence of his decision?

What was Satan when he was created?

Where was Satan after he was created?

What led Satan to think he could rebel against God?

What did Satan first do after deciding to rebel?

What did Satan do next?

Why is it helpful for us to understand Satan's origin?

- C. Some spirit beings remained faithful to God.
1. Some cherubs and seraphs remain around God's throne (Isaiah 6; Revelation 4).
 2. Some of God's angels or messengers are identified by terms indicating they are righteous.
 - a) Holy angels (Mark 8:38; Luke 9:26).
 - b) Chosen/elect angels (1 Timothy 5:21).
 - c) Angels of God (Genesis 28:12; Luke 12:9).
 - d) His (the Son's) angels (Matthew 25:31).
 - e) Michael's angels (Revelation 12:7).
 3. God's righteous angels have responsibilities in God's kingdom.
 - a) They are part of His kingdom (Psalm 103:19-21).
 - (1) They bless the Lord (v. 20).
 - (2) They do His word (v. 20).
 - (3) They obey His word (v. 20).
 - (4) They serve Him (v. 21).
 - (5) They do His pleasure (v. 21).
 - b) They worship God.
 - (1) They worship the Father (Revelation 7:11).
 - (2) They worship the Son (Hebrews 1:6).
 - c) They serve at God's instructions.
 - (1) They act as "messengers" the meaning of "angel" to do God's will. God does not personally carry out every aspect of His plan, but sometimes directs His plan through these faithful agents.
 - (2) They are servants for the benefit of those who are about to inherit salvation (Hebrews 1:14).
 - (a) They serve those who have not yet come to saving faith, but are God's elect.
 - (b) They serve those who have come to faith but have not yet inherited all God has planned for us. This is every Grace believer (1 Peter 1:3-6).
 - (3) They have served to release believers from imprisonment (Acts 5:19; 12:5-10).
 - (a) Many believers have been imprisoned through the centuries the Church has existed, and few have been miraculously delivered by God through the agency of angels.
 - (b) God may do this in the present, but even when He sent the angels to release Peter and John, and then Peter again, Luke's account does not indicate any expectation that God would or even should release them. In both instances it comes as a surprise.
 - (c) In Acts 5:19, the angel not only releases Pete and John but brings a message of what they are to do.
 - (d) An angel brought a message to Paul about God's plan for him (Acts 27:23-24).
 - (4) They may transport the believer's spirit and soul into the Lord's presence at death (Luke 16:22).
 - (a) This is one instance.
 - (b) This was an Old Testament saint carried away to Abraham's bosom which was then in the heart of the earth.
 - (c) We have no reason to doubt that they continue to do this for saints today, though New Testament saints go into the third heaven at death (cp 2 Corinthians 12: 2-4). This man (Paul) was "snatched" but it does not say by whom, we presume the angels snatched him (vv. 2, 4).
 - (5) They will gather God's elect from Israel and the nations at the end of Daniel's 70th week when Christ returns (Matthew 24:31).
 - d) In all these, God is ultimately responsible because He has directed the activity of the angels and given them both power and authority to accomplish His purpose. Sometimes He uses angels for these purposes and at others, He personally appears and acts.
 - (1) He did not send a created angel to free Hananiah, Mishael, and Azariah from the fiery furnace but the Son personally came to rescue them (Daniel 3:25).
 - (2) He did not always send an angel to encourage saints, but personally appeared to Paul to encourage him (Acts 18:9-10; 2 Timothy 4:16-17).

D. Spirit beings play a role in God's governing of this world.

1. Angels are identified by four title or names of ranks (Ephesians 1:21).
 - a) Rule
 - b) Authority
 - c) Power
 - d) Lordship
 - e) These are descriptions of governmental realms of responsibility.
 - f) They are identified as the rulers of this age (1 Corinthians 2:8) and Satan is the ruler of this world (John 12:31; 16:11).
2. Satan (not an angel) is addressed through the king of Babylon (Isaiah 14) and the prince of Tyre (Ezekiel 28).
3. Angels operate within God's kingdom. This is the kingdom from the heavens (Daniel 4:26).
 - a) "The heavens rule"
 - b) The Most High rules over the kingdom of men (vv. 17, 25).
 - c) God is ultimately in charge but He directs that rule through the agency of angels (Daniel 4:34-35).
 - d) This is the kingdom from the heavens which covers all mankind and is distinct from the kingdom of God which involves only those humans and angels who are willingly subject to God (cf. Psalm 103:17-21).
 - e) The angels in this context are called "watchers" indicating that they watch over the affairs of nations and rulers (Daniel 4:13).
 - (1) Some English Bibles add the word "angel" though it does not occur in the Hebrew text, it is only interpretation but accurate.
 - (2) These watchers give instructions in the administration of God's rule over the kingdom of men (Daniel 4:14-17).
 - f) This event in Nebuchadnezzar's life is for more than him alone, but for Israel (and others) to learn that while man thinks he is in charge and determines his own destiny, government and rule, God is the one in charge. This event sets a background for understanding God's revelation of the rule of other nations over Israel.
 - (1) God revealed four nations which would rule over Israel (Daniel 7:1-8, 15-17).
 - (2) God revealed two of the coming nations to be Persian and Greece (Daniel 8:1-8, 20-21).
 - (a) This prophecy is important because it is given to Daniel in 550 BC but Greece does

not become a major power until 323 BC, which was over 200 years in the future.

- (b) This angel had been resisted (fighting) with an angelic prince (fallen angel) of Persia for twenty-one days (Daniel 10:12-13).
 - (c) He was helped by Michael one of the chief princes (angelic).
 - (d) This angel had to return and fight with the prince of Persia (Daniel 10:20).
 - (e) This angel revealed that the prince of Greece was coming soon (Daniel 10:20).
- (3) This helps believers recognize that God's purpose is not always our purpose. This was for those under the Law but it parallels some aspects of our life.
 - (a) Even some of those who have insight and give understanding to many will die or be taken captive (Daniel 11:33, 35).
 - (b) One reason God operates in this manner is to make known the riches of His glory on those prepared for glory (Romans 9:22-23). This passage has to do with individuals but it also demonstrates a general purpose in God's plan.
 - (4) This helps New Testament believer remember that it is not our God-given responsibility to affect or attempt to affect change in the world. God has committed to us the responsibility of loving other believers and doing good to all men.
 - (a) We love other believers by serving them.
 - (b) We love other believers by using our spiritual gift for their benefit.
 - (c) We love other believers by not becoming entangled in the matters of this life (2 Timothy 2:4).
 - (d) We do good to all men, not by trying to fix the world for them, but meeting those opportunities God puts in our path, that is, those specific people God brings across our path: a family member, friend, neighbor or even a stranger. This is almost always on an individual basis.

Study Questions

List some of the titles by which the various groups of angels are identified.

What do these titles tell us about some of the activities of angels?

What is meant by “the heavens rule” in Daniel 4?

Who is ultimately in charge?

How does He use angels in this rule?

Who were the princes of Persia and Greece?

Who was the king of Babylon and Tyre?

Who were the rulers of the age and what did they do to Jesus Christ?

XIII.Future Events The next prophetic event is the snatching away of Christ's church. All believers of this present dispensation will be raised from the dead or physically changed and then caught up face to face with Christ. Each individual's works of service will be judged and the believers awarded crowns. Christ will then present to Himself and the Father a spotless perfect Church who will become His bride. When the Church is removed, the Holy Spirit will also depart. Soon after this the Tribulation or Daniel's 70th week begins. God will pour out and complete His wrath upon mankind during these seven years. Christ will personally return to the earth and defeat the armies of the earth. The kingdoms of the earth then become the kingdoms of our Lord and of His Christ. Satan will be bound and the saints of the Old Testament and Daniel's 70th week will be raised to join the believing survivors of the Tribulation in Christ's kingdom. Christ will rule for 1,000 years over the earth from the New Jerusalem. At the end of 1,000 years, Satan will be released for a short time and will amass all the unbelieving people for a final rebellion against God. God will devour these people by fire and cast Satan into the lake of fire. The present heavens and earth will be destroyed. All the unsaved dead will be raised to stand in judgment before Christ on a great white throne. All these will be cast into the lake of fire because their names were not found written in the book of life. They will experience eternal conscious torment. God will then create new heavens and a new earth in which righteousness will settle down.

1 Thessalonians 4:16-17; 1 Corinthians 3:12-15; Ephesians 5:27, 30-32; 1 Thessalonians 3:13; Daniel 9:27; Revelation 6:17; 15:1; 19:11-16; 11:15; 20:1-15; Isaiah 65:17; 2 Peter 3:13

A. The next event in God's revealed plan is to snatch away the Church from the earth.

1. Jesus promised that He would return for His own and take them where He is (John 14:3).
 - a) He has gone and prepared a place for us, not here but somewhere else, i.e. heaven.
 - b) The Old Testament revealed that God/Messiah would return to earth (Deuteronomy 30:3). It didn't explain in the same text why He would be absent. This refers to the second coming not His coming for His Church.
 - c) This promise reveals that Jesus is somewhere else and does not come to reign or be here with us, but to take us to that other place where He has been and where He has prepared a place for us.

2. Paul's first letters (1 & 2 Thessalonians) express the hope of New Testament (Church) believers.
 - a) We await the Lord from heaven (1 Thess. 1:10).
 - (1) He comes to rescue us from the coming wrath.
 - (2) He does not rescue us in that time but away from that time.
 - b) Christ will be present [coming] to us and we will be before Him (1 Thess. 2:19).
 - c) Christ will present us before the Father (1 Thess. 3:13).
 - (1) He does this before the Father, not on earth.
 - (2) He will establish our hearts blameless.
 - (3) He will establish our hearts in holiness.
 - (4) He will establish us when He is present.
 - d) Christ will come remove His own from this earth (1 Thess. 4).
 - (1) God (Jesus) will bring with Him those who have died (v. 14).
 - (2) Paul expected to be among the living (v. 15).
 - (3) Christ will raise the dead believers in Christ first (v. 16).
 - (4) Christ will snatch all of us together (those resurrected and those living) up in clouds to meet Him in the air (v. 17). This is not the second coming, because we go up to Him, He does not continue on down to us.
 - e) God will be sanctify [set apart/make holy] our entire being; spirit, soul, and body, when our Lord Jesus Christ is present to us (1 Thess. 5:23).
 - f) We should not let people alarm us with statements or predictions that we are in or will face the Day of the Lord (2 Thess. 2:1-4).
 - (1) The Day of the Lord is the time in which the Lord will be judging. It begins with Daniel's Seventieth week and continues into His kingdom.
 - (2) Some people think the Church must go through some or all of that time.
 - (3) This teaching shakes believers from their mind (2:2). It messes them up.
 - (4) Paul pointed to our Lord's presence (to us) and our gathering to Him (2:1).
 - (5) We are not to be deceived (2:3).
 - (6) That day (the Day of the Lord) cannot come until the departure (apostasy) of believers from this world and the man of lawlessness is revealed (2:3). We're still here and so that day hasn't come.

Study Questions

What is the next revealed event in God's prophetic plan?

How does Jesus promise in John 14:3 differ from His promise in Deuteronomy 30:2-3?

Identify how Paul pictured our hope in the five 1 Thessalonians passages.

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What must come before the day of the Lord?

What must come before the man of lawlessness is revealed?

The Mystery of the Rapture. - The Biblical Reasons that the Rapture is Pre-Tribulational

The Pre-Tribulational Rapture is not an independent truth. It involves a mystery and with the other mysteries forms the collection of truths by which we live and for which we hope. Most people who do not believe in the Pre-tribulational Rapture, do so because they do not hold other key doctrines, or do not fully understand the implications of other key truths. The New Testament writers viewed the Lord's coming for us as imminent, expecting nothing to intervene. This is one of the strongest reasons.

The nature of the Church

This reason relates to the doctrine of the Church, not the doctrine of last times [prophecy] and yet the two can not be separated.

The Church was future from Christ's perspective (Matthew 16:18).

The Church is not Israel
(1 Corinthians 10:32).

Christ spoke the Olivet Discourse, in which He speaks of the Tribulation, to Jews about their future, not the Church's future (Matthew 24-25). The "elect" spoken of are not the elect of the Church but of the Nation Israel. Most features of the Church were mysteries (previously unrevealed truths - Colossians 1:26).

The future of the Church including the translation of living saints, resurrection of sleeping saints, and simultaneous gathering of the saints to meet the Lord in the air was a mystery (1 Corinthians 15:51-53).

In contrast the resurrection of Old Testament saints, the Tribulation period, and Return of Christ were clearly revealed in the Old Testament.

Daniel's 70th Week is a time specifically to deal with the nation of Israel (Daniel 9:24).

70 weeks [lit. sevens] were decreed for Israel. These 70 sevens address Israel's rebellion, transgression, sin, perversity (cp Malachi 3:2; Ezekiel 20:37-38).

These 70 sevens will result in eternal righteousness (Daniel 9:24).

Church saints are not appointed to wrath

(1 Thessalonians 5:9).

The Tribulation is a time of God's wrath and judgment (Revelation 6:16-17; 14:7).

Church saints will never come into judgment (John 5:24).

The Church is promised a delivery away from the wrath and the coming hour of testing for the world (1 Thessalonians 1:10; Revelation 3:10).

Believer's are not judged at the Rapture. It is the value of our works of service that is determined (1 Corinthians 3:12-15).

God's wrath is coming in the future upon the sons of disobedience (Ephesians 5:6 ; Colossians 3:6).

The Rapture is a comfort concerning those believers who have died (1 Thessalonians 4:13-18).

If the Church were to face the Tribulation, we should rejoice that those believer's who have died, escaped that time rather than grieve with no hope. In Revelation during the Tribulation we read "... happy are those who died ..." (Revelation 14:13).

The Day of the Lord and the revealing of the man of lawlessness can not take place until after the "departure".

This departure, in light of the context is the physical departure of the saints to be with Christ (2 Thessalonians 2:1-3).

If *apostasia* is taken in a spiritual sense, Paul's order is later wrong. He points out that the Lord will send a strong delusion, in which these people will really apostasize and worship the man of lawlessness (2:11-12).

The Thessalonian believers were ignorant of a Rapture truth but knew accurately the truths concerning the Day of the Lord (1 Thessalonians 4:13; 5:1, 2).

Therefore, the Day of the Lord and the Rapture are not one and the same.

The Twenty-Four Elders of Revelation 4 represent the Church doing priestly service wearing the victor's wreathes given them by the Lord.

Therefore, the Church is in heaven at the beginning of the Tribulation, already rewarded. These elders are present when Christ begins to open the seals (Revelation 4:4, 10-11).

The believers in the Tribulation are either Jews or Gentiles and never referred to as the Church. The Gentiles remain Gentiles and the Jews remain Jews. The Church is neither Jew nor Gentile (Galatians 3:27; Colossians 3:11).

The Church is never mentioned in the Tribulation passages or after Revelation 3. Since the Church is not mentioned, and those who are mentioned are described as being either Jews or Gentiles, the Church is not in view in any of the passages.

The whole world will be reached with the gospel of the kingdom, “repent for the Kingdom from the heavens is at hand” (Matthew 3:2; 4:17) and “Wait for the Lord” (Psalm 37:7-9, 34) **by Jehovah’s 144,000 sealed Jewish witnesses** (Matthew 24:14). This is not the gospel of salvation which the Church proclaims (1 Corinthians 15:1-4).

Daniel’s 70th Week is designed to purge out the remaining rebels of Israel, to put an end to their sin and transgression and to cause Israel to return to Jehovah Jeremiah 30:1-11; Daniel 9:24.

It is never said to have any purpose related to the Church. The nature of Grace in which the Church operates is foreign to the purpose of the Tribulation.

Christ and the Old Testament prophets clearly said that signs would precede Christ’s return and yet no mention is every made of signs in any of the epistles written to the Church Matthew 25:15–31; Isaiah 13:9-11; Joel 3:30-32

- B. Following the Rapture of the Church, every Church saint will stand before the judgment seat of Christ (Romans 14:10).
1. The judgment seat is where New Testament believers are rewarded for their works of service.
 - a) The word translates the Greek noun *bēma* which referred to a raised area.
 - b) Two times is refers to the judgment seat of Christ and God.
 - c) Almost every other occurrence refers to a seat from which an official pronounced a judgment: Pilate (Matthew 27:19; John 19:13), Herod (Acts 12:21), Gallio (Acts 18:12, 16, 16), Caesar (Acts 25:10).
 - d) New Testament believers are promised not to come into judgment, therefore, this judgment seat cannot be a judgment of believers personally (cf. John 5:24; 3:18).
 2. Believers will give an account at the judgment seat (Romans 14:10).
 - a) Paul ties this to his question of why they were judging or despising their brother.
 - b) Every believer will bow His knee to the Lord (v. 11). Therefore, the believer answers to the Lord, not to another believer.
 - (1) The Lord will make every believer to stand (v. 4).
 - (2) While all will kneel, none will fall, as though they failed and are shamed before his/her Lord (v. 4).
 - c) Every believer will praise God, not another believer (v. 11).
 - d) Every believer will give a word about him/herself (v. 12).
 - (1) No one gives an account of another's work.
 - (2) One does not compare himself to anyone else nor testify for or against anyone else.
 - e) Paul charged believers to act in accordance with this coming judgment (v. 13).
 - (1) Do not judge a brother, this is regarding motives: why he eats anything, treats every day the same.
 - (2) Do not put a roadblock in your brother's path. This would be by doing the above with no regard for the weaker brother.
 3. Believers will carry away from the judgment seat, the things practiced through this body (2 Corinthians 5:10).
 - a) Paul was looking forward to the Lord coming for us (vv. 1-6).
 - b) Paul made it his ambition (and it should be ours), to be well pleasing to the Lord whether we are living in this body when He comes for us, or whether we have gone home (v. 9).
 - c) Paul explained that every one of us will be made to be plainly visible before the judgment seat (v. 10).
 - (1) We carry away [*komidzō* to carry as a prize or possession] what we practiced.
 - (2) We may carry away something tied to that which is good [*agathos*] done with the wellbeing of another in mind.
 - (3) We may carry away nothing because our service was worthless [*phaulon*]. Some Greek texts have *kakos* which similarly means worthless because it lack character.
 - (4) We know the fear of the Lord (v. 11).
 - (a) This is not fear of punishment, for that would be a judgment upon us which Jesus promised we won't experience.
 - (b) This is fear of having done nothing for our Lord who has done everything for us.
 - (c) This is why Paul persuaded men and (v. 11).
 - (d) This is why Paul encouraged believers to know each other as part of the new creation (vv. 16-17).
 - (e) This is why Paul charged believers to be reconciled (vv. 18-20). This reconciliation is to God, by being reconciled to each other because fighting with other believers is fighting against God.
 4. Believers' works will be made plainly visible in that day (1 Corinthians 3:13).
 - a) These are not sins.
 - b) These are works, how one builds on the foundation (v. 12).
 - (1) Paul is encouraging the Corinthians to think about how they serve, whether they have the proper motivation and are doing God's will in the manner He indicated.
 - (2) One's works are how they served in the body of Christ: for others or for themselves.
 - (3) One's works constitute building materials.
 - (4) The building materials are listed as valuable or impoverished.
 - (5) The building materials are tested by fire as to its sort/quality (v. 13).
 - (6) If a believer's works remain, he/she receives a reward (v. 14).

- (7) If a believer's works are burned, he/she loses that work and potential reward (v. 15). This believer is saved through fire, which removes this worthless work.
5. Believer's choices will be made plainly visible (1 Corinthians 4:5).
- a) Believers are not to judge one another's motives.
 - b) The Lord will bring to light the hidden things.
 - (1) Light is God's life (eternal life) made visible by activity (John 1:4).
 - (2) Darkness is when or where God's life is not visibly seen, either because one does not have the life, or is not using it.
 - (3) The hidden things of darkness would involve motives which do not arise from this life but from one's own sin nature, from a Satanic motivation (e.g. pride), or the world system (e.g. using scholarship, philosophy and debate as in 1 Cor. 1:20).
 - (4) The choices of the heart will be decisions behind actions or even decisions not acted upon.
 - c) Each believer will have praise from God.

What kind of works does Paul refer to in 1 Corinthians 3?

Is anyone just barely saved?

What does "yet as by fire" mean?

What is the standard by which the works are judged according to 1 Corinthians 4?

Study Questions

How is the Greek word *bema* used most of the time in the New Testament?

Will believers be judged at this judgment seat?

What does each believer give at the judgment seat?

Explain the significance of the pronoun "himself" in Romans 14:12.

What are the two classifications Paul gives to the believer's works in 2 Corinthians 5?

6. Believers will be everything God promised following the judgment seat.
 - a) Christ will present us blameless in holiness before the Father (1 Thessalonians 3:13).
 - b) Christ will present the Church to Himself wrapped in glory, holy and without blame (Ephesians 5:27).
7. Believers receive grace when Christ comes for us (1 Peter 1:13).
 - a) We do not receive what we deserve.
 - b) He provides something for us without regard to whether we **merit** it or not.
8. Believers do not receive the rewards promised to Jews or Jesus' disciples.
 - a) Governing five or ten cities is a promise to them not us.
 - b) Their future tense salvation rest in part upon their works.
 - c) Our future tense salvation will be by God's grace just as the rest of ours (1 Peter 1:13).
9. Believers are encouraged to abide in Christ so we have no reason to be shamed when He comes (1 John 2:27b-28).
 - a) Abiding in Christ is the basis of our bearing fruit (cp John 15:4-5).
 - (1) Fruit involves our acts of service.
 - (2) Our acts of service are evaluated at the judgment seat of Christ.
 - (3) Therefore, abiding would mean that we have some works worthy of a reward.
 - (4) Any works which are worthy were done by Him cp John 3:21
 - b) The Spirit teaches us to abide so we should abide (v. 27b).
 - c) We should abide to not be ashamed away from Him (v. 28).
 - (1) The believer has the potential for shame in anticipation of our Lord's presence (v. 28).
 - (2) Rather than worrying about shame, the believer should abide and bear fruit and this would eliminate the worry of shame.
10. Believers are awarded crowns for those works.
 - a) These crowns are victor's wreathes, but these are imperishable, they won't rot and fall apart (1 Corinthians 9:24-25).
 - b) A wreath for exercising self control when serving others (1 Corinthians 9:27).
 - (1) This involves Paul becoming all things to all people to win some (v. 22).
 - (2) This involves Paul doing all things for the gospel (v. 23).
 - (3) This wreath means we don't let our issues, wants, etc. get in the way of serving.
 - c) A wreath of righteousness for living righteously in anticipation of our Lord's appearing (2 Timothy 4:8).
 - (1) Righteous living is more than not sinning.
 - (2) Righteous living involves serving other believers in love.
 - (3) This statement also shows that all who do this may receive one.
 - d) A wreath of life for not giving in to temptation (James 1:12).
 - (1) One has faced an especially challenging time of temptation (Revelation 2:10).
 - (2) One has born up in love for our Savior.
 - e) A wreath that doesn't fade for shepherding well (1 Peter 5:2-4).
 - (1) This context involves bishops/pastors/elders.
 - (2) This wreath is for serving as the Lord has prescribed for the gift.
 - f) A wreath of rejoicing (1 Thessalonians 2:19; Philippians 4:1).
 - (1) Other believers, whom Paul had evangelized, being in the presence of the Lord constitutes this wreath (1 Th. 2:19).
 - (2) It appears this wreath is for faithfully communicating the gospel so that another comes to faith in Christ.
 - g) Note that each of these crowns are only possible by God.
 - (1) One cannot have the type of self-control apart from the fruit from the Spirit.
 - (2) One must also walk by means of the Spirit to have this type of self-control
 - (3) The righteous living of the believer consists of acts of love, which comes as part of the fruit from the Spirit.
 - (4) One can only be patient under temptation by God's power: walking by the Spirit, armor of God, God's freedom from the world.
 - (5) One can only exercise his or her spiritual gift affectively by God's power.
 - (6) One can only communicate the gospel, but ultimately God must give the gift of faith.

Study Questions

What will be the believer's character when we are presented to the Father and the Son before that?

When Christ comes for us, what will He bring that assures us our future is not based upon our merit?

What does abiding provide the believer?

How might abiding affect the believer's view of his/her future?

What kind of "crown" do believers receive?

Identify each wreath and for what the Lord gives it.

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- C. Following the Church's departure, Daniel's 70th week, popularly called the Tribulation, will begin during which God will judge Israel and the nations.
1. This follows the departure of the Church because the Spirit is present with the Church and the man of lawlessness cannot appear until the Spirit departs (2 Thessalonians 2).
 - a) We depart (*apostasia*) first (v. 3).
 - b) The man of lawlessness is then revealed (v. 3).
 - c) One restrains the man of lawlessness from being revealed in the present (v. 6).
 - (1) The mystery regarding this lawless one is already operating (v. 7).
 - (2) Satan has always had a man ready to fill this role, therefore different men through history.
 - (3) Satan cannot bring this man to power until the one restraining stops restraining (v. 7).
 - (a) The one restraining is the Holy Spirit.
 - (b) The Spirit restrained mankind in the days of Noah (Genesis 6:3).
 - (c) The verb "taken out of the way" [NASB] is a middle voice, meaning the one restraining leaves of His own initiative and ability. "Taken..." makes this verb look passive, which it is not.
 - (4) Satan will empower this man to deceive many by doing works of power (vv. 9-10).
 - d) This man must be revealed because Daniel's 70th week begins with his making a covenant (treaty) with many for one "week" (Daniel 9).
 - a) God decreed seventy sevens (weeks) for your people Israel (v. 24). The word "weeks" is simply the Hebrew word seven. In this case God refers to sets of seven years.
 - b) The people of the coming prince are the Romans who destroyed the city in AD 70 (v. 26).
 - c) The prince that is to come (the Beast) will make a covenant (v. 27).
 - d) The prince will stop the sacrifice and grain offering in the middle of the week (v. 27).
 - (1) He does this by making the holy place abominable.
 - (2) Jesus said the abomination will stand in the holy place (Matthew 24:15).
 - (3) Paul explained that this man of lawlessness will sit in God's temple and display himself to be god (2 Thessalonians 2:4). His presence in the temple will demonstrate to the Jews that the temple is deserted, that God is not present. So Jesus called it the abomination of desolation or desertion.
 2. This man will have shared power for some of the seven years (Daniel 7:23-26).
 - a) He will rule with ten kings (v. 24).
 - b) He will wear out the saints (v. 25).
 - c) He will rule for three and a half years (time, times and half a time; v. 25).
 - d) His dominion will be judged (v. 26).
 3. This man will rule alone by Satan's power for half of the seven years (Daniel 11).
 - a) He is the king who does what he pleases (v. 36).
 - b) He is a king who places himself over all that is called God (vv. 36-37). This is how Paul described in him in 2 Thessalonians 2.
 - c) He is a king who honors a god of fortresses, he honors rule by force (v. 38).
 - d) He will enter the Beautiful Land - Israel (v. 41).
 - e) He will come to his end unaided (v. 45).
 4. This man is identified with the beast of Revelation 13.
 - a) The beast is a government of man (sea, v. 1).
 - b) The title beast is also applied to the man who is one of the seven heads, who suffers a fatal wound but survives (v. 3).
 - c) People worship the beast thinking no one can fight as he survived the wound (v. 4).
 - d) This beast operates for forty-two months (three and a half years, v. 5).
 - e) This beast blasphemes God (v. 6).
 - f) This beast makes war with the saints (v. 7).
 - g) This beast will be worshipped by all those who dwell on earth -unbelievers (v. 8).
 - h) A second beast will cause all those on earth to worship the first beast (v. 12).
 5. This man will be involved with the great prostitute- Babylon the great-a religious-economic system (Revelation 17).
 - a) He is an eighth king (v. 11).
 - b) He shares authority with ten kings (v. 12).
 - c) Together they will war with the Lamb (v. 14).
 - d) He will turn on the prostitute (v. 16-18).
 - e) He and the second beast will be seized and thrown into the lake of fire (19:20).
 6. Believers of the Church will never see this man upon the earth, for he will not rule until we are gone.

Study Questions

What must happen before the man of lawlessness is revealed?

What is the mystery of lawlessness?

Who empowers the man of lawlessness?

How does the man of lawlessness begin Daniel's 70th week?

What does he do in the Jew's temple?

How long does this man rule alone?

What kind of god does he honor?

To what does the description "the beast" refer in Revelation 13?

Why does God refer to kings and kingdoms as wild animals and beasts?

How does this man blaspheme God?

What is his end?

8. Daniel's 70th week is also known as the Day of the Lord.
 - a) It is a time of destruction from the Almighty, cruel, with fury and burning anger (Joel 1:15).
 - b) It is a time for the inhabitants of the land to tremble in anguish (Joel 2:1; cf Ezekiel 30:3).
 - c) It is a time unprecedented and never to be repeated (Joel 2:2).
 - d) It is a time comparable to a plague of locust (Joel 2:3).
 - (1) Before them the land is like Eden.
 - (2) Behind them the land is like a desert.
 - (3) So, this time will leave the land desolate.
 - e) It is a time to be feared (awesome; Joel 2:11).
 - f) It is a time in which Jehovah appeals to Israel to return to Him (Joel 2:12-13).
 - g) It is a time in which Jehovah will enter into judgment with the nations (Joel 3:11-17).
 - (1) He sits to judge the nations (v. 12).
 - (2) He pictures Himself as a harvesting the nations who fill the grape vats to overflowing with their wickedness (v. 13).
 - (3) He causes the heavenly bodies to not shine or become dim (v. 15).
 - (4) He roars from Zion to judge the nations but to act as a refuge for His people (v. 16).
 - (5) He acts and Israel will know that He is their God (v. 17).
 - h) It is a time which comes unexpected as a thief to do harm (1 Thessalonians 5:2).
 - (1) They (the unbelievers) will claim peace and safety (v. 3).
 - (2) They (the unbelievers) will be surprised by very sudden destruction (v. 3).
 - (3) They (the unbelievers) will be the objects of God's fierce anger (wrath; v. 9).
9. Daniel's 70th week is a time of God's fierce anger (wrath). (Revelation)
 - a) The people recognize the first three and a half years to be the arrival of the fierce anger of God (the One on the throne) and Lamb (Jesus Christ) (Revelation 6:16-17).
 - b) Those who take the mark of the beast (previous outline) will drink the wine of God's fierce anger undiluted (14:9-10).
 - c) The bowls of God's anger avenge the blood of God's saints which those upon the earth shed (16:4-6).
 - (1) People are covered with sores (v. 2).
 - (2) Sea and fresh water become blood (vv. 3-4).
 - (3) The sun scorches people (v. 8).
 - (4) Intense darkness causes them pain (v. 10).
 - (5) The last two bowls ready the way for man's final battle and is the final battle (vv. 12-21).
 - (6) Men do not honor God but only blaspheme Him for all this (9, 11, 21).
 - d) The people of earth do not change their minds (repent) but blaspheme God for this judgment (16:9, 11).
10. Daniel's 70th week is a time in which God brings His anger on earth-dwellers (Revelation).
 - a) Several times in Revelation, unbelievers are described by the phrase "those dwelling upon the earth."
 - (1) The word "dwelling" emphasizes that they are "settled down at home."
 - (2) "Upon the earth" views them as seeing nothing beyond this world.
 - (3) Though Israel has promises related to the earth, they know their God is in heaven.
 - b) God will put them to the test, expecting failure during that time (3:10).
 - c) God will avenge the blood of His saints from them (6:10).
 - d) They will experience woes as they suffer from the judgments of the trumpets (8:13).
 - e) They will rejoice over the death of God's two prophets (11:10). They do not repent at the warnings of the prophets.
 - f) They will worship the beast (the man of lawlessness, the willful king) (13:8).
 - g) They are led astray by the signs performed by the second beast to honor the first beast (13:14).
 - h) They will be drunk with the wine of her immorality (17:2).
 - (1) The immorality involves her idolatry.
 - (2) The immorality involves her killing of God's saints - violence.
 - (a) Her wine is her fury (14:8). People like being furiously violent.
 - (b) Her wine is getting rich by merchandizing religion (18:3).
 - i) They will be amazed at the first beast (17:8).
11. In all these ways, God is righteously addressing the unrighteous activities of unsaved man against God, His peoples and His kingdom.
 - a) Knowing the future of these people encourages God's peoples to have patience.
 - b) Patience is maintaining a proper attitude and character under adversity, contrasted to the world's fury and compromise.

Study Questions

List some characteristics of the day of the Lord.

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Distinguish between God's severe anger (wrath) and His righteous judgment.

Why are the unsaved people during Daniel's 70th week called "earthdwellers"?

Give a couple reasons that God pours out His anger upon these people during Daniel's 70th week.

- D. Christ will return at the end of Daniel's 70th week.
1. Jehovah will return to Israel (Deuteronomy 30:3).
 - a) Most English Bibles represent the verb *shubv* [שוב] "return" as "again" [ESV, NASB, NIV, NKJV].
 - b) The ASV, AV, have "Jehovah...will return and gather" and the NET Bible has "He will **turn** and gather you."
 - c) The NASB has "return" in verse two and "restore" in verse three.
 - d) This passage follows the list of blessings and curses in chapters 28 and 29.
 - e) Israel would obey and disobey so they would experience both blessing and curses (30:1).
 - f) Israel would be driven among the nations by Jehovah (30:1).
 - g) Israel would return to God and listen to His voice with their heart and soul (30:2).
 - h) Jehovah would return to Israel and bring them back to their land (30:3, 5). This implies He had departed from them.
 - i) This is important because at the time God gave Israel their Law, He anticipated their disobedience, punishment, their return **and His return**. This is contrary to much of Christianity which does not believe that God will return to Israel and that Israel among the nations will return to God.
 2. Jehovah will install His Son as King (Psalm 2).
 - a) He does this after the nations raged and plotted against Jehovah and His Anointed One (one of the few references to the Messiah-Anointed one) (vv. 1-2).
 - b) He does this after He terrifies the nations in His fury (i.e. Daniel's 70th week) (vv. 4-5).
 - c) He gives the Son the nations as an inheritance to be ruled (vv. 8-9).
 - d) He fulfills this when Christ comes at the end of Daniel's 70th week (Revelation 11:15).
 - (1) The kingdom of the world becomes the kingdom of the Lord.
 - (2) The kingdom of the world becomes the kingdom of His Christ (Anointed One).
 - (3) He will reign into the age of the ages.
 - (4) Note: it is a singular kingdom. The many kingdoms of the world unite to fight against God and Christ.
 3. Christ (Son of Man) will return after the tribulation of those days (Matthew 24:29).
 - a) The sign of His coming will be easily seen (vv. 27, 30).
 - b) All people will see Him coming (v. 30).
 4. Christ (Jehovah) will return physically to the earth (Zechariah 14).
 - a) He goes out to fight against the nations (v. 3).
 - b) He touches His feet on the Mount of Olives causing it to split from east to west (contrary to its natural fault) (v. 4).
 - c) He will come with His holy ones (v. 5).
 - d) He will then be king over all the earth (v. 9).
 - e) He will bring about a topographical change to the land (v. 10).
 - f) He will be seen visible by His people Israel when He returns (12:10).
 5. Christ will come to war with those on earth gathered against Him (Revelation 19:11-21).
 - a) He slays His enemies by speaking a word which effects them as a sword (v. 15, 21).
 - b) He slays His enemies by causing the flesh to waste away while they stand (Zechariah 14:12).
 6. Christ (Son of Man) will come and then He will sit on His throne (Matthew 25:31).
 - a) This is when He will reign over all the earth as in Zechariah 14:9 - 4.d above).
 - b) He is presently sitting on the Father's throne (Revelation 3:21).
 - c) The Father is the one sitting on the throne now and during Daniel's 70th week (Revelation 4:2; 5:13; 6:16; 7:10).
 7. Christ will come in the same way the disciples saw Him go into heaven (Acts 1:9-11).
 - a) This is connected to the disciples' question of whether He would restore the kingdom to Israel at that time (v. 7).
 - b) After addressing their question, He was lifted up from them (v. 9).
 - c) Two men (angels?) informed them that He would return in the same manner (vv. 10-11).
 8. This return is not the Rapture of the Church.
 - a) The Rapture is His coming in the air but not to the earth.
 - b) The Rapture is His coming to seize His Church from the earth.
 - c) The Rapture involves His taking His Church back to heaven before the Father to the place which He has readied for them.

Study Questions

According to Deuteronomy 30:1-3 when will Jehovah return?

What did this indicate about Jehovah's relationship to Israel prior to His return?

What did this indicate about Israel's keeping the Law?

When does Jehovah install His Son as king?

Why are the kingdoms of the world viewed as a singular kingdom?

When does that kingdom become our Lord and His Christ's?

Will Christ's coming be secret and unseen?

What must Christ do with the nations before He can reign?

When will Christ sit on His throne?

Is the second coming the same event as the Rapture?

- E. The Messiah will begin a reign over the earth.
1. This will be a literal kingdom upon the earth.
 - a) This is not eternity though this kingdom extends into eternity (Luke 1:33 - without end).
 - b) The first part of the kingdom will last one thousand years (Revelation 20:2, 3, 4, 5, 6, 7, 8). That's six times we are told that this stage last for one thousand years. We'll revisit this in a future study.
 - c) This stage of the kingdom serves a purpose in God's plan.
 - (1) Mankind will live under the rule of the Messiah, in which He will be seen, and in which He will address unrighteousness. It will be a perfect government.
 - (2) Mankind will live in a perfect earthly environment: productive, protected, righteous.
 - (3) Mankind will need nothing.
 - (4) Mankind will still rebel against God in the end, demonstrating how mankind chooses to exercise his will.
 2. The Old Testament reveals the Messiah as King.
 - a) "Messiah" is an English pronunciation of the Hebrew *Mashiach* [מָשִׁיחַ].
 - (1) This word means "anointed one."
 - (2) This anointing was normally an empowerment by the Spirit to function as God's appointed priest or king.
 - (3) This word occurs nearly forty times in the Old Testament.
 - (4) Only a handful (about five times) refer to the Messiah.
 - b) 1 Samuel 2:10 records Hannah's mention of God's king.
 - (1) He judges the ends of the earth.
 - (2) He gives strength to His king.
 - (3) He raises high the horn (prominent exercise of strength) of His Anointed.
 - c) Psalm 2:2-7 looks forward to God installing His Anointed as King.
 - (1) God's King is His Anointed One (vv. 2, 6).
 - (2) God's King is His Son (v. 7).
 - (3) God has "begotten" or brought forth the Son as King (v. 7).
 - (a) This statement is quoted three times in the New Testament: of the day of His resurrection (Acts 13:33); the day He sat down with the Father upon returning to heaven (Heb. 1:5); the day He became High Priest (Heb. 5:5).
 - (b) The present passage refers to the day He takes His place as King (still future).
 - d) Psalm 45:1-7 presents the King as God.
 - (1) He is King (v. 1).
 - (2) He is God (v. 6).
 - (3) He has a throne (v. 6).
 - (4) He has a kingdom (v. 6).
 - (5) He is anointed by God (v. 7). The Father is God to Son in realm of the Son's human nature, and in that realm He is anointed.
 - e) Isaiah 11:1-10 presents the King as part of David's family.
 - (1) He was to be born from Jesse's (David's father) family (v. 1).
 - (2) He was to be anointed by the Holy Spirit and in this way He is Messiah/Anointed One (v. 2). This Spirit provides to His humanity qualities to be a good King.
 - (3) He will act as judge (reigns) (vv. 3-5).
 - (a) He judges in righteousness (v. 4).
 - (b) He renders decisions in uprightness (v. 4).
 - (c) He exercises judgment - strike (v. 4).
 - (4) He will be sought by the nations (v. 10).
 - (5) He will reign when Israel is in her land (vv. 11-12).
 - f) Zechariah 6:12-13 shows that the Anointed will be both King and Priest.
 - (1) He is a Branch on the throne (v. 12).
 - (a) Jehovah promised to raise a righteous branch for David and from David (Jeremiah 23:5; 33:15).
 - (b) This is the same word *tzemach*.
 - (2) He will sit on His throne (v. 13).
 - (3) He will be a priest on His throne (v. 13).
 - (4) He will bring peace between the two positions: king and priest (v. 13).
 - (a) The King was a descendant of David of the tribe of Judah.
 - (b) The priests were descendants of Aaron of the tribe of Levi.
 - (c) God forbid anyone but descendants of Aaron to serve as priests (Numbers 18:7).

Study Questions

How long does the kingdom last?

How long does the first stage of the kingdom last?

State a purpose for this first stage of the kingdom.

Give a simple definition of "Messiah."

Who was anointed and why?

How do the passages about God the Son as **the Anointed One** identify Him and what will He do?

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3. The Old Testament reveals the government of the kingdom.
 - a) God's government will be over all other governments, viewed as mountains both literally and figuratively (Isaiah 2).
 - (1) All nations will come to God's mountain - Jerusalem (literally and figuratively) (v. 2).
 - (2) People will come to learn from Jehovah (v. 3).
 - (a) They will want to know His ways.
 - (b) They will want to live as He proscribes.
 - (c) They will receive the law.
 - (d) They will receive the word of the Lord.
 - (3) Jehovah, God the Son in this case, will judge between nations (v. 4). This is one way in which He will be King of kings and Lord of lords (cf. 1 Timothy 6:15).
 - (4) Jehovah will judge between nations (v. 4).
 - b) Christ will govern Israel.
 - (1) He will be center of Israel's and the nations' government (Isaiah 9:6-7).
 - (a) The government rests on His shoulders (v. 6). The Hebrew word government means "order."
 - i) He will be a wonderful advisor (v. 6).
 - ii) He will be mighty God (v. 6).
 - iii) He will be Father of an age (the time of this kingdom) (v. 6).
 - iv) He will be Prince of peace (v. 6).
 - (b) The government prospers (v. 7).
 - i) It prospers in its spread.
 - ii) It prospers in its peace.
 - (c) He sits on David's throne (v. 7).
 - (d) He establishes and upholds it in justice and righteousness (v. 8).
 - (2) He will be the righteous Branch (Jeremiah 23).
 - (a) This will be at a time when God Himself has brought Israel (My flock) out of the nations back to their pasture (their land) (v. 3).
 - (b) Jehovah will raise up a Branch for David (v. 5).
 - (c) The Branch will reign as a King (v. 5).
 - (d) The Branch will apply truth well (v. 5).
 - (e) The Branch will do justice (v. 5). This is carrying out the penalties of the Law. E.G. - God does not punish the righteous with the evil (Gen. 18:25). God pre-judged how daughters were to be treated (Ex. 21:9). The poor were to be treated fairly (Lev. 19:15).
 - (f) The Branch will do righteousness (v. 5), applying the Kingdom Law.
 - (g) Judah and Israel will be safe in their land (v. 6).
 - (h) The Branch will be Judah and Israel's righteousness (His name) (v. 6).
 - c) The Church will sit with Christ on His throne and reign with Him.
 - (1) We are promised to reign for having exhibited patience (2 Timothy 2:12). The condition presumes the readers have exhibited patience.
 - (2) We will judge the world and angels (1 Corinthians 6:2-3).
 - (3) We will sit on Christ's throne (Revelation 3:21).
 - (4) We will receive authority like Christ's over the nations (Revelation 2:26-27).
 - d) David will sit on a throne and reign as a sub-regent to Christ.
 - (1) God will free His people Israel from the nations (Jeremiah 30:8)
 - (2) They will serve Jehovah their God (v. 9).
 - (3) They will serve David whom Jehovah will raise up for them (v. 9).
 - (4) David will be one shepherd over a united Israel (Ezekiel 34:23-24; 37:24-25; Hosea 3:5).
 - (a) In this time the nations will no longer prey on Israel (Ezekiel 34:28).
 - e) Martyrs from Daniel's 70th week will rule with Christ for the first thousand years (Revelation 20:4).
 - f) Faithful Jewish believers during Daniel's 70th week (Luke 19). Told as a parable.
 - (1) A master gave a mina to each of his slaves (v. 13). A mina=about 100 days wage.
 - (2) The master settled accounts with the slaves upon His return (vv. 15-26).
 - (a) The first slave gained ten more minas and was put in charge of ten cities (v. 17).
 - (b) The second slave gained five more minas and was put in charge of five cities (v. 19).
 - (c) The final slave did nothing and loses even what he had (vv. 22-23).
 - (3) The parable illustrates that those faithful slaves will receive authority based upon how they used what God entrusted to them.

Study Questions

In what sense is “mountain” understood literally?

In what sense is “mountain” understood metaphorically?

What metaphor in Isaiah 9 indicates that Christ will reign in the kingdom?

List the four descriptions of Christ when He rules over this kingdom.

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At what time will Jesus reign as the righteous branch?

List the others who will rule when Christ rules.

4. The citizens will be varied in nature and race.
 - a) All the citizens will initially be righteous (believers) when the kingdom begins.
 - (1) Some citizens will be Israelis.
 - (a) They will be brought back to their land by the surviving Gentiles (Isaiah 66:19-20).
 - (b) They will be in their land, returned from among the Gentiles (Ezekiel 36:28).
 - (c) They are compared to the dependable and prudent slave who does what his master appointed him to do versus the slave who mistreats his fellow slaves thinking His master is delayed (Matthew 24:45-51).
 - (d) They are compared to virgin witnesses of the wedding who are ready versus those who are not ready and concerned with mundane matters (Matthew 25:1-13).
 - (e) They are compared to slaves who use what their master entrusts rather than only keeping it safe (Matthew 25:14-30).
 - (2) Some citizens will be Gentiles.
 - (a) They are the sheep of Matthew 25.
 - i) They are blessed from the Father.
 - ii) They inherit the kingdom.
 - iii) The kingdom was prepared for them from the foundation of the world.
 - (b) They are the gentiles who are called by Jehovah's name (Amos 9:12).
 - (c) They will flow to Jerusalem like a river to learn from God (Isaiah 2:2).
 - (d) Ten gentiles will join a Jew knowing God is with them (Zechariah 8:23).
 - (e) They are those left from all the nations (Zechariah 14:16ff).
 - (f) They come out of the great tribulation (Revelation 7:9, 14-17).
 - i) They are believers, having their robes washed and white by the blood of the Lamb (v. 14).
 - ii) They will serve in God's earthly temple before God (v. 15). It is the earthly temple described in Ezekiel because God's tent is **over** them.
 - iii) They have the Lamb for their shepherd (v. 17).
 - iv) They have access to the waters of life to provide healing (v. 17; 22:2).
- (3) God changes the nature of those in the kingdom by making a new covenant with Israel and Judah (Jeremiah 31:31).
 - (a) He builds up Israel (v. 28).
 - (b) He will require each to die for His own sins not those of his father (v. 30).
 - (c) He puts His law in their hearts (v. 33).
 - (d) He is known by all (v. 34).
 - (e) He forgives their perversity (v. 34).
 - (f) He removes their heart of stone, unresponsive (Ezekiel 36:26).
 - (g) He puts a new heart in them (v. 26).
 - (h) He puts His Spirit in them (v. 27).
 - (i) By putting His law in their hearts, God changes their hearts and in this way God assures that they live righteously.

Study Questions

What kind of people will enter the kingdom?
(in terms of salvation)

List the three comparisons God uses for those
Israelis who will enter the kingdom.

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In Matthew 25, how did Jesus describe the Gentiles
who will enter the kingdom?

Did the Old Testament anticipate Gentiles entering
the kingdom?

How does Revelation describe these Gentile
believers?

- b) Some citizens will be unrighteous as children are born to the above citizens.
 - (1) People will be able to live a very long time (Isaiah 65:20).
 - (2) Infant indicates people are born.
 - (3) People will die, but as a youth of one hundred years (Isaiah 65:20).
 - (4) People will die as a sinner (Isaiah 65:20). NASB and NIV translate this "the one who does not reach." The Hebrew verb is "the one sinning."
 - (5) Jesus will send His angels to deal with unrighteousness in His kingdom (Matthew 13:40-41).
 - (a) They will take out of His kingdom all things which cause people to sin.
 - (b) They will take out of His kingdom all those who practice lawlessness.
 - (6) Christ's reign begins with Satan being bound for a thousand years (Revelation 20:2-3).
 - (a) For a thousand years, the people live under a government in which they experience no war, or lack (Isaiah 9:7; 49:10; Amos 9:13; Revelation 7:16).
 - (b) For a thousand years, the people do not learn war (Isaiah 2:4).
 - (c) For a thousand years, the people have no instruments of war (Isaiah 2:4).
 - (d) For a thousand years, the people have live under a government which maintains peace (Isaiah 32:17-18).
 - (e) For a thousand years, most unbelievers in this kingdom will obey.
 - (7) Satan will be released at the end of the thousand years for a short time (Revelation 20:7-10).
 - (a) After thousand years, Satan will deceive them to be dissatisfied with the greatest kingdom known to man (Revelation 20:8-9).
 - (b) They are innumerable (v. 8). Many have obeyed but not willingly.
 - (c) They surround Jerusalem - camp of the saints (v. 9).
 - (d) At the end of that thousand years, Satan will deceive them into thinking they can rebel against the King and His kingdom. They have watched unrighteousness dealt with immediately and yet think they can rebel (v. 8).
- (e) At the end of that thousand years, Christ will put down this rebellion by fire coming down from heaven and consuming the rebels (v. 9).
- (f) This demonstrates that despite the great and righteous nature of the kingdom, people would still prefer to not recognize and depend upon God.
- (g) The cryptic statement of Revelation 22:11 fits this situation and is even true today.
 - i) The unrighteous will be unrighteous.
 - ii) The filthy will be filthy
 - iii) The righteous will be righteous.
 - iv) The holy will be holy.
 - v) We do not change people's character by coercion or legislation.
 - vi) We are only righteous and holy because God has made us holy.
- (8) Christ reigns over believers and unbelievers for the first thousand years (Matthew 13:24-30, 36-43).
 - (a) This was a mystery because the Old Testament did not tell of a mix of saved and unsaved in the kingdom.
 - (b) The good seed are sons of the kingdom (v. 38).
 - (c) The tares are sons of the evil one (v. 38).
 - (d) This is prior to the inauguration of the kingdom, because Satan is bound during the thousand years and is unable to sow anyone.
 - (e) The gathering of tares is the end or consummation of the age, that is the kingdom to which the age has been moving has arrived (v. 40).
 - i) Prior to His kingdom it will be cleared of anyone or anything contrary to the righteous character of the kingdom.
 - ii) This will continue in the kingdom.
 - iii) This continues until the end of the kingdom because verse 44 moves beyond the thousand years of the kingdom into the Father's kingdom, which is in eternity.
 - (f) The good fish and bad fish also illustrate this within the kingdom (vv. 47-50).

Study Questions

If the kingdom only begins with righteous citizens, how do unrighteous citizens enter the kingdom?

How old will people live to be during the kingdom before they will be punished with death?

What happens to those who do lawlessness in the kingdom?

Where is Satan during the kingdom?

How does this affect the citizens of the kingdom?

What is the economic nature of the kingdom?

What is the sociopolitical nature of the kingdom?

What does Satan do upon his release?

How do the people respond?

What do we learn from event, their response?

- F. Time ends with the judgment at the Great White Throne (Revelation 20).
1. The earth and heaven flee from before Jesus Christ the judge (v. 11).
 2. Only the dead (spiritually) stand before this judgment seat (Revelation 20:12, 13).
 - a) These are the “rest of the dead” who were not raised as part of the first kind of resurrection (v. 5).
 - b) These spiritually dead are made physically alive (cf 1 Corinthians 15:22-24).
 - c) These spiritually dead were earth-dwellers, so their lives were invested in this earth. When it is destroyed they have nothing to show for all their efforts.
 3. The criterion for judgment involves books (Revelation 20:12).
 - a) The book of life determines who goes to the lake of fire.
 - b) The books of their works demonstrate the legitimacy of their judgment.
 - (1) They are judged by the standard of their works (vv. 12-13).
 - (2) This may mean that greater sin brings greater punishment.
 - (3) This may also mean that God previously prepared works for them similar to how He prepared works for the New Testament believer (cf. Eph. 2:10).
 - (a) As unbelievers they did not one of the works God planned for them as illustrated by the judgment the slaves (Israel) of the sheep and goats (Gentiles) (cf. Matthew 24; 25).
 - (b) They illustrate by their works that they never do what God desired for them and planned opportunities for them.
 - i) They once asked Jesus what work they were to do (John 6:28).
 - ii) Jesus told them the work was to believe in Him (John 6:29-31).
 - iii) They immediately wanted Him to do a sign (feed them) as proof that they should believe in Him (John 6:30-31).
 - iv) They will argue with God that they have done works in His name (Matthew 7:21-23).
 - v) They have not done the Father’s will (Matthew 7:21).
 - vi) Jesus has never experientially known them (Matthew 7:23).
 4. The judgment is the lake of fire (Revelation 20:14-15).
 - a) The state of death which is separation is thrown into the lake of fire (v. 14).
 - b) Hades the place of the physically dead is thrown into the lake of fire (v. 14).
 - c) The lake of fire is the second death, the second separation permanently from God.
 - d) Anyone whose name is not in the book of life is thrown into the lake of fire (v. 15).
- G. Eternity begins (Revelation 21).
1. Eternity is beyond the bounds of time. Time exists parallel to eternity, “before times from eternities” (2 Timothy 1:9; Titus 1:2).
 2. Time ended with the destruction of the present universe in Revelation 20.
 3. Eternity begins with the creation of a new heaven and a new earth (Revelation 21:1).
 - a) “Sea” may be a reference to the unorganized, rebellious mass of humanity as “waters” did in Revelation 17:1, 15.
 - b) By contrast righteousness settle down in that new heavens and new earth (2 Peter 3:13).
 4. Eternity includes God’s city the heavenly Jerusalem coming down and He dwells [lit. tents] with them (Revelation 21:3).
 5. Eternity involves God being the God of all people (Revelation 21:3).
 6. Eternity involves God removing every tear, all death, sorrow or pain (Revelation 21:4). Isaiah described this as the former (painful) things not rising in the heart anymore (Isaiah 65:17).
 7. Eternity involves God making all things new (Revelation 21:5).
 8. Eternity involves those who are overcomers, meaning they are believers (Revelation 21:7).
 9. Eternity with God excludes the unrighteous and unbelieving, for they are in the lake of fire (Revelation 21:8).
 10. Eternity involves God using the Church to display aspects of His character.
 - a) He will display the riches of His grace by means of His kindness to us (Ephesians 2:7).
 - b) He will show His glory (reputation) by the Church and by Christ Jesus (Ephesians 3:21).
 - c) He encourages us to consider how we live now in light of this eternity (2 Peter 3:14).

Study Questions

What is the first event after the final rebellion?

Who stands before the judgment seat?

To what does the description “dead” refer?

What are used as the criterion for judgment?

Identify the two books.

How does eternity begin?

Identify what God does for those who are His at the beginning of eternity?

Identify what God's with the Church in eternity.

XIV. The Spiritual Life

We believe that the believer's spiritual life is lived by God's grace and the work of the Holy Spirit. The believer grows by grace. The believer does not live by law. The believer has three distinct spiritual enemies: the flesh [*sin nature*], Satan, the world. Each enemy has its own distinct lusts which become the basis for temptation. God has provided the believer the means of victory over each enemy. The believer is to reckon himself dead to the sin nature but alive to God in Christ. The believer is to put on the whole armor of God to resist Satan. The believer is to refuse to love the world system. The spiritual believer reflects the glory of his Savior through the various ministries of the Holy Spirit.

Romans 6:14; 2 Peter 3:18; Ephesians 1:7; Galatians 5:17, 19-21; Ephesians 6:10-11; Titus 2:11-12; Romans 6:11; Galatians 6:1; 2 Corinthians 3:18

A. We call it the Christian Life or the Spiritual life because it involves the work of the Spirit.

1. "Christian" emphasizes that one has been anointed by the Spirit.
 - a) The disciples in Antioch were the first to be characterized (called) as Christians or anointed ones and this was a result of Paul and Barnabas teaching for a year (Acts 11:26). This means that they were teaching these believers how to live by the ministry of the Holy Spirit.
 - (1) "Called" is a verb meaning "*to have dealings, transact business*" [Mounce: *χρηματίζω*]. "Call" is a poor translation.
 - (2) The verb is in the active voice, meaning they are doing something, not the passive voice which would be necessary for the translation "called."
 - (3) Luke's idea is that they were the first disciples/believers who lived life as anointed ones or as those who had the Holy Spirit.
 - b) Agrippa used the term being familiar with the Jews and knowing the title used among the Jewish believers (Acts 26:28).
 - c) One who suffers as a Christian is living out Christ's character (name) and related to the Spirit refreshing Himself upon the individual (1 Peter 1:12-16).
2. "Spiritual" is an adjective which indicates a person or thing is characterized by spirit whether the Holy Spirit, human spirit, or spirit beings. This adjective occurs 26 times

but only four passages apply the word to believers.

- a) The Spiritual believer taught by the Spirit is able to evaluate the value of God's truth for him or her (1 Corinthians 2:15).
 - b) The Corinthians (most any way) were not spiritual (1 Corinthians 3:1).
 - c) Some of the Corinthians claimed or thought they were spiritual (1 Corinthians 14:37). If they were, they should recognize that Paul was writing what the Lord commanded about order. This means that a spiritual believers (per 2:15) will recognize truth and its value when it is presented.
 - d) Spiritual believers should attempt to help or restore another believer caught in a trespass (Galatians 6:1).
 - (1) One is spiritual because one is following and therefore walking by the Spirit (5:16-18).
 - (2) One is spiritual because one is characterized by the fruit from the Spirit (5:22-23).
3. Whether we use the word Christian or spiritual, its Biblical significance connects it to the work of the Holy Spirit in one's life.
 - a) We know the Spirit dwells in all believers (Romans 8:9).
 - b) We know the Spirit continues His work in all believers (Philippians 1:6).
 - c) To be "Christian" or "spiritual" indicates that one is cooperating with the Spirit's work rather than trying to achieve it on one's own or by a rule.
 - d) To be Christian or spiritual involves joy.
 - (1) Joy is part of the fruit the Spirit produces in us (Galatians 5:22).
 - (2) Joy is characteristic of the Spirit's work (Romans 14:17).
 - (3) Joy from the Spirit exists despite adversity (1 Thessalonians 1:6).
 - (4) If you lack joy, you're probably trying to conform to some standard rather than live by the Spirit or you're trying to live the Christian life by your own efforts as opposed to the Spirit's.

Study Questions

What does the word “Christian” mean?

What does it mean that a New Testament believer is anointed?

In Acts 11:26, what is the meaning of the word “called” and what did that mean for the believers?

What does the word “spiritual” mean?

List examples of how the believer is characterized by the Spirit.

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What is one of the qualities associated with being spiritual?

What does that mean for the Christian life?

- B. Living, walking, being led by the Spirit involves how we think.
1. We walk by the Spirit (Romans 8:4).
 - a) Paul explains that the metaphorical use of the word walk means to frame one's mind with a truth (Romans 8:4-5).
 - (1)The word "frame one's mind" could be translated, to reflectively think, to set one's attitude to, to corral/fence one's thoughts with.
 - (2)It is a mental term distinct from "thinking."
 - (a)It involves a framework through which one thinks or evaluates other information.
 - (b)It is illustrated in Romans 12:16, "Don't be **wise** from yourselves."
 - i) The word "wise" is an adjectival form of this verb.
 - ii) The idea is don't frame your mind or evaluate everything from yourself as though you are the standard by which everything and everyone else is measured.
 - b) Paul stated in 8:2 that the Spirit relates us to our life in Christ Jesus.
 - (1)To frame one's mind with things/truths from the Spirit will involve our life in Christ Jesus, the realities of who we are in Christ.
 - (2)To frame one's mind with the truths of our life in Christ Jesus means we are filtering or processing the events of daily life through that reality.
 - (3)The frame of mind from the flesh is death (v. 6).
 - (a)It operates in a realm which has not experienced regeneration.
 - (b)It also leads potentially to death, physically.
 - (4)The frame of mind from the Spirit is life and peace (v. 6). The opposite of the above.
 - (5)The frame of the mind from the flesh is hostile to God (v. 7).
 - (a)It is not subject to the principle (law) by which God works.
 - (b)Those in flesh can't please God (v. 8).
 - (c)These reference believers, because Paul is writing believers about the problem of their flesh and law.
 - (d)They are not in flesh but Spirit (v. 9). Paul assures them they have the means by the Spirit to please God.
 - i) The Spirit dwells in them.
 - ii) They are Christ's.
 - iii)They all have the Spirit (v. 10).
 - (6)The Spirit can give life in their mortal bodies (v. 11). This answers Paul's question in 7:24.
 - (7)The believer owes no debt to the flesh to obey it (v. 12).
 - (a)The believer might die if he obeys it.
 - (b)The believer can put the flesh's cravings to death by the Spirit (v. 13).
 - i) This was explained in 6:11; 8:2, 4-5 as the proper frame of mind.
 - ii) This is being led by the Spirit (v. 14).
 - iii)This does not involve fear (v. 15).
 - iv)This involves being a son who can cry to God as Daddy Father (v. 15).
 2. We walk by the Spirit by following the Spirit's lead (Galatians 5:16-18).
 - a) The Spirit is maturing us (3:3).
 - (1)The Spirit (unstated here) put us in (baptizes) Christ (3:26-28)
 - b) The Spirit is in us and He cries, "Abba. Father." (4:6)
 - (1)This emphasizes that we are sons, who do not need to live by law.
 - (2)This means we are not slaves under the Law but sons (v. 7).
 - (3)This means we are heirs as sons (v. 7).
 - (4)This emphasizes that we free.
 - c) The Spirit leads us to eagerly await the hope of righteousness (5:5).
 - (1)This is hope of living righteously.
 - (2)This involves the desires (lusts) from the Spirit (v. 17).
 - (a)The Spirit produces desires in us to do right acts in keeping with God's will.
 - (b)The Spirit will produce fruit in us.
 - (3)This involves knowing we are heirs in Christ, so that we see the inconsistency of living by the flesh (v. 21).
 - (a)Those who do the works of the flesh do not inherit the kingdom of God.
 - (b)Since we are heirs our lifestyle should reflect that difference.

Study Questions

Define the word “walk” as it is used in Romans 8:4.

What does it mean to “frame one’s mind?”

Explain “walk by the Spirit” or “walk by the flesh.”

What in the context of Romans 8:4 explains what the “things from the Spirit” are?

How does this relate to Romans 6:3,4, 11?

How does this relate to being led by the Spirit?

In Galatians, identify works or benefits of the Spirit.

How are walking by the Spirit and being led by the Spirit related?

- C. The Christian life is lived by God's grace.
1. Grace means God deals with us without regard to merit or lack of merit.
 - a) It is contrasted to law (Romans 6:14).
 - (1) Law provides blessings or benefits for one who obeys the law.
 - (2) Law requires punishment for one who disobeys the law.
 - (3) Grace does neither.
 - b) It is contrasted to works (Romans 11:6).
 - (1) Paul explains that God has a remnant, a small portion of Jews who are presently part of the body of Christ (v. 5).
 - (2) God is not dealing with them upon the basis of their works, as though they have earned this right.
 - (3) God is dealing with them, just as with all members of the body of Christ, according to His grace.
 2. Grace is how God has and is saving us (Ephesians 2:8).
 - a) "Being saved" is a perfect tense meaning something was done in the past with results which continue to the present.
 - b) God's grace did not end when we believed but continues into our present experience.
 3. Grace now exists in place of law (John 1:16).
 - a) Under the Law, God showed grace to people, but it was law in place of grace.
 - b) We are under grace as a way of life (v. 17). Jesus Christ initiated grace as our way of life, contrasted to Israel who had law as a way of life.
 4. Grace is now our teacher (Titus 2:11-13).
 - a) God's grace has come (v. 11).
 - b) God's grace trains us (v. 12).
 - (1) It trains us to say, "No" to some areas of activity which are inconsistent with who God says we are.
 - (2) It trains us to live in a manner consistent with who God says we are.
 - c) HOW DOES GRACE DO THIS??? This is the big question.
 5. Grace is God's attitude by which He blessed us benefits in Christ Jesus (Ephesians 1:6).
 - a) "Accepted" in the AV and "favored" in other versions is a verb from of grace.
 - b) Grace is the attitude by which God says good things about us in Christ (v. 3).
 - c) Grace is extended to us in Christ (v. 6).
 6. Grace trains us as the Holy Spirit leads us to our position in Christ, our "blessings" or "good words" related to our circumstances. Following are some examples.
 - a) Our gracious position in Christ trains us to frame our minds regarding **the sin nature** (Romans 6:11).
 - (1) We were put into Christ's death (v. 2-3).
 - (2) We are dead one's to the sin nature.
 - b) Our gracious position in Christ trains us to frame our minds regarding **our being set apart to God** (1 Corinthians 1:2).
 - (1) The Corinthians needed to remember they aren't part of the world (v. 20).
 - (2) The Corinthians needed to stop using the world's methods for God's purposes (vv. 21-24).
 - c) Our gracious position in Christ trains us to frame our minds regarding who we **all are together** in Christ (Ephesians 2:5-6).
 - (1) We are jointly made alive, jointly raised, and jointly seated in Christ.
 - (2) We need to follow the Spirit's lead to have this attitude because we tend to think of ourselves and others by what makes us different (vv. 11-14).
 - (3) We are one body in Christ (v. 16) not two bodies: Jewish and Gentile.
 - d) Our gracious position in Christ trains us to frame our minds regarding **our nearness** to God (Ephesians 2:13, 18: 3:12).
 - (1) We are all now near to God.
 - (2) We have access in Christ (2:18).
 - e) Our gracious position in Christ trains us to frame our minds that **we are sons and so heirs** in Christ Jesus (Galatians 3:26).
 - (1) We are joint-heirs, joint-body, and joint-partakers of the promise (of access) in Christ Jesus.
 - f) Our gracious position in Christ trains us to frame our minds regarding **our death to law** (Colossians 2:20).
 - (1) We died with Christ to the basic things (law/rules) of this world.
 - (2) Why would we submit to those laws or rules to which we died?
 - g) Grace trains us by encouraging us to think of and see ourselves as God says we are by grace. When we do, it affects how we live. He promises no additional blessings nor threatens with curses.

Study Questions

Contrast grace to law.

Contrast grace to works.

What is the time frame of “saved” in Ephesians 2:8?

What trains us to live in God’s will today?

What is the basis of how grace works to do this?

Give some examples of how grace trains us to say yes or no to certain situations/activities.

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7. Grace trains us, continued. Examples of how our gracious position in Christ is the basis for living by or being trained by grace.
- a) Our gracious position trains us to frame our minds that we are a new kind of creation in Christ (2 Corinthians 5:17).
 - (1) We all died (v. 14).
 - (2) Some of us (believers) live (v. 15). This is our position; we live with Christ.
 - (3) We no longer objectively know anyone by the standard of the flesh (v. 16).
 - (a) Paul says he had known Christ this way; he saw or heard Him.
 - (b) Paul no longer knew Christ that way: not focusing on His looks or voice.
 - (4) We are now a kind of new creation in Christ (v. 17).
 - (a) All believers together make up the new man which Christ created in Himself (Ephesians 2:15).
 - (b) "New Creation" has no article, so it emphasizes quality. We each are part of that new creation, so individually in Christ a new kind of creation.
 - (c) The old things are how we used to know others before the new creation.
 - (d) The old things are not our old desires.
 - (e) The new things are how we know each other in this new creation.
 - (f) The new things are not new desires.
 - (g) The new things are from God (v. 18).
 - (h) God reconciled or changed us to Himself through Christ (v. 18) by making us part of this new creation.
 - (i) God even reconciled the world to Himself (v. 19), by not crediting their trespasses to them. This is different than us being in the new creation.
 - (j) Paul acted as an ambassador to encourage others to be reconciled to God (vv. 19-20).
 - (k) Paul encouraged believers to be reconciled to God (v. 20).
 - i) This involves seeing others in Christ as part of this new creation.
 - ii) This involves seeing the change.
 - iii) This is reconciliation to God in practice because we fight with or do not properly view fellow believers.
 - iv) This ties to our being God's kind of righteousness in Christ (v. 21).
 - v) The new man is created in righteousness related to the truth (Ephesians 4:24).
 - (5) So, viewing other believers properly in Christ is living with a saved frame of mind and righteously encouraged by our gracious position in Christ.
 - b) Our gracious position trains us to frame our minds that we are part of the body in Christ (Romans 12:3-5).
 - (1) We shouldn't frame our minds more highly than is necessary (v. 3). None of us is better or more important than any other believer.
 - (2) We should frame our minds with a saved frame of mind (v. 3)
 - (3) We are all one body in Christ (v. 5).
 - (4) We are members of each other (v. 5).
 - (a) So we minister our gift for the sake of others (vv. 6-8).
 - (b) So we have genuine love for one another (v. 9). The remainder of the passage sees how that love looks.
 - i) We will not repay evil for evil (v. 17).
 - ii) We will submit to government out of love for other believers (chp 13).
 - iii) We will be sensitive to the issues with which fellow believers struggle (chp 14).
 - (5) So, viewing other believers properly in Christ is living with a saved frame of mind and righteously encouraged by our gracious position in Christ.
 - c) Our gracious position trains us to frame our minds that we liberated in Christ (Galatians 2:4).
 - (1) We are freed by Christ (5:1).
 - (2) So standing in that freedom is consistent with God's grace.
 - (3) We are freed from law (5:2-4).
 - (4) So, living free allows us to do a work of love (5:5-6).
 - (5) We are freed (5:13).
 - (6) We are to use that freedom to serve others.
 - (7) Each of these is a consistent response in which grace teaches us to stand free, love in freedom, and serve in freedom.

Study Questions

Define the new creation.

How are individuals a new creation?

Does this mean your habits and desires have changed?

How should the reality of the new creation affect your conduct?

How does this relate to reconciliation?

How does this relate to our righteousness in Christ?

What is the body of Christ?

Why should we not frame our minds more highly than is necessary?

Identify areas of activity affected by a proper frame of mind about the body of Christ.

Where are we free?

What does standing in freedom allow us to do?

Questions regarding God's grace in the Christian life

How would you answer these concerns from Scripture?

1. Even knowing we're under grace I still feel like there is such pressure to look a certain way or feel like other people are watching to see how good I am.
2. My parents talk good about me to other people, but they almost never talk good about me to me. They criticize me instead.
3. I struggle with balancing showing grace to my kids and still exacting obedience.
4. I also struggle with being very negative.

Question #1. Even knowing we're under grace I still feel like there is such pressure to look a certain way or feel like other people are watching to see how good I am.

Answer 1. Perhaps you "know" about grace, but are really living like the Galatians, trying to please people. This is a form of legalism. "For am I now trying to persuade men, or God? Or am I seeking to please men? If I were still trying to please men, I would not be Christ's slave." (Gal 1:10).

Answer 2. Perhaps you "know" about grace, but are not living in light of God's provisions, so you are more concerned with what you want to do, than living in love for others. "For you were called to freedom, brethren; only *do not turn* your freedom into an opportunity for the flesh, but through love serve one another as a slave." (Gal. 5:13).

Answer 3. Perhaps you "know" about grace, but are not framing your mind in Christ, so you are looking out for your own things "Do nothing from selfishness or empty conceit, but with humility of attitude regard one another as more important than yourselves; do not look out for your own personal interests, but also for the interests of others." (Php. 2:3-4).

Answer 4. Perhaps you are living by grace, but others may not be doing so. Be gracious to them "putting up with one another, and being gracious with yourselves. If anyone has a complaint against someone; just as the Lord was gracious to you, so also should you." (Col. 3:13). Note, that in this verse our English Bibles have translated the Greek verb

charizomai [χαρίζομαι] forgive, when it is a verb from of the word grace, -idzō ending is causative, meaning one causes or affects grace.

Answer 5. To the OTHERS who can put pressure on us to look a certain way: you need to cut people some slack.

-Tolerate and do not retaliate when others are different. As Christians, we really struggle with this. We want everyone to think the same way we do about everything. For instance, if we homeschool, everybody better be on board, or if we put our kids in public school, we are hard on homeschoolers. Admit that God allows a lot of latitude in many areas of life. That is part of living by grace. "with all humility of attitude and meekness, with patience, with tolerance for one another in love," (Eph. 4:2).

-Let it go; you don't have to win. "Rejoice in the Lord always; again I will say, rejoice! Let your reasonableness be known to all men. The Lord is near." (Php 4:5). The word reasonableness comes from a word meaning "empty of goal or objective." We may have a great idea, advice or insight into a matter. However, if others don't follow our idea, LET IT GO. Getting your way, even it seems like the best way, isn't worth it if it causes disunity in the body of Christ, or if it gets

certain people to become Galatianist, just trying to keep others happy.

Answer from others 1. Whatever others may see, God looks at the heart (1 Sam. 16:7).

Answer from others 2. God values the gentle and quiet spirit, that's who you are inside (1 Pt. 3:4).

Answer from others 3. You need to focus on the future, for it has a purifying influence (1 Jh. 3:2-3).

Answer from others 4. Remember that God will finish what He started in you (Php. 1:6).

Questions #2. My parents talk good about me to other people, but they almost never talk good about me to me. They criticize me instead.

Answer 1. Are you looking for approval from others? This is a form of legalism addressed in the previous question (Gal 1:10).

Answer 2. You should still show grace to your parents, even if they have a complaint against you. Again see Colossians 3:13.

Answer 3. "Children obey your parents in the Lord." Eph. 6:1 You too can remember that ultimately you serve the Lord and in Him you can have a right attitude while obeying your parents.

Answer 4. Parents and others, watch your critical attitude. You can provoke your children to anger by being impossible "Fathers, do not provoke your children to anger, but bring them up in the discipline and admonition of the Lord." (Eph. 6:4). Because Paul combines the words "discipline" and "admonition," discipline has a positive sense in this context. A key part of parenting involves positive development, encouragement of good traits and habits. Demonstrate grace to your children, especially as they grow.

Answer from others 1. God always speaks well of you in Christ (Eph. 1:3).

Answer from others 2. Fools despise wisdom and instruction, so don't discount what your parents have to say to you (Prov. 1:7).

Answer from others 3. We are to be in submission to all authorities placed over us, that includes not only government officials but parents (Rm. 13:1).

Answer from others 4. Every son partakes of discipline or child-training (Heb. 12:6-8).

Answer from others 5. Note that Ephesians 6, Colossians 3 lays responsibility for child-rearing on the fathers. In our culture, we've all too often made that mom's job, and dad comes home tired and does little child-rearing. Dad's you need to be "on" when you're home. Additionally, in our culture where mothers often work, it is even more vital that both parents are "on" when they are home with the kids.

Answer from others 6. "Prayer" or worship of God is important for maintaining a proper perspective.

Questions #3. I struggle with how to balance showing grace to my kids and still exacting obedience.

Note, as a parent, you are required to raise obedient children. You are not doing them a favor to forego instruction and discipline. A foolish son is a grief to his parents (Prov. 10:1; 17:25). That isn't a reference to a five year old but a grown son.

If you have this figured out, let me say, you're a rock star. This is tough. I once spoke on grace at a Bible conference, and used the point of learning to introduce grace to our children by how we raise them. I had more questions on that one point than anything else I taught on that weekend. I'm certain most Christian parents want to get this right.

Answer 1. Parents and others, watch your critical attitude. You can provoke your children to anger by being impossible (Eph. 6:4).

“Children, be obedient to your parents in all things, for this is well-pleasing to the Lord. Fathers, do not move your children to anger, so that they will lose their heat.” (Col. 3:20-21). That last verse means, Fathers, do not exasperate your children, so that they will lose their passion. Learn to demonstrate grace to your children, specially as they grow.

Answer 2. Parents can learn from Galatians 3 and 4 the general role of law in child-rearing. The passage is about Jews but illustrates this idea. Law involves punishment and reward and fits younger children. Though even they should be shown grace, because God did certainly show some grace to Israel despite their disobedience. “But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. Therefore the Law has become our guardian *to lead us to Christ*, so that we may be justified by faith. But now that faith has come, we are no longer under a guardian. For you are all sons of God through faith in Christ Jesus” (Gal. 3:23-26). The word guardian is translated “schoolmaster” in the AV and “tutor” in the ESV and NASB. Neither of which communicate the idea. The word described a person charged with escorting a child from home to school and to other activities, and assuring the child behaved.

We want obedient children and so does God, but law acts as a guardian and keeps us immature. Parents who decide everything for the children are not letting their children grow. As your children grow, you need to allow them to begin making decisions for themselves. Failure on their part can be met with grace but should not involve protection from consequences.

You should also learn to ask your child about an aspect of who he/she is in Christ that is relevant to the decision. Then ask them: what response in the decision fits that “in Christ” truth best?

“Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, but he is under guardians and managers until the date set by the father. So also we, while we were children, were held in bondage under the elements of the world.” (Gal. 4:1-3). Raising children does involve some law, rules with reward and punishment.

Answer from others 1. Summarized Paul’s statement in Galatians 3-4 about the role of law.

Answer from others 2. Colossians 2:20-21 shows the basic elements of the world: don’t touch, don’t taste, don’t handle. Isn’t that what you tell little kids. But by the time your kids are even eight or ten, you probably don’t have to tell them these things as often, or its about new “matters.”

Answer from others 3. From Colossians 3:20, kids need to know that it is please to the Lord (their real master) that they obey their parents.

Questions #4. I struggle with being very negative.

Answer 1. Negativity can come from failing to see ourselves as God says we are in Christ. We need to be gracious with ourselves. We cannot truly be kind to others, if we are not. “Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, compassionate, be gracious with yourselves, just as God in Christ also has been gracious with you.” (Eph. 4:30-32). Notice at the end of that phrase, that you are to be gracious to yourselves. This is not a reciprocal pronoun “one another” but reflexive “yourself.” The first part of that last verse tells you to be kind to one another and compassionate to one another. Now that is a legitimate “one another.” We sometimes find it hard to be kind and compassionate to

others because we don’t get the last part right; we can’t be gracious to ourselves.

Answer 2. Negativity can come from failing to rejoice in our being in Christ - the Lord - He’s in charge. We’re to rejoice in the LORD. Paul told the Philippians four times to rejoice with Him in the Lord. “But you too rejoice in the same way and rejoice with me.” (Php 2:18).

Finally, my brethren, **rejoice in the Lord.** To write the same things *again* is no trouble to me, and it is a safeguard for you.” (3:1).

Rejoice in the Lord always; again I will say, rejoice!” (4:4).

Answer 3. Negativity can come from failing to see God’s goal for us. He is the God of patience, encouragement, and hope. He wants to mature us and others, and that involves facing challenges and suffering, which we wish to avoid. We may want the Rapture without growth. This follows chapter fourteen in which he encouraged the strong in the Faith to accept the weak in the Faith, which means we may give up rights for their sake, so they have time to grow.

“Now may the God of patience and encouragement give to you to be of the same frame of mind with one another according to Christ Jesus,” (Rom. 15:5). “Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.” (v. 13).

Notice, that grace is teaching us to live God’s way in this present age. That’s the ugly, frustrating, ungodly age. We aren’t to wait to live right in the future, we can do it now.

“For the grace of God has appeared,... raising us as children to say No to ungodliness and worldly desires and to live with a saved frame of mind, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,” (Tit. 2:11-13).

Answer 4. Negativity can come from focusing on the wrong things. If we focus on the world and its evils, we lack peace. Jesus said, “... **in Me you** may have peace. In the world you have tribulation, but take courage; I have overcome the world.” (Jh. 16:33). Tribulation means “negative pressure.”

Answer 5. Negativity often is part of a Satanically motivated attitude. He does not want us to focus on God and His grace but on where God has “let us down” and made us face all this mess. You need to put on the armor of God! This will be addressed in a later study.

Answer from others 1. We could follow God’s example, that He focuses on the good things first and then moves on to challenge us how to live in keeping with those good things. Ephesians is written with God’s good work in the first three chapters, and the last half focusing on a lifestyle that matches those truths.

Answer from others 2. 1 Thessalonians 5:16-18 tells us to rejoice always, to worship without ceasing, in everything give thanks for this is God’s will for us in Christ Jesus.

- D. The Christian life involves the Spirit filling us with qualities we need to live in keeping with our position in Christ (Ephesians 5:18).
1. Two Greek words in the New Testament are both translated “fill.”
 - a) *Pimplèmi* involves a filling which takes control. It is used only the Gospels and Acts. **It is not how the Spirit fills us today** (e.g. Luke 1:15; 4:31).
 - b) *plēroō* involves filling a deficiency.
 - (1) It refers to Scripture being fulfilled, it is deficient apart from happening.
 - (2) Its content is expressed by the Genitive form of the noun (cp Acts 5:28). This would be *pneumatōs* [πνεύματος].
 - (3) Its means are expressed by the Instrumental form of the noun. This is *pneumati* [πνεύματι] (Ephesians 5:18).
 - (4) Its form indicates that the Spirit fills us with something else, not with Himself.
 - (5) This word describes our filling.
 2. Related forms of the word fill occur several times in Ephesians and form a background to the statement in Ephesians 5:18.
 - a) The noun *plērōma* emphasizes the result (-*ma* ending) of a filling.
 - (1) Christ’s body, the Church is the fullness, because He sees the body as complete or filled full (1:23).
 - (2) The fullness of the body comes from God (3:19).
 - (3) The fullness of the body has the idea of full-grown stature (4:13).
 - b) The verb *plēroō* refers to God’s act of filling full the body.
 - (1) Christ fills His body (1:23).
 - (a) “All in all” is all the members in all ways, to address all the needs of the body. Remember, we need each other.
 - (b) Christ ascended to fill “all things” referring to the members (4:10).
 - (c) Christ fills by the Spirit (5:18).
 - (2) Believers need to be filled up to that fullness, to live/function as though they need all the members (3:19).
 3. The filling is explained in Ephesians 5:18ff.
 - a) We are charged to be filled by the Spirit.
 - (1) Fill is an Imperative mood verb, expressing urgency, it isn’t optional.
 - (2) Fill is a Present tense verb, meaning it is ongoing. The believer should be regularly filled, not just on occasion.
 - (3) Fill is a Passive voice verb, meaning I do not fill myself. The Holy Spirit does.
 - b) We are told the results of filling by five participles which follow the main verb fill: speaking, singing, psalming, thanking, submitting.
 - (1) He fills us with “speaking to ourselves.”
 - (a) The speaking is in psalm, hymns and spiritual songs, which all focus upon God, His work, and His provisions.
 - (b) The pronoun is *heautois* - ourselves, so it is me to myself, you to yourself.
 - (c) The translation “one another” is inaccurate.
 - (d) The first need is to address myself.
 - (2) He fill us with singing and psalming to the Lord (Jesus Christ).
 - (a) We communicate
 - (b) We need to our Lord.
 - (c) We do this in our heart, not verbally.
 - (d) “Lord” means He’s in charge, not us.
 - (3) He fills us with thanks to the Father.
 - (a) We need to give thanks always.
 - (b) We need to give thanks for all things.
 - (c) We give thanks like our Lord does.
 - (d) In a conflict, thanks is not normal.
 - (4) He fills us with submission.
 - (a) We put ourselves under other’s authority. We let them use their gifts.
 - (b) We submit to one another - *allōis*.
 - (5) He fills us with these attitudes and actions which are necessary to functioning in unity with the saints.
 4. Colossians 3:16ff presents a parallel though it does not use the word “fill.”
 - a) This passage is helpful because it tells us how we can be filled, or what we do. Ephesians 5:18 never tells us how to be filled, because Paul had spent over two years with them; they knew.
 - b) We are to let the word about the Christ (Christ and His body) dwell richly in us. That means we are thinking about and appreciating this truth.
 - c) It has the same results.
 - (1) We teach and admonish ourselves (a more precise expression of speaking).
 - (2) We sing with grace to God.
 - (3) We give thanks to the Father.
 - (4) We submit.

Study Questions

What is the difference between the filling in Acts and the filling in Ephesians?

Does "Spirit" in Ephesians 5:18 describe what were filled with or how we are filled? Why do we know this?

What can we find in the letter to the Ephesians that helps us understand what Paul meant by filling?

List the places where forms of the word fill and fullness occur in Ephesians.

What is the common theme of these passages which use the word "fill?"

List the qualities or activities with which the Spirit fills us and identify the object to which each is directed.

What do you do to be filled?

- E. The Christian life involves having and using the fruit from the Spirit (Galatians 5:22-23).
1. The fruit is one fruit (singular) but with nine parts, like an orange or a bunch of grapes.
 2. The fruit is produced by the Spirit, so we can say “from the Spirit.”
 3. The fruit is a Christ-attitude, expressed in Galatians 5:24, “those who are of Christ’s character” [Genitive of Description].
 4. While all the fruit is appropriate, some parts are more necessary to employ under certain circumstances.
 5. Love seeks what is best for another, without regard to personal cost.
 - a) It lays down one’s soul-life, the things which one likes (Jh. 15:13; 1 Jh. 3:16).
 - b) Not all love is the same. We can love in better ways (Php 1:9; 2:2).
 - c) It will not grieve an other (Rm 14:15).
 - d) It causes us to serve (Gal. 5:13).
 - e) It helps us tolerate others (Eph. 4:2).
 - f) It causes us to soothe others (Php 2:1).
 - g) It makes us labor for others (1 Th. 1:3).
 - h) It is contrasted to cowardice (2 Tim 2:7).
 - i) It refreshes others’ feelings (Phm 7).
 6. Joy is an accepting appreciation of others and circumstances because it recognizes that God has planned this, even if we do not recognize the purpose at that moment.
 - a) It accepts adverse circumstances (Heb 10:34).
 - b) It sees a purpose in temptation (Jas 1:2-4).
 - c) It rejoices with others (Rm. 12:15).
 - d) It can accompany grief (2 Cor. 6:10).
 - e) It is to be in the Lord-the Master of the body (Php. 3:1; 4:4, 10).
 - f) It can accompany suffering (Col. 1:24).
 - g) It is appropriate when others are walking in truth (2 Jh 4; 3 Jh 3).
 7. Peace is a calmness or settledness of mind regardless of circumstances.
 - a) It is not like the world’s peace (Jh. 14:27).
 - b) It is in Christ (Jh 16:33; Eph 2:14).
 - c) It is a result of a frame of mind from the Spirit (Rm. 8:6).
 - d) It is for those who live by the rule that a new creation exists (Gal. 6:16).
 - e) It can exist instead of anxiety (Php 4:7).
 - f) It calms you when others call you, Out, by a law standard (Col. 3:15).
 - g) It is appropriate to pursue with all believers (Heb. 12:14).
 8. Longsuffering (patience in modern translations) is the restraint or absence of anger regardless of circumstances.
 - a) It should characterize as we forebear in love (Eph. 4:2).
 - b) It is necessary for getting along (Col. 3:12).
 - c) It affects how you teach (2 Tim. 4:2).
 - d) It is necessary to inherit the promises (Heb. 6:12).
 - e) It is directed to those who mistreat you (Jas. 5:7-8).
 - f) It is directed at all people (1 Th. 5:14).
 9. Kindness is the demeanor which makes others comfortable around you.
 - a) Apart from the Spirit none has it (Rm. 3:12).
 - b) It is necessary for getting along (Col. 3:12).
 - c) It is for using with one another (Eph. 4:32).
 10. Goodness desires the wellbeing and contentment of others without regard to cost.
 - a) It is the fruit of light (life) (Eph. 5:9).
 - b) It is how we overcome evil (Rm. 12:21).
 - c) It is to what we show our neighbor (Rm. 15:2, 14; 16:19; 1 Th. 5:15).
 - d) It imparts to those in need (Eph. 4:28-29).
 11. Faith takes God’s promises to be real so one can respond appropriately.
 - a) It is how we have access to God (Rm. 5:2).
 - b) It is necessary for using your gift (Rm. 12:3).
 - c) It is how we walk (live) (2 Cor. 5:7).
 - d) It is necessary for our hope to serve (Gal. 5:5).
 - e) It is how we do priestly service (Php 2:17).
 - f) It makes one firm in God’s promises (Col. 2:5, 7; Heb. 10:22).
 - g) It produces works (1 Th. 1:3; Jas. 2:14-18).
 12. Meekness is a tame frame of mind which remains focused on one’s task.
 - a) It is necessary to help correct another believer (2 Tim. 2:25; Gal. 6:1).
 - b) It is necessary for facing suffering (1 Pet. 3:14-16).
 13. Self Control is over one’s appetites so they do not get in the way of serving others.
 - a) It kept Paul from offending others while he taught them (1 Cor. 9:25).
 - b)

Study Questions

- F. Why does this great Christian life become upset?
1. We are to seek and set our minds on things above and continue to do so. This is the emphasis of the Present Imperative verbs (Col. 3:1).
 2. We are not to set our minds on the things on this earth (Col. 3:2).
 3. We set our minds on things above but begin to set our minds on things on earth, gauging our Christian lives by legal principles.
 4. We set our minds on things above but pay attention to a lust/craving from an enemy.
- G. Christian life requires that we respond properly to our spiritual enemies.
1. The believer has three spiritual enemies.
 - a) The flesh or sin nature is within the believer.
 - b) Satan or the devil is outside the believer.
 - c) The world system is outside the believer.
 2. The flesh or the sin nature indwells the believer (Rom. 7:17-18, 20). Paul calls it “the indwelling in me sin.”
 3. The flesh indicates that it resides in our physical nature and refers to the bent or perverted nature of all people.
 - a) God created proper desires in Adam and Eve: love, sex, God, self-integrity, to be active, to eat, for companionship.
 - b) Adam corrupted his nature so those good desires became perverted (Eph. 4:22).
 - c) Adam brought the sin nature into the world (Rom. 5:12).
 - d) Old Testament people recognized a perverted or twisted nature.
 - (1) The Hebrew word *awen* [און] occurs 216x and the related *awelah* and *awel* 13x, both words describe that which is twisted or perverted from its intended state, and the NASB and AV translate both “iniquity” and “guilt” as associated with the iniquity.
 - (2) Examples are Cain slaying his brother (Gen. 4:13); sorcery (1 Sam. 28:10); sexual immorality (2 Sam. 3:8); idolatry (Isa. 1:4).
 - (3) Therefore, they would have seen just how sinful they were by nature if they tried to keep the law (Rom. 7:7, 13).
 - e) Romans 7:7-13 describe Paul’s past struggle with his sin nature by which he learned he had a sinful nature.
 - f) Romans 7:14-24 is Paul’s ongoing struggle, demonstrating the sin nature does not go away during this life.

EVERY CHRISTIAN HAS A SIN NATURE AND EVERY CHRISTIAN STRUGGLES WITH IT, BUT THE STRUGGLE MAY BE DIFFERENT FOR EACH INDIVIDUAL. WHILE WE MAY RATE SOME WORKS OR SINS AS WORSE, THEY ARE ALL BAD.

4. The works of the flesh are summarized in Galatians 5:19-21.
 - a) Adultery is sex with someone other than one’s spouse.
 - (1) Paul warned that God will judge adulterers (Heb. 13:4). This warning means believers might commit adultery.
 - (2) God disciplines believers not the unsaved.
 - b) Sexual immorality is sex outside of marriage.
 - (1) A Corinthian brother was engaging in sexual immorality (1 Cor. 5:1).
 - (2) The Corinthians needed to be told to flee immorality, indicating that some were not (1 Cor. 6:18; cf. 1 Thess. 4:3).
 - (3) Believers must not have immorality named among them, so it might be (Eph. 5:3).
 - c) Impurity or uncleanness is thinking and actions which involve sexual immorality.
 - (1) Homosexuality is a form of uncleanness (Rom. 1:24, 26). It is what they desired. It is within (Matt. 23:27)
 - (2) Some of the Corinthians had not changed their minds regarding their uncleanness (2 Cor. 12:21).
 - (3) Uncleanness is related to sexual immorality (Col. 3:5; Eph 5:3).
 - d) Sensuality [lewdness] is unrestrained sexual activity, public actions not covered above.
 - (1) The Roman believers were not to engage in sensuality (Rom. 13:13).
 - (2) Some false teachers will twist grace into sensuality (Jude 4).
 - (3) Many believers will follow false teachers’ perversion of grace which leads to sensuality (2 Pet. 2:2).
 - (4) Sensuality described the conduct of the people of Sodom (2 Pet. 2:7).
 - e) Idolatry is the worship of anything other than God.
 - (1) It could be the worship of a carved image representing a false god (1 Cor. 8:4, 7).
 - (2) Believers are to keep themselves from idols (1 Jh. 5:21).
 - (3) Believers should not become idolators (1 Cor. 10:7).
 - (4) Covetousness is idolatry (Colossians 3:5).
 - (a) Covetousness is craving more.

- (b) Believers reaching for more is also tied to loving the world 1 Jh. 2:15; 5:21.
- f) Sorcery is the use of something (traditionally drugs) to press a religious experience.
- (1) In the future, the city Babylon will use sorcery to lead all nations astray (Rev. 18:23).
- (2) For believers, it involves anything we might use that is a substitute for a proper relationship to God: charms, crosses, special prayers, anything which is superstitious rather than directed by God.
- g) Enmity is an openly hostile hatred.
- (1) A frame of mind from one's flesh is hostile towards God (Rom. 8:7).
- h) Strife means to be argumentative or snippy.
- (1) Some believers were evangelizing through strife (Php. 1:15).
- (2) Verbal battles about doctrine often involve strife (1 Tim. 6:4; Titus 3:9).
- i) Jealousy or zeal is the drive to be better than others without concern for how it affects others.
- (1) The Corinthians were zealous, each party in the Church seeking superiority (1 Cor. 3:3).
- j) Fits of anger describes a hot temper.
- (1) Believers are to let anger be put away (Eph. 4:31; Col. 3:8).
- (2) Paul feared he would find angry saints in Corinth (2 Cor. 12:20).
- k) Selfish ambition (rivalries) are self-seeking and doing what one wishes for himself without concern for others.
- (1) Some people proclaimed Christ from selfish ambition (Php. 1:17).
- (2) Believers are warned against accomplishing objectives according to selfish ambition (Php. 2:3).
- l) Dissensions are parties or splits within a group rather than from a group.
- (1) Believers may divide believers between those who will allow them their personal rights and those who inconvenience them due to a weak conscience (Rom. 16:17).
- (2) Believers dividing around certain leaders within a church is a sign of carnality (1 Cor. 3:3). [This word is omitted in some Gk mss.]
- m) Divisions or heresies may refer to a faction which holds to a doctrine, or to the misused/misappropriated doctrine one chooses to hold.
- (1) People in the church will hold to misused doctrines so that those who are approved

- can be plainly seen (1 Cor. 11:19). In the context, those who have a proper view of the body of Christ stand out from those who act with disregard for the body.
- (2) A believer who insists on teaching the Law for Christian living is a heretic, choosing to apply it despite the plain statement that we are not under law (Tit. 3:8-10).
- n) Envy is pain experienced when another receives a benefit, akin to jealousy.
- (1) Some evangelized out of envy (Php. 1:15).
- (2) Believers had to be told to put away envy (1 Pet. 2:1).
- o) Murder is the violent and senseless killing of others.
- (1) Believers were warned to not suffer as a murderer, which could happen if they did not respond properly to their adversities (1 Pet. 4:15).
- p) Drunkenness is consumption of alcohol or others substances so that it impairs one's actions or mind.
- (1) Believers are not to live in drunkenness (Rom. 13:13).
- (2) Believers were told not to become drunk (Eph. 5:18).
- (3) Believers had become drunk at the meal before taking communion (1 Cor. 11:21).
- q) Unrestrained partying is wild, often drunken partying.
- (1) Believers are not to live in wild partying (Rom. 13:13).
- r) Those who practice these things have no inheritance in the kingdom of God (Gal. 5:21).
- (1) Believers do not practice or do the sin, for God does not allow them to do so (1 Jh. 3:9). This is according to God's judgment and not ours.
- (2) This is Paul's challenge to the believers, why would they live like those who do not have the inheritance we have?
- (3) However, the fact that Paul has to mention these works means that believers do sometimes perform them.

2. You (if you're a believer) can respond righteously to the flesh (Gal. 5:16).
 - a) You are to walk by the Spirit. This involves using your mind to relate to who you are in Christ.
 - b) You may have lusts or cravings from the flesh, but you do not have to perform them. YOU CANNOT STOP THE LUSTS OR CRAVINGS OF THE FLESH FROM COMING, BUT YOU DON'T HAVE TO DO THEM!!
 - c) You are to follow the Spirit's lead (v. 18).
 - (1) You walk by following the Spirit's lead.
 - (2) The one led by the Spirit is not under law.
 - (3) Law has no article, so this means any kind of law, including turning this list into a law which one attempts to avoid.
 - (a) The list shows us what happens when we turn to legalism, we resort to our flesh and this is what the flesh does.
 - (b) Legalism ends in carnality/fleshly living (Gal, 3:1-3).
 - (4) Walking by the Spirit involves framing one's mind with truths from the Spirit (Rom. 8:4-7).
 - (a) "The frame of mind from the Spirit..." (v. 6). The Spirit has truths with which He intends for you to frame your mind.
 - (b) Being led by the Spirit involves following the Spirit's lead regarding these truths.
 - d) YOU ARE TO RELATE TO GOD'S GRACE which superabounds when the sin nature abounds (Rom. 5:20-6:1).
 - (1) The *sin nature* is not lord over you because you are under grace not under law (Rom. 6:14).
 - e) YOU ARE TO LOGICALLY COUNT (CREDIT) YOURSELF TO BE DEAD TO THIS SIN NATURE BUT LIVING ONES TO GOD IN CHRIST (Romans 6:11; Colossians 3:5).
 - (1) God counts you to be in Christ's death, burial and resurrection (Rom. 6:3-4).
 - (a) You were put into Christ's death (Rom. 6:3-4).
 - (b) You have been united in the likeness of Christ's death (Rom. 6:5). It is likeness, but Christ's death was real and ours is imputed/credited to us.
 - (c) You are jointly crucified with Christ (Gal. 2:20).
 - (d) You died (Col. 3:3).
 - (e) You are then to put to death your members on this earth (Col. 3:5). This parallels Romans 6:3 & 11 you died, so count yourself dead.
 - f) YOU ARE TO LOGICALLY COUNT YOURSELF TO BE LIVING TO GOD IN CHRIST (Rom. 6:11).
 - (1) God counts you to be in Christ's life and resurrection (Col. 3:1).
 - (a) You were put into Christ and therefore raised up with Him (Col. 2:12).
 - (b) You were jointly-made alive and jointly-raised with Christ (Eph. 2:5-6).
 - (2) Christ lives to God (Rom. 6:10). This is regarding Christ's human nature.
 - g) You are not to allow the sin nature to reign in your mortal bodies (Rom. 6:12).
 - h) YOU ARE NOT TO PRESENT YOUR MEMBERS TO THE SIN NATURE (Rom. 6:13).
 - (1) Member might refer to a real part of your human person: body, or soul, or spirit.
 - (2) Member might refer by association to an activity involving part of your person.
 - i) YOU ARE TO PRESENT YOUR MEMBERS TO GOD AS TOOLS FOR RIGHTEOUSNESS (Rom. 6:13).
 - (1) Many of the cravings God gave you can or should be properly directed rather than perverted.
 - (2) Presenting yourself to God is the same language of Romans 12:1-2.
 - (a) Romans 12 resumes the thought Paul left off addressing at the end of Romans 8, chapters 9-11 being a parenthesis in Paul's objective.
 - (b) Romans 12:3ff demonstrate some proper uses of our members in ministering to other believers both through our gifts specially and through love in general.
 - j) This logical thinking, framing of one's mind, etc. constitute "walking by the Spirit."

Study Questions

What must you be to respond properly to God's promised freedom?

What do you do, to not fulfill the cravings from the flesh?

Can you stop cravings from the sin nature from coming to mind?

How is the leading of the Spirit connected with walking by the Spirit?

To what does the Spirit want you to relate first?

What do you do next, according to Romans 6:11?

Why is it important to also count yourself alive to God?

What is meant by your "members"?

What do you do with your members?

3. You can respond righteously to Satan.
 - a) Satan is a created being.
 - (1) He is a cherub (Ezk. 28).
 - (2) He was originally known as Lucifer or the Shining One or morning star (Isa. 14:12ff).
 - (3) *More details on Satan's history were covered on page 91 of these notes.*
 - b) Devil means he slanders.
 - (1) He slanders God (Job 1:9-11; 2:5).
 - (2) He slanders God's people (Rev. 12:10).
 - c) Satan has limited authority.
 - (1) He needed permission to attack Job and then God limited what he could do (Job 1:8-12; 2:3-6).
 - (2) He needed permission to attack the disciples (Lk. 22:31).
 - (3) He needs permission to attack you. God will not allow you to be tempted beyond your ability (1 Cor. 10:13). Note: this also means that if you are experiencing a temptation, God knows you know how to bear it.
 - d) Satan operates in opposition to God's purpose.
 - (1) The title Satan is Hebrew for "adversary."
 - (2) He acted violently against God, attempting what he said in Isaiah 14 (Ezk. 28:16).
 - (3) He operates in the sons of disobedience (Eph. 2:2).
 - (4) He is the enemy who sows tares (false believers) among the wheat (sons of the kingdom) (Matt. 13:39).
 - (5) He used an unsaved man as an enemy of righteousness to pervert the straight ways of the Lord (Acts 13:10).
 - (6) He used Peter in an attempt to dissuade Christ from going to the cross (Matt. 16:22-23). Peter was not possessed but attacked, so that he did not think accurately.
 - (7) He hindered Paul and Silas from returning to Thessalonica (1 Thess. 2:18; 2 Thess. 3:2).
 - (8) Satan opposes God by deception (lying).
 - (a) He deceived himself into thinking he could be like God (Isa. 14:13-14).
 - (b) He deceived Eve (2 Cor. 11:3; 1 Tim. 2:14), so she thought she was doing the correct thing. So Satan uses those with a similar message to deceive us (2 Cor. 11:4).
 - (c) He deceives the whole world (Rev. 12:9). The world lies like a baby in the evil one. He uses deception to comfort them like a parent would comfort a child.
 - (d) He does not stand in the Truth (Jh. 8:44).
 - i) He rejects that only God can be God.
 - ii) He thinks He can be God and even above God (cf. Isa. 14).
 - (e) He is the father of the LIE (Jh. 8:44).
 - i) The lie is that the creature can take the place of the Creator (Rom. 1:25).
 - ii) The lie is that creature can be worshipped like the Creator (2 Thess. 2:3-11).
 - iii) The lie is that the creature can be righteous without the Creator (2 Cor. 11:13-15). So Satan's ministers promote righteousness, but without God.
 - iv) The lie is that even the believing creature can accomplish God's righteousness apart from God's revealed means (Eph. 4:22-25).
 - (1) That was part of life in the old man, or who we were before salvation.
 - (2) The new man - who we are in Christ - is created in righteousness.
 - (3) The believer can only live righteously toward his fellow believers as he puts on who he is in the new man.
 - (f) He wants you to think your conflict is with fellow believers, while your conflict is with him and other fallen spirits (Eph. 6:12).

Study Questions

Though many call Satan an angel, he is really a ...

Define "devil."

How do we know Satan has limited authority?

Identify some ways Satan has opposed God.

How does he use deception to oppose God?

Define the Lie

Where did the Lie originate?

Define the Truth

Define what Satan does with the Lie.

4. Satan attacks you with very specific schemes.
- a) The Devil deceives or leads astray with fear. He uses fear of the future to tempt us to make decisions outside God's will.
 - (1) Do not confuse this with fear of God, which is a healthy respect for God, His power and His sovereignty (2 Cor. 5:11) or fear of Christ (Eph. 5:21). This is the kind of fear shown to government officials (Rom. 13:1, 7).
 - (2) We work out our salvation with fear and trembling (Php. 2:12). This is taking God's work seriously rather than casually.
 - (3) We do not fear punishment as we mature, because we know that we will not come into judgment (1 Jh. 4:18). This word "punishment" is used of the eternal punishment of the unsaved (Matt. 25:46).
 - (4) We don't fear the unknown, because though we don't know the future, we know God has planned it.
 - (5) Satan may illicit fear or take advantage of your own fear as a basis for temptation. He may use the actions of unsaved men as a basis for fear, what they will/might do.
 - (6) The Tempter could have tempted the Thessalonians (1 Thess. 3:5-6).
 - (a) He could have agitated them (v. 3).
 - (b) He uses this to pressure you to cease acting from faith and love (v. 6). They know to do good but don't do it. Paul rejoiced the tempter was unsuccessful.
 - (7) Satan uses cowardice, to intimidate believers to not act, with Timothy, he stopped evangelizing which was part of his gift as an apostle (2 Tim. 1:7-8).
 - (8) The Devil uses the fear of death to control or enslave people (Heb. 2:14-15, 18).
 - (a) He tempts people by way of fear (2:18; 4:15).
 - (b) Jesus our High priest was tempted so that He is sympathetic as our priest.
 - (c) Jesus' temptations may illustrate some similar areas of fear and temptation which the Hebrews were facing. These are examples of fear leading to independence from God.
 - i) He was tempted to supply His own food rather than depend upon God (Matt. 4:2-3). They likewise wanted to eat and like Esau were being tempted to give up their birthright as firstborn ones for food (Heb. 12:16; 13:9).
 - ii) He was tempted to make a spectacle at the temple (Matt. 4:5-7). They had been a spectacle by hardships not a WOW event (Heb. 10:33).
 - iii) He was tempted to bow down in order to get the promised kingdom earlier than planned, to avoid rejection (Matt. 4:8-10). These wanted the future now without any suffering (Matt. 10:32-36).
 - (d) He may use men to this end, threatening to kill unless one denies Christ, meaning he claims to not be Christ's disciple (Matt. 10:28-33).
 - (e) He may use the fear of being cutoff from one's family to tempt one to be silent or deny Christ (Matt. 10:34-38). This was for Israel as Jesus' disciples but it illustrates how fear can work.
 - (f) He may use fear and agitation so that you do not respond properly when they ask you for a reason for your hope (1 Pet. 3:13-17). You might be silent. This can become a "Why me, God?" situation, in which you question why God lets you suffer.
 - (g) He may use a startling fear due to opposition so one stops serving and backs away from other believers (Php 1:28).
 - (9) He uses fear of adversity to lead astray (Rev. 2:10). One might lie or compromise contrasted to being faithful unto death.
 - (10) Doubt arises from fear, of either being wrong or consequences of one's choice.
 - (a) Believers doubted that they could be acceptable without observing certain days, or avoiding certain foods (Rom. 14:1-2, 22-23). This is a type of fear, worrying about whether their actions will separate them from God's love.
 - (b) Discouragement or disappointment with God's will often precedes doubt. We fear our experience will always be "bad". We want a "better" experience than what we have. This is illustrated by Job (3:3, 11, 20-21) and Paul (2 Cor. 12:7-8).
 - (c) Doubt can lead to independence from God's plan. We act since God doesn't.

Study Questions

How does fear of God differ from the way in which Satan uses fear as a basis of temptation?

Is fear sin?

Is fear unrighteous?

How can fear/agitation affect one's acts of love and faith?

How might timidity affect the use of one's gift?
Evangelism?

What is the most powerful object of fear used by Satan?

Was Jesus Christ tempted?

What does that make Him for us?

Identify the temptation in each of Christ's temptations.

- 1.
- 2.
- 3.

Connect each to how the Hebrews were tempted.

- 1.
- 2.
- 3.

Does Satan encourage fear by his activity alone?

Who might he use?

What are some other temptations which might result from fear?

- b) The Devil deceives in the realm of pride. He deceives us to think we are important, more so than others or deserving something better than we are experiencing. This applies to our interests. It is the opposite end of fear.
- (1) Some of these will demonstrate that the act or act of sin may involve the flesh but it starts because one was tempted by Satan in an area of pride.
 - (2) We can boast, if we boast in the Lord, because that is a position and experience shared by all believers (1 Cor. 1:31).
 - (3) Arrogance can lead to actions outside God's will (James 4:6-17).
 - (a) This pride or arrogance involves an uplifted face, a feeling of superiority to others and looks down on them (v. 6).
 - (b) Arrogance is countered by resisting the devil, therefore this is a temptation from Satan (v. 7).
 - (c) It does not encourage one to enjoy his or her nearness to God (v. 8).
 - (d) It may involve laughter and joy over the wrong things: pleasures, possessions and plans (v. 9). They should change their feelings about these things.
 - (e) It may result in speaking against a brother (v. 11). Rather than looking out for others' needs it criticizes any who get in one's way.
 - (f) This is the kind of speech Paul said we should let go and he calls it rotten speech (Eph. 4:29).
 - (g) It may result in judging a brother (v. 11). This is easy to do if you think you are better than him or her.
 - (h) It may result in planning a course of action without knowing if it is God's will (vv. 13ff). Independence from God.
 - (i) Showing off by these actions is an evil that spreads (v. 16).
 - i) This is a pride, like a salesman hyping a worthless product with a lot of noise and show. Such an individual makes a big deal of things that are not God's will. It is also a form of lying by making more of something than is true.
 - ii) This is evil because it spreads to other people, encouraging them to do the same.
 - iii) This becomes sin, because it encourages other believers to act outside of God's will (cf. Rom. 14:23; 1 Cor. 8:10-12)
 - (j) Making decisions without determining whether it is God's will is sin (v. 17).
- (4) A new believer should not be made a bishop, because he is in danger of pride (1 Timothy 3:6).
 - (a) He can be puffed up. This pride is like a cloud of smoke, looking as though it is substantial when it is nothing.
 - (b) He might come under the same judgment as the Devil, i.e. he was dethroned and lost his authority. He thought he was more than he was and that he was capable of being like God.
 - (c) He is to prove himself first.
 - (d) He is to have a good testimony from those outside the assembly so Satan can not ensnare him (v. 7). This snare could be a constant attempt to reclaim his reputation (which can't be done – only God can accomplish this).
 - (5) Some Roman believers caused divisions in the assembly (Romans 16:17, 20).
 - (a) They caused a division (work of the flesh) between the strong and weak saints, rather than the strong saints helping the weak. (cf. Rom. 14-15:3).
 - (b) They put their cravings before the needs of weaker brothers (v. 17-18). While not called pride, this is a form of pride; their cravings are more important than the needs of others. Satan tempts them to put themselves ahead of others, "You are strong. Why be inconvenienced?"
 - (c) They deceive (a lie) the simple (v. 18).
 - (d) Satan is tied to this (v. 20).
 - (6) Ananias and Saphira lied (Acts 5:1-3).
 - (a) Barnabas (Paul's friend) had brought the proceeds from the sale of land to help meet the needs of others (4:36-37).
 - (b) Ananias and Saphira did the same.
 - (c) They kept back some of the price (the Greek means to embezzle), meaning they gave others the impression (a lie) that they gave all the price, though were not required to sell or give anything.
 - (d) Satan filled their hearts to lie (v. 3). "Fill" indicates a deficiency in their hearts. Satan deceived them to think their actions would not hurt anyone and to pride that they deserved both the recognition of giving and some of the price. It does not state that pride is involved, but why would one embezzle some of the price, giving others the impression he gave all?

Study Questions

Can a believer boast?

When or where can he or she boast?

According to James, what are some of the unrighteous activities one might do because of arrogance?

Which of these are sin?

What two temptations from Satan might a new believer face if he is made a bishop (pastor)?

Causing divisions is a work of the flesh, so how does Satanic pride fit problem in the Romans.

What sin did Ananias and Saphira commit?

How might their temptation also involve pride?

c) The Devil deceives us that anger and harshness are not in compatible with God's grace and so he takes advantage of our frustrations to tempt us to act on them.

(1) Bitterness encouraging zeal and selfish ambition are demonic (Jas. 3:14).

(a) Bitterness [*pikros*] means sharp, and so the hurt one feels, or an unpleasant sharpness of food or drink.

i) It is used of Peter weeping after denying the Lord (Matt. 26:75).

ii) It is used of John's upset stomach after eating the little book (Rev. 10:9-10).

iii) It is used of those who respond in hurt to their circumstances after compromising for a short term benefit (Heb. 12:15).

iv) Their bitterness may have resulted from dispersion, seizure of property, or being mistreated by the wealthy.

v) Their bitterness characterized their drive to win.

(b) We bless God and curse men with the same tongue (3:9-10).

(c) Cursing and blessing from the same mouth is like a spring producing both sweet and bitter water (3:11), which the Greeks used of drinkable versus poisonous (deadly or really sick).

(d) This bitter zeal and selfish ambition become the basis of harsh language (curse) against a brother rising from our drive to win and do what we want most rather than looking out for others.

(e) We cannot mix a little good with a little bad. We are not some carnal and some spiritual. We are either or.

i) James says being a little bit of both "ought not to be this way" (3:10).

ii) Thinking you can be a little bit of both is demonic wisdom (3:15).

iii) Lying against the Truth thinks that you can use fleshly means (cursing a brother) to accomplish God's will (1:19-21).

(f) Operating from this bitter zeal does not result in God's will but disorderliness and worthless things (3:16).

(g) This attitude produces the fights in 4:1.

(2) Remaining angry gives the devil a foothold (Ephesians 4:27).

(a) Some held the Lie rather than truth, by not appreciating or thinking about the whole body of Christ (v. 25).

(b) They were not to let the sun go down on their anger (a work of the flesh) as Satan

could bring in some opportunity to act on their anger (v. 26).

(c) Some were stealing instead of working to help others (v. 28). This may be one opportunity Satan presents for anger.

(d) Some were speaking rotten words which hurt and tear down rather than build up (v. 29).

(e) All these involve pride or arrogance in a sense of entitlement or superiority.

(3) Not dealing graciously with another believer provides Satan a foothold (2 Corinthians 2:11).

(a) A brother had been punished and Paul accepts it was proper (v. 6).

(b) It is time for the punishment to end. His grief indicates he changed his mind about whatever he had done (v. 7).

(c) It is time to deal graciously with him and encourage him so he will not be severely grieved (vv. 7, 10).

(d) They should treat him with grace, so Satan won't advantage of them (v. 11).

i) "Take advantage" comes from a word meaning "covet" or "have more." Satan wants to influence us against God.

ii) We are not ignorant or unexperienced regarding how Satan affects the conclusions of the mind (*νοήματα* - result of the mind; v. 11). They were not ignorant because Paul taught them during his 18 months with them.

(e) In 1 Corinthians 5:2 they were puffed up (pride) that they tolerated evil actions, and now were puffed up that they were not let up on the punishment.

(f) They might lie about the brother or act independent of God withholding grace.

(4) Young men may be tempted to not submit to the elders (1 Peter 5:8).

(a) The men appear to have been worrying about suffering in the church, lack of leadership and Satan could take advantage of this (5:1,2, 7, 10).

(b) They apparently want to take the lead which is not yet their role-pride (v. 5).

(c) They might curse the elders

(d) They could resist the devil (v. 8).

(5) A believer who espouses errant teaching can be ensnared (2 Timothy 2:26).

(a) He is ensnared by Satan to not give up the doctrine - this can be pride.

(b) He lies by teaching error.

(6) A pastor can be tempted with the youthful lust of trying to argue with the last man (2 Timothy 2:22).

- (a) He is warned by God not to argue (using a work of the flesh; vv. 23-24).
 - (b) He may act independent of God focusing on those teaching error instead of believers who wish to grow.
 - (c) He may lie trying to prove his point.
- (7) The Devil deceives regarding aspects of God's will as it relates to the body of Christ.
- (a) Freeing younger widows from their responsibilities may lead to Satan tempting them (1 Timothy 5:11-15).
 - i) They have strong sexual impulses against the Christ. They desire to marry (v. 11). They are looking for a husband in the Church.
 - ii) They leave their first faith by looking for love instead of believing God's promise to serve others in love (v. 12).
 - iii) They were learning to be idle (v. 13). This was in service to the assembly (cf v. 10). The deception was, they no longer needed to help others.
 - iv) They were engaging in gossip (v. 13). The deception was that others need to know activities and details about others which they don't.
 - v) They were busybodies (v. 13), putting their noses in other's business. The deception was that one needs to attend the details of others' lives, or try to fix matters without being asked for help.
 - (b) Satan could tempt married couples (1 Corinthians 7:5).
 - i) They were to stop withholding marital relations.
 - ii) They could be tempted if they remained apart too long.
 - iii) This temptation involves deception that various responses (unfaithfulness, bitterness, not being gracious) would be okay.
 - (c) The Corinthians were in danger of being led astray (2 Corinthians 11:3).
 - i) They were being led astray from the simplicity of having their minds (indicated by *noāmata*) set in Christ.
 - ii) They were led astray by teachers (ministers of Satan vv. 12-15) who present three lies or deceptions (v. 4).
 - (1) They herald a Jesus which is similar, but Paul didn't do this. They focused on the earthly life of Jesus (hence Jesus not Christ).
 - (2) They herald a different Spirit than the one Paul announced.

- (a) The Spirit is our pledge and seal (1:22).
 - (b) The Spirit gives life (3:3, 6).
 - (c) The Spirit provides liberty and glory (3:17, 18).
- (3) They herald a different gospel. They announce a different means of initial salvation, likely through "righteous works." They are ministers of righteousness.
- iii) This situation has an effect similar to that in 1 John 4:1-6. False teachers (anti-christs) were being heard by the unbelievers. Believers were wondering why the world heard the unsaved, and whether they should change their technique/s.

Study Questions

How might bitter zeal affect your actions?

What are some unrighteous actions that might come from holding onto anger?

If you do not show grace to a brother who has been punished enough, what might Satan tempt you to do?

What was Satan tempting the young men to do because they were worrying about their situation?

If a believer teaches error, what is his sin?

What might a young pastor want to do with false teachers?

Identify temptations a younger widow might face.

5. We are to be strong in the Lord before putting on the armor (Ephesians 6:10). This involves our relating to who we are in Christ, while recognizing that Christ is Lord and He is the one in charge.
- a) This involves humbling ourselves to God, for only He can give us this strength by His grace (Jas. 4:6-7).
6. We are to put on the whole armor to resist or stand against Satan's attack (Ephesians 6:11). We don't put on just a part.
- a) The believer girds himself with (puts on like a girdle) truth (6:14).
- (1) Truth is in Jesus (4:21). He sees and responds properly/genuinely to all things.
 - (2) The believer needs to recognize this is an attack from Satan.
 - (3) The believer needs to recognize that he may have set himself up for the attack with wishes or expectations which were unfulfilled. Satan uses these to bring on discouragement, disappointment, and doubt about God's goodness.
 - (4) The believer is to speak truth with his fellow believers (4:25). The Lie, in this context, is a refusal to recognize God's creation of a new man, where all believers are united as one, and no differences exist. Satan doesn't want us to see things as they are. He wants us to look at the situation as "poor me."
- b) The believer puts on the breastplate of (the) righteousness (6:14).
- (1) The new man (the whole body with Christ) is created in righteousness in Christ (4:24).
 - (2) The believer needs to see himself in Christ in God's righteousness (2 Corinthians 5:21).
 - (3) The believer needs to remember that any plan or action on his part, which he accomplishes (or tries) is his own righteousness not God's.
- c) The believer shoes his feet with readiness of the good news of (the) peace (6:15).
- (1) Christ is our peace (2:14).
 - (2) Christ made peace creating the Jewish and Gentile believers into one new man (2:15).
 - (3) Christ announced peace to both groups (2:17).
 - (4) The believer needs to realize that Christ is the basis of peace between believers.
 - (5) The believer needs to be ready to announce the good news of peace to his fellow believers, and to live it out himself, being at peace with other saints.
- d) The believer takes the shield of the faith (6:16).
- (1) Gentiles had no promise from God and were without hope (2:12).
 - (2) Now, both Jews and Gentiles have access (to God) through Christ (2:18).
 - (3) Believers have access in Christ through faith (3:12).
 - (4) Believers (Jewish or Gentile) are equal heirs (no difference) (3:6).
 - (5) The shield is the faith that God has given us access to Himself through Christ.
 - (6) The believer reminds himself of his access in Christ. Satan deceives, "God doesn't want to talk with you now," "You blew it," "You don't need to talk to God about this."
- e) The believer receives the helmet of salvation (6:17).
- (1) The believer is given all blessings (1:3).
 - (2) The believer is holy and without blame in Christ (1:4).
 - (3) The believer is redeemed (1:7).
 - (4) The believer is sealed in Christ (1:13).
 - (5) The believer is raised up and seated together with the whole body in Christ (2:5-7).
 - (6) The believer is saved by grace, not by any form of his own merit (2:8).
 - (7) The believer needs to review this salvation which is shared equally by all church saints. He needs to remember that what is true of him in Christ is also true of those believers with whom he is experiencing a conflict.
- f) The believer receives the sword of the Spirit which is the utterance of God (6:17). This is a specific utterance from God which counters Satan's deceptions and lies regarding the body of Christ. It is not *logos* but *rhama* an utterance.
- (1) These utterances include the "good words" or "blessings" God says about us in Christ (1:3). Each blessing is an utterance from God.
 - (2) These utterances include Christ's word [*rhama*] by which He cleanses us so we are holy and without blame (5:26-27). Because of Him, we will be holy and without blame.
- g) The believer then communicates with God.
- (1) He worships (prays). He needs to focus on the character of God.
 - (2) He supplicates (asks about things when he doesn't know exactly what is needed).
 - (a) He supplicates for others.
 - (b) He supplicates for others going through the same type of problems.

Study Guide

Before we put on the armor, what do we need?

How much of the armor must we put on?

Identify the main idea of each part of the armor.

Truth

Righteousness

Readiness with the goodnews of peace

The Faith

The Salvation

God's Utterances

1. Busybody - 1 Tim. 5:13-15 - This is an attack to involve ourselves in the affairs of others, that are not our business. We go about inquiring into things we don't need to know, prying and snooping.

2. Cowardice - 2 Tim. 1:7 [Lk. 22:31-34] - Satan tempts us to be timid about doing or saying what is right. He may tempt us not to share the gospel when we should, or to not take the stand we should, or to not use our spiritual gift.

2.1. Fear - Heb. 2:18; Rev. 2:10 - Satan manipulates people with fear. Fear is not sin of itself, but when Satan can make us afraid - what if I lose my job, what if I get sick, what if my child gets sick or hurt, what if my friends don't want to be my friends anymore - that fear can become the basis of other temptations. The fear of death is powerful, and many believers have done anything to avoid it. Believers may be tempted like Peter to lie (that was his denial, he lied that he knew Jesus and was one of His disciples). Some of the Hebrew Christians thought it would be OK to stop going to church, so they could avoid being shunned by former family, friends and excluded from the temple.

2.2. Worry - 1 Pet. 5:1,2, 7, 8, 10 - Because the elders were not doing their job (a fear issue), some of the younger men worrying about what would happen and had either stopped submitting to the elders or were considering it. Refusing to submit is both independence from God and pride, because the individual is tempted to think he can solve the problems and since these other guys are not doing it, he should push himself forward. But Satan is like a roaring lion seeking those he can devour, and he recognizes believers who are loaded down with worry, he may tempt them to solve the problem themselves instead of humbling themselves under God's hand and allowing God to move them up in His time.

3. Disappointment - 2 Cor. 12:7-8 [Job 3:1-3; 19:6-12] - We are unhappy with a circumstance, the outcome of an activity, or our own physical condition. We may ask, "Why did God let this happen to me?" Job lamented the day of his birth.

4. Discouragement - Following the last lust, we often feel disheartened about God and His work with us. Satan suggested to Eve, "God knows that in the day you eat . . ." implying that God was withholding something.

5. Doubt - Job 1, 2; Acts 18:9; Rom. 14:22-23 - This is the final step in these three parts beginning with disappointment. Since it appears to us that God is not doing His best for us we begin to doubt God. We doubt what God wants us to do, what He has promised, perhaps even the Bible and God Himself. When we act on a doubt while doubting that we should, we SIN.

6. Gossiping - 1 Tim. 5:13-15 - This frequently accompanies being a busy body. We have knowledge of things which no one else, including ourselves, need to know and we feel compelled to share this with others, perhaps even as a prayer requests. Paul says it is even shameful to talk about the things others do in secret - you don't gossip about good news, only salacious details. This may even lead to SIN if one exaggerates (lying).

7. Independence from God - Jas. 4:13-17 (Isa. 14:14) - Satan tempts us to make plans and act without regard for God's will. Often times he simply encourages us not to bother God. He may encourage us to do this after he has tempted us to be disappointed or discouraged, and so he tempts us to solve our problem on our own. James states that doing this is SIN.

7.1. Solving your own problems - 1 Cor. 7:5 - Paul warned couples to not withhold marital relations except by mutual consent and then for a limited amount of time. If they withheld longer, Satan could tempt them due to their lack of self control. This does not mean Satan tempts people to cheat on their marriages. He may tempt to bitterness, lying or independence from God, suggesting to them that they can figure out how to solve their own problem, and this may lead to infidelity, which is SIN.

8. Laziness in spiritual things - 1 Tim. 5:11-15 (v. 12) While we may be very active and a hard worker, this temptation is about our spiritual lives; we give our spiritual opportunities a low priority. This can be in

several areas. We may not communicate (pray) with God regularly. We may not think on or about the truths God has taught us. We are tempted to not be regularly involved with other Christians.

9. Lying - Acts 5:4-6 (Jh. 8:44) - Since Satan's attack often involves a distorted or inaccurate point of view, lying is a natural product. Satan presents us with the lust to speak that which is totally or partially not true. Often times deception unchecked allows us to be more easily deceived (2 Tim. 3:13). The Bible calls lying a SIN.

9.1. I add under lying, teaching something that is wrong - 2 Tim. 2:16-18, 26 - Because what these men were teaching was wrong, it is a lie and therefore, it is SIN.

10. Pride - 1 Tim. 3:6 - Satan himself was lifted up because of his own beauty. He wasn't the source of his beauty, God was. Pride often inflates our opinion of ourselves. It can involve arrogance - "I'm better than him" - on one extreme and self-pity - "I deserve better" - on the other.

10.1. Arrogance - Jas. 4:4:6-17 - This is a feeling of superiority and to be resisted by resisting Satan. Arrogance is unrighteous, but not sin. It can lead to speaking harshly or critically against or judging your brother in Christ (v. 11). While, elsewhere Paul tells us to judge and correct brothers who are in error, this speech and judgment is unjustified and has more to do with our fights over wanting to get the best the world has to offer (see 4:1-4). This type of arrogance leads to acting independent of God and even making a boisterous boast about our great accomplishment (v. 16) and this can be sin if we get other believers to do the same thing.

10.2. Causing divisions - Rom. 16:17, 20 - Paul had warned the strong believers to help the weak believers who worried about how certain actions might affect their salvation (cf. Rom. 14:1-6). The division is between the strong and the weak. The weak in pride (from Satan) cares more about his cravings (I've got to take care of number ONE) than how his or her actions may affect a weak believer. This could lead to SIN by getting the weak to copy your actions while doubting

(14:22-23) and if you encourage them to act while doubting, making their conscience bold, you SIN also (1 Cor. 8:11-12).

11. Rotten speech - Eph. 4:29 (Matt. 26:69-74) - Satan tempts us to malign the character of others. This is done through words which are rotten at the core, either the very word or our use of them. This is hurtful speech as opposed to encouraging words. Paul tied blasphemy to rotten speech. Blasphemy is a form of lying, so sometimes rotten speech is SIN.

12. Stealing - Eph. 4:27-28 - Obviously this involves taking what does not belong to you. It is a sin which may at times be based on pride or lying. Satan convinced us that we deserve it more than the owner (pride and lying) or that it won't hurt the owner (lying). It is SIN.

13. Not being gracious (unforgiving) with others [bitterness] - 2 Cor. 2:10-11 - Using the circumstance of someone else's action, Satan tempts us to feel we are justified in not treating him or her with grace. Paul warns that doing this gives Satan a foothold or base of operation in our lives. If the man with whom the Corinthians were withholding grace is the same man they were told to put out in 1 Corinthians 5, we can learn some other details. He had sinned but the church was proud that they were tolerating him, so Paul had to get after them and tell them to put him out of the church. Now in this second letter, he has stopped his sinning and wishes to return but the church won't let him, so this may also be another example of pride, this time in standing their ground.

14. Bitterness is a sharp attitude of hurt - Jas. 3:14-15; Heb. 12:15 - In James bitterness drives zeal (jealousy) so that one aggressively strives to win at any cost and drives one to be selfish. Both zeal and selfishness come from our flesh, but Satan tempts us to be bitter (James says it's demonic) so that we resort to our zeal and selfishness and deceive ourselves into thinking that we can use our own human anger to produce God's righteousness (James 1:17). Paul, in Hebrews, warned that bitterness defiles and spreads to others. If one's actions begin to get others to think and feel unrighteously, that can be SIN.

7. The World distracts believer's from God's will.
8. What is worldliness?
 - a) Many believers are confused regarding the world and worldliness, defining it as movies, TV, dancing, bowling, sports, types of clothing, men and women swimming together, investing, etc. to be worldly. However, they may be surprised by what is worldly.
 - b) The tricky part about worldliness is that many of these are not wrong of themselves, but are wrong when they alter how we do God's will or distract us from doing God's will.
 - c) Don't touch, taste or, handle are the basic elements and philosophy of this world (Col. 2:20-23, 8). So, religiously avoiding certain activities is a form of worldliness.
 - d) Trying to get the stuff of the world for your own pleasure is trying to be a friend of the world (Jas. 4:1-4).
 - e) Trying to use the world's tactics: philosophy, scholarship and debate, to do God's work is worldly (1 Cor. 1:20-21).
 - f) Trying to be a somebody by the world's standards-worldly (1 Cor. 1:26-29). It's about boasting in the things of the world.
 - g) Allowing the world to set the standard for your life-worldly (Eph. 2:2).
 - h) Engagement in politics to try to further some "Christian" agenda-worldly (Jh. 18:36). We're not citizens here but aliens and exiles (a term used of people displaced from their homes; 1 Peter 2:11; 1:1).
 - i) Loving the world and its things (1 Jh. 2:15).
 - (1) One can't love them and the Father at the same time. (2:16).
 - (a) We love by meeting needs (3:17-18).
 - (b) We love God by loving God's children (4:20-21).
 - (c) We love in obedience to His command (3:23-24). THIS IS GOD'S WILL!!!
 - (2) One who does God's will is at ease into the age (2:17). If you are invested in the world, your attitude will go up and down depending upon how the world is going as it is passing away. The changes will cause you to continually alter your methodology, investments, skill-set, and thinking.
 - (3) One who is from God is not heard by the world, because the world listens to its own (1 Jh. 4:5-6). This appears to be part of the problem in 2:17, trying to get the world to listen to us. This is a problem primarily for the young men (a level of spiritual maturity) stuck trying to reach the world (2:14).
 - j) The world has cravings (lusts) for the flesh, appealing to our physical nature (1 Jh. 2:16).
 - (1) The world presents lusts of the flesh which promote Satan's agenda, to manipulate people in an organized manner, e.g. zeal and anger in political agendas. The world convinces people that the most significant problems can be solved by winning and getting mad sometimes become warfare.
 - (2) Modern advertising is one means by which the world appeals to the flesh.
 - k) The world has cravings for the eyes (1 Jh. 2:16). These cravings which appeal to eyes: new paint syndrome-it looks good.
 - (1) Peter charged women to not focus on their outer "look" (1 Pet. 3:3-4; also Namaah - beautiful; Gen. 4:22)).
 - (2) The apostles were God's contrasting theatrical production in the world, because they did not match any of the world's standards of greatness (1 Cor. 4:9-13).
 - l) The world promotes empty boasting about the things of this physical life (1 Jh. 2:16).
 - (1) This is the boisterous noise of a con-man, a fly-by-night salesman who promises more than his product can deliver. Therefore, the empty boasts about this physical life hold out promises which they cannot deliver: happiness, satisfaction.
 - (2) This boasting can sell other believers on engaging in the same thing, so it spreads.
 - (3) The things of this life are to be used in love for others, not as a means of making an empty boast (3:17).
 - (4) Those who are rich in the age are to be rich in good works and to give rather than trusting in uncertain riches (1 Tim. 6:17-19).
 - m) Jesus did not ask for the world but for those the Father gave to Him (Jh. 17:9).
 - n) Jesus did not ask the Father to take His own out of the world but keep them safe from the evil one (Jh. 17:15-16). That means it is His will that we are in the world, though we are not from or part of the world.
 - o) God never asks believers to not associate with unbelievers (1 Cor. 5:9-11).
 - (1) Believers don't join unbelievers in service to God, because
 - p) God does not forbid us to make use of the world, but warns us not to use it to the full because its form is passing away, if you become too invested, you will constantly be trying to change (1 Cor. 7:31).
 - q) Grace teaches us to deny worldly lusts (Tit. 2:12). Its cravings are inconsistent with God's grace which has united us and treated us with grace.

Study Questions

What is tricky about understanding worldliness?

List some examples of worldliness and state why they are worldly.

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What does the flesh do with cravings for the flesh? Give an example.

How does the world appeal to the eyes?
Give an example.

Define "empty boasting."

How does it play a role in the world?

- r) The world identified
- (1) The world translates the Greek *kosmos* [κοσμος].
 - (a) *Kosmos* describes an ordered system.
 - (b) *Kosmos* refers to the organizing of hair, jewelry and clothing (1 Pet. 3:3).
 - (c) *Kosmos* can refer to the physical universe (Acts 17:24).
 - (d) *Kosmos* can refer to the people who make up the system (Jh. 3:16; 12:47).
 - (e) *Kosmos* refers to the system organized by Satan to oppose God (Jh. 7:7).
 - (2) The world is tied to the age [*aion aiwn*]
 - (a) The present age is evil (Gal. 1:4).
 - (b) The present age has the same character as the world system (Eph. 2:2).
- s) The world system is ruled by Satan. He is the prince (Jh. 12:31; 14:30; 16:11).
- (1) He is the god of this age (2 Cor. 4:3, 4).
 - (2) He governs this system through his fallen angels (demons) (cf Eph. 6:12; Dan. 10:13).
 - (3) He could offer the kingdoms of this world (Matt. 4:8, 9).
- t) The world system is contrary to God and His program.
- (1) The world hated Jesus because He testified that its works are evil (Jh. 7:7).
 - (2) The world rejoiced in Christ's departure of this world (Jh. 16:20).
 - (3) The world puts the believer under adverse pressure (Jh. 16:33).
- u) This world system originated following the death of Abel (Lk. 11:50-51).
- (1) Cain was from the evil one (1 Jh. 3:10).
- v) Its origins can be observed in Genesis 4.
- (1) Cain went out from the presence of the Lord (4:16). The world developed apart from God.
 - (2) Cain built a city in Nod (vagabond) (4:17). God didn't build a city, but planted a garden. Urbanization is part of the system.
 - (3) Cain dedicated the city to his son Enoch (dedicated).
 - (4) Enoch named his son Irad (group/town) (4:18).
 - (5) Irad named his son Mehujael (struck by God) (4:18).
 - (6) Mehujael named his son Methushael (man of/who is god) (4:18).
 - (7) Methushael named his son Lamech (power) (4:18).
 - (8) Lamech's family introduced several facets of the world system (4:18-24).
 - (a) Lamech introduced polygamy (4:19).
 - (b) Lamech named a son Jabal (produce) through whom began the commercial production of livestock (probably for religious purposes) (4:20).
- (c) Lamech named a son Jubal (sound). He introduced instrumental music (4:21). The world system
- (d) Lamech named a son Tubal-Cain (to hammer) began the commercial production of metal implements (4:22).
- (e) Lamech named a daughter Naamah (beauty). The world emphasizes external/physical beauty (4:22).
- (f) Lamech killed a man in revenge for harm done to him (4:23-24). Thus is introduced the world's attitude of avenging one's self.
- w) The World is a problem for believers.
- (1) Believers are to keep themselves unspotted from the world (James 1:27). James deals with two major stains from the world system.
 - (a) The world system does not encourage believers to care for orphans or widows (1:26).
 - (b) The world system operates on class or wealth distinctions (2:1ff).
 - (c) The world system encourages the pursuit of "stuff," or reaching for more wealth and greater status (4:1ff). The believer who befriends the world, constitutes himself God's enemy (v. 4).
 - (2) Believers can make use of these things which are part of the world, but are not to use them to the full.
 - (a) They are not to become the be-all-end-all.
 - (b) They are not to become the means of our satisfaction.
 - (c) They are not to become the object of our efforts, perhaps to fix or improve them. Today, many Christians wrongly talk about redeeming the culture! This is both a waste of time and loving the system.

Study Questions

List some uses for the Greek word *kosmos*.

Who rules the world system?

What is one purpose of the world system?

When did the world system begin?

In what situation can we observe many of the elements of the world system?

List some of the elements of the world system.

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How can some of these elements trouble the believer?

9. The believer can respond properly to the world system by having a proper attitude.
 - a) They can respond properly by holding firmly to the Word (Lk. 8:14; Mk. 4:19).
 - (1) Some people are choked by worries related to the age (Mk. 4:19; Lk. 8:14).
 - (2) Some people are choked by the deceit of wealth (riches; Mk. 4:19; Lk. 8:14).
 - (3) Some people are choked by cravings and pleasures of life (Mk. 4:19; Lk. 8:14).
 - (a) Cravings are lusts [*epithumia*], things in the system which appeal to or draw out our own interests.
 - (b) Pleasures are things which involve physical pleasure, physical gratification [*hedonai*] (cf. 2 Pet. 2:13). This word can be illustrated by the desire to eat and the search for the ultimate satisfying hamburger, cake, etc..
 - (c) Jesus meant that people become so involved in pursuing these that they do not pursue God's goals for them.
 - (4) These people do not go on to bear mature fruit, but hard, unripe fruit.
 - (5) Some people hear and welcome the word to they go on to bear much fruit (Mk. 4:20).
 - (6) Some people hold fast to the Word and bear fruit by means of patience (Lk. 8:15).
 - (a) They hold fast by a proper [*kalos*] heart. They make decisions in keeping with the Word.
 - (b) They hold fast by a good [*agathos*] heart. They make decisions which are beneficial in keeping with the Word.
 - (7) These people really welcome the Word, and hold it firmly even facing cares, deceit of wealth, and pleasures pertaining to this life.
 - (a) Bearing fruit in patience indicates that these people are facing the same challenges as others, but their grip upon the Word means they keep all things in perspective. This will be clarified in the following statements of Paul and John.
 - b) They can respond properly by remembering the time is short until the Lord comes for us (1 Corinthians 7:29).
 - (1) The time is shortened until our Lord comes for us (cf Tit. 2:11-13). His coming encourages a proper perspective toward the matters of this life.
 - (2) The married should be as though not married (v. 29). WHAT?
 - (a) We will not be married in the resurrection.
 - (b) Paul tells husbands and wives how to live in love and respect (cf. Eph. 5; Tit. 2).
- c) So Paul's point here is that we remember that marriage is not the be all end all. In light of Christ's coming, we can keep marriage in perspective.
 - (3) The ones weeping are not to weep and the ones rejoicing are not to rejoice (v. 30).
 - (a) Paul instructs believers to weep with those who weep (Rom. 12:15), so it has an appropriate place.
 - (b) In light of Christ's coming, the causes of joy or grief are put in perspective, e.g. believers may grieve over the death of fellow believers but are not to grieve without hope (1 Thess. 4:13). Our future tempers our grief and joy.
 - (4) The ones buying are not to possess (hold firmly; v. 31).
 - (a) This doesn't forbid buying things.
 - (b) The danger is thinking that acquiring things will bring fulfillment or contentment.
 - (c) The first Church disciples did not count anything to be theirs (Acts 2:44; 4:32). They shared with those who had need (need is defined as clothing and food).
 - (5) The ones making use of the world are not to fully use it (v. 31).
 - (a) The believer isn't forbidden from making use of the system: buying, living in a city, playing or enjoying music, engaging in industry, govt.
 - (b) The believer should never see these as the be all end all of life.
 - (c) The believer is not to love the system. He or she does not lay down his or her life to fix or improve it, not even for others.
 - (d) The believer reminds himself that this system is like the scenery of a play and it is passing away (v. 31).
- c) They can respond properly by being taught by grace (Titus 2:11-14).
 - (1) Grace trains us to say no to worldly lusts, by pointing us to God's gracious blessings (v. 12).
 - (a) We are not punished to teach us a lesson, but weaned away by something better.
 - (b) Christ gave Himself to ransom us from all lawlessness (v. 14).
 - (c) Christ gave Himself to cleanse us as a people zealous for proper works (v. 14). "Proper" would be works which agree with God's grace rather than abuses it or are inconsistent with it.
 - (2) Grace was the means of our justification and ties to the Spirit regenerating us (3:5b-7), and this makes it possible for us to become

heirs according to the standard of hope coming from eternal life (3:7).

- (a) The verb "might become" is passive, meaning the Spirit does this.
 - (b) The verb is subjunctive meaning it is possible. so the inheritance is part of the Christian life, not after the rapture.
 - (c) The hope from eternal life is godliness or living by using what God has given us to honor Him (see 1:1-2).
 - (d) Worldly lusts do not use what God has given us to honor Him.
- d) They can respond properly by recognizing their temporariness (Jas. 4).
- (1) Satan takes advantage of our craving for stuff, and tempts us to make plans without God (vv. 1-4, 13-17).
 - (2) The world system models how to fight and mistreat others to pursue getting "stuff."
 - (3) Believers sometimes mimic this model.
 - (4) Believers might revel and take pride in the things of the world: activities, possessions, accomplishments.
 - (5) Believers need to cleanse their hands, presumably from the taint or soiling of the world system and its influence (v. 8). Hands indicates active handling of this stuff, really getting involved in it.
 - (6) Believers need to purify their hearts, where they make decisions (v. 8).
 - (7) Believers who involve themselves like this with the world are two-souled (v. 8). They want the world to be nice and want to do God's will. The believer must choose for what he or she will work. It can't be both.
 - (8) Believers should weep over their pursuit of the world's stuff, prestige, etc.. It is a waste and misuse of God's provisions (v. 9).
- e) They can respond properly by loving the proper objects of love rather than the world (1 John 2).
- (1) We can't love God and the world at the same time (v. 15).
 - (2) We know that we have experientially known Christ, when we are keeping His commands (v. 3).
 - (3) We can experience God's love being matured in us when we guard His word which involves the command and how to love (v. 5).
 - (4) We can love our brother so no cause of stumbling is in us (v. 10). This means that we are not loving the wrong things and so encouraging others to worry about and do the same. An obvious example: if you focus on politics, rights, possessions or status, your kids will likely follow suit, despite

what you teach them. You are teaching them by your actions and attitudes.

- (5) We keep the command of believing in the name of His Son Jesus Christ (3:23).
- (6) We keep the command of loving one another as He commanded (3:23).

Study Questions

List some problems Jesus said come from the world.

What happens to the believer who become caught in those problems?

List the areas of the world system which Paul identified in 1 Corinthians 7.

What was Paul's point regarding each aspect of the world system in 1 Corinthians 7?

How does grace teach believers to say no to the world system?

Identify the problem James says comes from the world.

How can one stop being a friend to the world?

What problem does the world cause regarding the believer's love?

What should the believer do?

God's will involves your relationship with other believers.

We are encouraged to act by "one another" [ἀλλήλων] statements. Many of these statements are repeated or stated in different terms without this pronoun.

We are to have and demonstrate love to one another.

Christ commanded us to love one another (Jh. 13:34, 35; 15:12, 17; 1 Jh. 3:23; cp 1 Th. 4:9).

He is the Lord of the body and makes the members abound to one another in love (1 Th. 3:12). This involves His direction of the members of the body as its Lord.

We can obey government and pay our taxes as an act of love toward one another (Rm. 13:8).

We can put up with one another in love (Eph. 4:2; Col 3:13). Love is the attitude with which we put up with them; we are kind.

We are to consider one another, how to provoke them to love (Heb. 10:24).

We can purify our souls by obeying the truth (having freedom from our sin nature) so we can love one another properly (1 Pt. 1:22).

We love one another as an act of righteousness (1 Jh. 3:11).

We are to treat one another with fondness.

We should have fondness to one another (Rm. 12:10).

We should greet one another with a holy gesture (kiss in the first century) which demonstrates that I care about you (Rm. 16:16; 1 Cor. 16:20; 2 Cor. 13:12).

We should show hospitality (1 Pt. 4:9).

Hospitality is one of the chiefest means of showing our fondness to one another.

We should have a humble attitude toward one another.

We should lead our minds in humility to consider others as more important than ourselves (Php. 2:3).

We should have the same frame of mind, not a high one or one in which we are the standard (Rm. 12:16; 15:5).

We should be able to serve one another as slaves (Gal. 5:13).

We should bear one another's burdens (Gal. 6:2).

We should submit to one another (Eph. 5:21).

You need to let other believers minister their gift towards you, and submit to it. This involves putting on humility (1 Pt. 5:5).

We should act in the best interest of one another.

We should pursue peace with one another (Rm. 14:19).

We should receive (take to ourselves) one another, even if the other is struggling with issues which were settled for you long ago (Rm. 15:7).

Christ did, why shouldn't we.

We should admonish one another (Rm. 15:14).

Sometimes others need to be put in mind of some truth to warn them away from a wrong attitude or action.

We should encourage one another (1 Th. 4:18).

When others face grief, we should share truth to encourage them.

We should build up one another (1 Th. 5:11). We

should consider what we say to help others grow.

We should pursue goodness with one another (1 Th. 5:15). We also desire their well being.

We are also viewed as members [μέλος] with other believers in the body of Christ.

We are to suffer together with a member who suffers (1 Cor. 12:26).

We are to rejoice together with a member who is glorified (something good happens; 1 Cor. 12:26).

We should put away the Lie (I can do this myself; I don't need God or you) but speak truth (I absolutely need God and you; Eph. 4:25).

We are to relate to fellow believers as brothers in the family of God.

We love the brothers, distinct from honoring all men (1 Pet. 2:17).

It is good not to do anything which gets in the way of your brother growing spiritually (Rm. 14:21). This is love.

We should learn as brothers to see ourselves as one body and not aligned with individuals in such a way to cause a division (1 Cor. 1:10-13).

This involves saying the same thing, rather than, "I am with ... but he's with..."

This involves having the same opinion regarding the body of Christ.

Leaders should be a good example for the brothers (1 Tim. 4:6). This too is love.

A brother who has a brother for a slave master should not have a negative attitude toward him, but treat him well (1 Tim. 6:2).

A believing slave master could treat his believing slave as a brother not a slave (Phlm 16).

Study Questions

How are we to love other believers?

Give some examples of how we can show fondness for other believers.

Give some examples of how humility can be shown to other believers.

Give some examples of how we can act in the best interest of other believers.

How should our relationship as members of the body affect our actions?

How should our relationship as brothers affect our actions?

We are also viewed as members [μέλος] of one another in the body of Christ.

We are to suffer together with a member who suffers (1 Cor. 12:26).

We are to rejoice together with a member who is glorified (something good happens; 1 Cor. 12:26). We should put away the Lie but speak truth (Eph. 4:25).

This involves how the body grows (4:16).

That growth requires gifts (4:11).

That growth requires everyone uses their gift in their area of ministry (4:12).

That growth requires the members to avail themselves of God's planned ministry from each other (4:16).

This requires us to remember not to live like the Gentiles (4:17-19).

The Gentiles do not look out for others.

The Gentiles operate in covetousness concerned about what they get from others not what they can contribute.

This reminds us that we did not learn the Christ this way (4:20).

We need to identify the Christ.

The Christ is Jesus Christ the head in unity with His body.

The Christ is mentioned in 1:10; 3:6.

The Christ is identified as the one new man, the new creation in 2:15.

We heard Christ and were taught by Christ through the apostles and prophets gifted and sent by Him (3:6).

Truth is in Jesus (4:21).

Jesus saw things accurately and did not jump to assumption.

Jesus demonstrated compassion.

Compassion means to feel deeply rather than casually, lightly, or to be insensitive as the Gentiles (4:19).

Compassion is how we are to react to other believers (4:32).

We were taught to put off the old man-who we all were before we were saved (4:22).

We were taught to be renewed by the spirit part of our mind (4:23).

We were taught to put on the new man-who we all are together in Christ-the new creation (4:24).

We are to speak truth with our neighbor-fellow believer (4:25).

We speak truth after we have put off (same word as in 4:22) the Lie.

The Lie originated with Satan; He is the father of it (Jh. 8:44).

Satan expressed it, "I will be like the Most High" (Isa. 14:14).

Satan told it to Eve, "You will be like God knowing good and evil" (Gen. 3:5).

The Lie was expressed by men who refused to worship God and replaced Him with the worship of creation (Rm. 1:25).

The Lie will be believed by people who will accept the man of lawlessness as god (2 Thess. 2:11). The Lie expressed in Ephesians 4:25 whenever a believer thinks or tells him or herself that he can accomplish God's will without other believers, that God's design for the body of Christ is unnecessary.

Holding to the lie leads to

anger (4:26)

theft (4:28)

rotten speech (4:29)

bitterness, anger, blasphemy (4:31).

Each of these are directed at fellow believers because one thinks he or she does not need these other believers.

This is part of God's will for us.

God's will can be expressed by the adjectives pleasing [*areskō ἀρεστός*] and well pleasing [*euairestos εὐάρεστός*] activity.

The activities in the following list please God. They please Him because He desires them for us.

Presenting our bodies to God as living sacrifices is well pleasing to God (Rm. 12:1).

This is the basis of serving in the body (12:3-5).

You should never be above serving others.

This is the basis of using your gift (12:6-8).

This is based on presenting your members to God for a righteous purpose (6:13).

This involves the victory or freedom from the sin nature in 6:11-13 and corresponds to walking (living your life) in a manner which is pleasing to God (1 Thess. 4:1ff).

Being transformed by the renewedness of our mind rather than being conformed to the age is God's well pleasing desirous will (Rom. 12:2). This goes along with having victory and allows us to serve with the proper motive.

Being more concerned with others' growth in righteousness, peace and joy than our own rights is well pleasing to God (Rm. 14:16-19).

Walking as children of light is well pleasing to the Lord (Eph. 5:8, 10).

Goodness involves our looking out for the well-being of one another (cp 2:10).

Righteousness involves walking in love (vv. 1-2). Truth is an honest attitude and expression towards one another.

Four of the six times this word occurs in Ephesians, it has no article and so it refers to an attitude of honesty.

Providing material assistance (gift) to addresses another believer's need is well pleasing to God (Php. 4:18).

This is also a priestly sacrifice.

This is to be done with the proper attitude of serving and rejoicing in the Lord, as opposed to giving in grief or.

Believing children obeying their parents is pleasing in the Lord (Col. 3:20).

They are believing children because they can operate in the Lord.

In the Lord emphasizes the one in charge of their conduct.

Operating by or living by faith is necessary to please well God (Heb. 11:6).

Well pleasing priestly service to God is accomplished through grace (Heb. 12:28).

This includes,

To genuinely like being with other believers (13:1).

Showing hospitality to other believers (13:2).

Remembering believers who are imprisoned for the faith (13:3).

Honoring marriage (13:4).

Living without greed for money (13:5).

Remembering your leaders and imitating their faith (13:7-8).

Offering spiritual sacrifices pleases God well (13:15-16).

Offer the sacrifice of doing good (13:15).

This involves the exercise of one's spiritual gift as a good work for which God has created us (Eph. 2:10).

This involves any act of seeking the well-being of a fellow believer (cp Gal. 6:10).

Offer the sacrifice of praising God so others can be encouraged to think about Him (13:15).

It is the fruit of lips so others can hear.

It helps others remember who God is and what He does.

Offer the sacrifice of sharing (fellowshipping) in other believers' needs (13:16).

This involves sharing one's property to meet needs.

This involves sharing together in God's life (1 John 1:1-3).

Living by the proper motivation is a well pleasing offering to God (Rm. 15:16).

This relates to the offering in 12:1.

This requires us to know what God is doing so that we do not try to do what He alone can do.

This requires us to understand something about our salvation.

We were all equally under sin (3:9).

We were all equally guilty (3:19).

We were all equally declared righteous through faith by God's grace (3:21-24).

We all have the sin nature (5:12).

We cannot out-sin God's grace (5:20).

We are not condemned because we are in Christ (8:1).

We cannot be separated from Christ's love (8:35).

We cannot be separated from God's love to us in Christ (8:38-39).

While there is certainly more details in this line of thinking, if we learn to align our think in these areas with God's we can then operate from faith in presenting our bodies as living sacrifices and have a faith and grace oriented obedience as opposed to a law and fear based obedience (12:1).

God is not seeking mere obedience. He desires us to live in light of His grace.

Believers learn to live by grace, by learning what God does and this is a good news for Christians.

Study Questions

Today, can a believer do anything pleasing to God which was not prescribed in the Law of Moses?

Provide an example of this kind of pleasing activity and explain why it has nothing to do with the law.

What does this kind of pleasing activity require?

What is expressed by this kind of pleasing activity?

Is simple obedience of children pleasing to God?

Explain.

List some examples of priestly service that is pleasing to God.

Living by the proper motivation is a well pleasing offering to God (Rm. 15:16).

Living by proper motivation is encouraged by becoming stable (Rom. 16:25-26).

God stabilizes believers (16:25).

We do not.

We can teach truth necessary for stability (1:11).

That teaching is a result of grace.

That teaching appeals to our human spirit.

God stabilizes believers according to the standard of his (Paul's) gospel (16:25).

Paul's gospel was a mystery (Eph. 6:19).

A mystery is truth not revealed prior to its revelation in Scripture.

The gospel for initial salvation was not a mystery.

Jesus spoke it before He died and rose (e.g. Lk. 18:21-33).

Isaiah prophesied of this in Isaiah 53, as well as other prophets.

Paul's gospel or good news explains how Christians live by grace.

It is a gospel initially committed to Paul for the Gentiles (Gal. 2:2, 7). At that time they distinguished between the lifestyle of the Jewish believer and the Gentile.

It is a mystery dispensation or rule of life (Eph. 3:9).

It is the dispensation or rule of life by God's grace (Eph. 3:2).

It is good news for believers to learn that

God's grace is the standard for our lives

God stabilizes believers according to the standard of the proclamation of Jesus Christ (Rom. 16:25).

Proclamation or preaching means the

authoritative announcement for or about.

The proclamation of Jesus Christ includes telling believers what Jesus Christ did for us.

He died for us.

He died while we were weak (5:6).

He died while we were sinners (5:8).

He died while we were God's enemies (5:10).

He is the One through whom we received reconciliation (5:11).

The proclamation of Jesus Christ includes telling believers who Jesus Christ is for us now.

He is the One through whom we are righteous (3:22).

He is the One through whom God's grace reigns (5:21; 7:25). "Through" indicates that God provides benefits from His grace to us through Christ, e.g. 6:2, we died with Christ.

He died and God says we died and were buried with Him (6:2-3).

He rose and God says we rose with Him (6:11).

He is the One in whom we are not condemned (8:1).

He is the One who condemns (8:34), but we are not condemned in Him and He died, was raised, is seated at the Father's right hand and intercedes for us

He is the end of law for righteousness for those who believe (10:4).

The proclamation of Jesus Christ includes telling believers promises to us related to Jesus Christ.

We have access through Him because of God's grace (5:1-2).

We cannot out-sin God's grace because it reigns through Him (5:21).

We are not condemned in Him (8:1).

We will not be condemned because of what He has done and is doing (8:34).

We cannot be separated from His love (8:34).

We cannot be separated from God's love to us in Him (8:38-39).

God stabilizes by the standard of a mystery.

This is the mystery of grace as a way of life (Eph. 3:9, 2).

This mystery had been hidden-this is the definition of a mystery (Rom. 16:25).

This mystery has now been revealed, therefore, it is no longer a mystery. "Mystery" tells us not to look for it in the Old Testament.

God stabilizes us for the purpose of an obedience from faith.

One might obey out of fear.

One might obey to get a blessing.

One might obey to retain security.

Obedience from faith means we believe God's promises and obey because of our security rather than trying to maintain it.

Obedience from faith results in a different kind of righteousness (10:5-10).

Righteousness from law requires a man to do the things of the law to live (10:5).

Righteousness from faith does not try to do what only God can do (10:6-7).

We cannot go to heaven to bring Christ down.

We cannot go down to the Abyss to bring Christ up.

Christ came down.

God raised Christ.

Righteousness from faith is what we say and believe (10:8).

We agree Jesus is Lord (Deity) (10:9).

We believe God raised Him (10:9).

Obedience of the Gentiles was Paul's goal, but he wanted obedience based on the right motivation.

Study Questions

What constitutes pleasings service to God?

What do Christians need so we may serve in this manner?

Who stabilizes believers?

What role can we play?

What are the standards by which God accomplishes this stability?

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What is the goal of this stability?

Why does Paul call it “my gospel”?

What is meant by “the preaching concerning Jesus Christ”?

What is a mystery?

Define this mystery?

Obedience and fear

The Old Testament word family for fear is *yareh*.

God appeared on the smoking mountain in thunder and lightning not that they would die in that moment but that His fear would remain on them so they would not sin (Ex. 20:18-20).

1. The situation of meeting God at the mountain was terrifying for Israel.
2. Moses states this after God has given the summation of the law in the ten commands.
3. The law was Israel's wisdom (Deut. 4:6).
4. The fear of the Lord is the beginning of wisdom and knowledge of Him is understanding (Prov. 9:10). Fearing the Lord moved individuals to know the law which was Israel's wisdom and in so doing to understand the Lord.
5. Moses repeated this for the next generation (Deut. 4:10-13).
6. Israel would fear by inflicting the death penalty on those who did not listen to priest but acted presumptuously (Deut. 17:8-13).
7. Israel would fear by inflicting penalty on those who brought a false witness (Deut. 19:16-21).
8. David feared the Lord when His anger burned against Uzzah for touching the ark (2 Sam. 6:6-10).

David explained the fear of the Lord (Ps. 34:11).

1. He does this in the context of experiencing that the Lord is good (34:8).
2. He encourages them to know that God looks out for those who fear Him (34:9-10).
3. He addresses those who take delight in life and want to see good days (34:12).
4. He tells them to not break the law in speech (34:13).
 - a) This would cover taking the Lord's name in vain, honoring parents, and bearing false witness.
5. He tells them to depart from evil (causing disaster) but to pursue good (34:14).
 - a) This covers worshipping other gods, idolatry, sabbath keeping, murder, adultery.
6. Fear would then involve a miserable life without good, and shortened days.

The New Testament word family for fear is *phobos*.

- A. NT fear is easily seen as normal fear: Herod of a rival, of being killed, of getting in trouble for breaking law (Mt. 2:22; 10:28; Acts 16:38; Rom. 13:3, 4, 7).
- B. The unsaved do not fear God (Rom. 3:18). They don't take Him seriously and are not moved to alter their behavior.
- C. We have NT revelation that the Christian does not live in fear.
 1. We have not been given a Spirit of slavery again to fear (Rom. 8:15).

2. We can have love matured which does not fear (1 Jh. 4:18).

D. We have NT revelation which challenges these no-fear statements. Some are easy to understand and others more difficult.

1. These are often treated as "respect" but some of these passages are stronger than "respect."
2. Believers are to submit in the fear of Christ (Eph. 5:21). This passage lays out all that Christ does for the Church as head of the body, as a model for the husband's activity toward his wife (5:22-29). The wife is also told to fear her own husband (5:33). The NASB has "respects" which may be the case, but it may simply be fear of disappointing One/one who acts so thoroughly in love. See also, Col. 3:22 - EASY.
3. Knowing the fear of the Lord, Paul persuaded men (2 Cor. 5:11). This ties to standing at the judgment seat of Christ (5:9-10). This is much like Eph. 5:21 - EASY.
4. We are to fear that we might not enter God's promised rest (Heb. 4:1). EASY
 - a) This rest is a present experience of ceasing from our works to be acceptable to God.
 - b) If believers refused to abandon their law works, they would fall short.
 - c) The fear is of not enjoying that rest..
5. Elders who sinned are to be demonstrated guilty before all, so the rest would fear (1 Tim. 5:20). The role of an elder as a leader requires a certain character and a breach is taken seriously. EASY.
6. We are to mature holiness in fear of God (2 Cor. 7:1). HARD.
 - a) We have promises from God.
 - (1) We can serve in the new covenant (3:6).
 - (2) We can reflect *the* Lord's glory (3:18).
 - (3) We will be raised (4:14).
 - (4) We are working out an eternal weight of glory by our present hardships (4:16-18).
 - (5) We have a heavenly tent if this one dies (5:1).
 - (6) We will appear before Christ's judgment seat (5:9-10).
 - (7) We will be God's children and He will dwell in us (6:17-18).
 - b) We should then cleanse ourselves from joining the unsaved in attempting to accomplish God's will (6:14-16).
 - c) We mature holiness by living set apart from these unsaved people.
 - (1) Fear of God recognizes that they are unbelievers and will be judges as such.
 - (2) Fear of God recognizes that God's power may deal with those who have sinned and do not change their minds (12:20-13:4).

7. We are to work out our own salvation with fear and trembling (Php. 2:12). HARD
 - a) Each works out his or her own salvation.
 - (1) Tim's suggestion: in the context of tensions and disputes, some may have intimidated others to get them to serve.
 - b) Each should take this quite seriously.
 - (1) Grumbling and complaining are incompatible with this salvation.
 - (2) Grumbling and complaining are against one another and may bring discipline.
 8. It is a fearful thing to fall into hands of *the* living God (Heb. 10:31). HARD
 - a) Some were refusing to leave the law.
 - b) Some were choosing to abandon the Church (10:25, 38).
 - c) These would fearfully expect judgment (10:27).
 - d) These might experience discipline (12:6).
 - e) Discipline can be miserable: weakness, sickness, and death (1 Cor. 11:30). One might bear about the mark of discipline, though God disciplines from love, it is not pleasant during the present, perhaps even fearful (12:11).
 9. We are to pass the time of our exile/sojourning in fear (1 Pet. 1:17). HARD
 - a) These believers had been scattered from their homes (1:1).
 - b) They are to act as obedient children (1:14).
 - c) They are not to conduct themselves in the lusts characteristic of them before they were saved (1:14).
 - d) They are to be holy-set apart to God and by implication from the world in which they live as sojourners (1:15-16).
 - e) They should conduct their daily lives in fear recognizing that God is impartial in judging (1:17).
 - (1) This is the Father, and the Father has committed all judgment to the Son (Jh. 5:22-27).
 - (2) This means judgment is discipline (cf Heb. 12:6).
 - (3) This means the believers must take seriously how they conduct themselves daily while we live in a place which is not our home.
 10. We are to give an answer with meekness and fear to those who ask about our hope (1 Pet. 3:15-16). HARD
 - a) This begins with setting apart Christ as Lord in our hearts (3:15). We need to recognize that He is in charge.
 - b) Meekness means we remain tame as opposed to aggressive or vicious.
 - c) Fear means we take seriously our answer because our hope rests in Him the judge. Lack of care might cause us to misstate our answer.
 11. We are to help in fear believers who are negatively affected by perverted teaching regarding grace (Jd 23). HARD
 - a) We show mercy to those who doubt (22).
 - b) We save some who have gotten involved with the perverted teaching by snatching them out of fire (a metaphor for judgment) (23).
 - c) We show mercy **in fear** hating the stained garment (23).
 - (1) The stained garment means they have engaged in lewd immorality as an expression of a perverted presentation of God's grace (4).
 - (2) Mercy indicates we are attempt to help even believers who have gone this far.
 - (3) Fear and hating indicate indicate that one recognizes how easily he or she can be drawn into the problem perhaps even to participate in the very sin.
- E. New Testament believers do fear God.
1. We fear that our conduct does not match up to how lovingly and graciously God has treated us.
 2. We fear that in some way we might seem ungrateful for this grace.
 3. We fear that we don't take God's revelation and our opportunity to represent Him seriously.
 4. We might also fear discipline by God.
 - a) That discipline is done in love.
 - b) That discipline is still unpleasant when God performs it.

The Old Testament word family for obey is *shemah*, which means simply to “hear.” Often it is combined with the noun “voice,” “hear His voice.” For Israel, hearing God meant one obeyed. Lack of obedience implied one never really heard or listened.

A. Abraham obeyed God by doing what God told him (Genesis 26:5).

1. This is the only time prior to the law that this delineation of law terms is given.
 - a) Law or *torah* meant “teaching.”
 - b) Abraham obeyed what God told him to do, leaving the land, going to a new land, etc..
2. God gave the law through Moses (Jh. 1:17). Therefore, Abraham did not have the Law.
3. God did not make the covenant of the Law with Israel’s fathers (Dt. 5:1-19).
4. God made the law on the day (short period of time) He took Israel out of the land of Egypt (Jer. 31:31-32).

B. Israel was to fear and this produced hearing or obedience.

1. They were to fear God and obey His voice (Deut. 13:4).
2. By putting to death an idolator (Deut. 13:6-11).
3. By putting to death anyone who refused to abide by the law and the decision of the priests (Deut. 17:8-13).
4. By dealing with false witnesses (Deut. 19:15-20).

The New Testament word family for obedience is *hupokuoō*, literally “under hearing,” so like the OT word, it obedience indicates that one has heard, while disobedience means one did not listen.

A. New Testament believers obey under certain circumstances from fear.

1. 1 Peter 1:14, 17 - As obedient children we pass our time in fear.
2. Philippians 2:12 - We obey working out our salvation in fear and trembling.

B. New Testament believers are primarily moved to obedience by God’s grace.

1. Romans 6:14-18 - We obeyed a doctrine of grace which freed us from the sin nature.
 - a) Under law sin comes to life (7:9).
 - b) Under grace we experience freedom from the sin nature (6:11-13).
 - c) Under law we become slaves of sin because of death (spiritual-we are not fully saved) (6:16).
 - d) Under grace we become slaves of righteousness because of
2. 2 Corinthians 2:5-11 - Showing grace and love to a brother who has ceased from sin is proof of obedience to all things (v. 9)..
 - a) This brother had been punished by most of the church but when he stopped, their punishment should also have stopped (2:6-7).

- b) This brother needs grace and love so he is not overcome by too much grief (2:7).
- c) Living by grace means showing grace to other believers in *the kind of* character that is Christ (2:10).
- d) Failing to live by grace and love towards others gives Satan an advantage against us (2:11).

3. 2 Corinthians 9:13 - Obedience [lit. submission] related to the good news about the Christ results in helping other believers.

- a) The Corinthians were serving materially the needs of the saints (9:1, 12).
- b) The good news of the Christ is that all New Testament believers are absolute equals regardless of background (Eph. 3:4-6).
- c) Obeying that gospel means serving the needs of those with whom you are knit together.
- d) This obedience is driven by the grace oriented truth of being in Christ.

4. 2 Corinthians 10:5 - Paul wanted to take captive every conclusion of the mind to obedience of the Christ.

- a) Some Corinthians believers thought they were better than others.
- b) Some people, perhaps the false apostles, claimed Paul lived his life by the flesh (10:2).
- c) Unbelievers-false apostles and ministers of Satan- presented teaching counter to God’s design (11:3-4, 13-15).
- d) The obedience of the Christ recognizes that God has planned for us to relate to who we are in Christ and this is how obedience happens.
 - (1) False teachers present “deep” things.
 - (2) Paul presented a simple truth into Christ (11:3).
- e) Paul would avenge every disobedience but only after the Corinthians fulfilled their obedience (10:6). He didn’t want to have to be harsh with the Corinthian believers.

5. Galatians 5:7 - Some of the Galatians had stopped living by the Spirit by trying to live by law so that they stopped obeying the Truth.

- a) The Truth knows that only God can achieve His purpose.
- b) The Truth at present requires believers to follow the Spirit’s lead (3:2-3; 5:16).
- c) The Truth does not encourage believers to live their lives by the Law.

6. Romans 16:25-26 - The believer who is motivated by God’s grace, can obey from faith.

- a) He believes God’s promise.
- b) He acts on that faith in God’s promise.
- c) He is obedient by that act from faith.

What is the chief purpose of the Christian life?

1 Cor. 10:31 - To live to the glory of God in whatever you do, even in what we eat or drink.

Glory is an opinion or reputation. To glorify God is to speak, think or act in a manner which reflects His nature or work.

We can glorify God because Christ dwells in us (Col. 1:27).

We can glorify God by actions done through our body and spirit (1 Cor. 6:20).

We can glorify God in suffering (1 Pet. 4:11, 16; 2:12).

We can glorify God in how we die (Jh. 21:19).

We glorify God as we live by His grace and spirit beings watch what God does through us (Eph. 3:8-10).

We will continue to glorify God in the future ages (Eph. 3:20-21).

On what does the Christian life rest? or What is the most important thing for the Christian to know in order to live the Christian life?

2 Cor. 11:3 - The Christian life rests on our being in Christ.

There is a simplicity.

In the context, simplicity contrasts to the complexity of the false apostles who impose a works righteousness on believers. They announced a different gospel (v. 4), for which see Galatians where the good news they proclaimed is Christian living by law.

There is a purity.

Purity refers to purity of motive.

Php. 1:6 - God started a good work in you.

Q: I spend time thinking about what I didn't finish. Worrying about what I didn't get done.

A: This can be a Satanic attack of discouragement. Being discouraged, Satan can get us worrying over this rather than acting or moving ahead. We need to put on the armor to stop worrying and do what God has put in front of us.

A: This could be a thing of the world system. Completed works can sometimes give us something in which to boast before others. Not everyone works at the same pace (some think more slowly or are less agile) and comparing one's self to others is the wrong basis of activity. One should go back and think about who he or she is in Christ.

A: Sometimes we don't get tasks done because we allow ourselves to become distracted by things which do not matter.

We are to make good use of the time (Eph. 5:15-16).

We are to be zealous of good works (Tit. 2:14), because the God of grace as planned good works for us to do (Eph. 2:10).

Titus 3:8, 14 - Believers should have their mindset/frame of mind set so they can organize themselves for good works. This reminds us that good works do not happen by accident, but are intentional. We may not have planned for that work, but we were ready to be engaged in a good work so that when we are presented by one, we do it.

1 Corinthians 7:32-34 - The married individual must care about things of the world to please his or her spouse. Paul doesn't say this is bad but he viewed it as a distraction (v. 35).

Paul worked a job as a tentmaker, and saw work as proper and those who do not work as living an out-of-order life.

Q: Presented with many opportunities, how do I discern which ones I should do or not to do?

A: Does it fit within the revealed will of God?

God's will is expressed whenever God tells us to do something.

Christ's command to love one another as He loved us is God's will (Jh. 13:34).

God's will is expressed in three attitudes toward God and His plans (1 Thess. 5:16-18).

Rejoice always.

Worship without ceasing.

Give thanks always.

Will the opportunity prevent or make it harder for you to love others?

Are you rejoicing now, or looking for something new now because you are grumpy about your present circumstances?

Are you focusing on God and His character or are you focusing on the shortcomings of your present situation?

Are you thankful for where God has you, or are you ungrateful?

A:

Q: Time: I would like to do things to help others but I seem to have a hard time doing them.

A: Are you too busy doing things which don't matter?

Ill. Luke 10:38-42 of the sisters.

Your service ought to be first about other believers, as a general rule. Gal. 6:10

Present your body as a sacrifice and don't be conformed - Rm. 12:1-2 - this is God's will which is good and well-pleasing.

What are some things which God wants you to do for others?

Love in general: Jh. 13:34, 35; 15:12, 17; Rm. 13:8; 1 Th. 3:12; 4:9; 2 Th. 1:3; 1 Pt. 1:22; 1 Jh. 3:11, 23; 4:7, 11, 12; 2 Jh. 3.

Expressed in:

Putting up with each other: Eph. 4:2; Col. 3:13
Assembling so you can provoke others to love: Heb. 10:24;

Relate to them in humility: 1 Pt. 5:5; Rm. 12:5, 16; 15:5; Php 2:3-4

Serving them: Gal. 5:13

to bear a burden: Gal. 6:2

Fellowship: 1 Jh. 1:7

Providing for them: 1 Jh. 3:16-18

Show warmth to them, greet with warmth: Rm. 12:10; 16:16; 1 Cor. 16:20; 2 Cor. 13:12

Same care: 1 Cor. 12:25

Receive one another: Rm. 15:7

Show hospitality: 1 Pt. 4:9

Encourage and build them up: 1 Th. 4:18; 5:11

Admonish idle - 5:14

Soothe small souled - 5:14

Bear up the weak - 5:14

Don't get angry with all - 5:14

Pursue good don't repay evil: 1 Th. 5:15

Admonish: Rm. 15:14

Pursue peace: Rm. 14:19

Good works: 1 Tim. 6:18; 2 Cor. 9:8

A: Have you considered what God says pleases Him?

Presenting your body to serve - Rm 12:1-2, 3-5; 6:13

Being more concerned with others' growth than your rights - Rm. 14:18; 15:1-3.

Walking as a child of light - using love as a child of God - Eph. 5:8, 10, 1-2

Giving a material gift as a sacrifice to meet the need of another - Php. 4:18

Obedying your parents - Col. 3:20

Living by faith - Heb. 11:6 - requires you know some of God's promises to you as a NT believer.

Doing a priestly service to God, which is actually relating properly to other believers - Heb. 12:25

13:1 fondness

13:2 hospitality

13:3 remembering prisoners (for Christ)

13:4 honoring marriage

13:5 living content w/o greed for money

13:7 remembering your leaders by how you live

13:15-16 praising God so others can hear, doing good (see above), sharing (see above).

Being wound up. thinking of things I didn't finish that day. [Satanic attack of worry.](#)

6. Having patience around annoying family members.

[Fruit and Works of the flash](#)

7. Presented with many opportunities discerning which ones are ones to do or not to do.

Is it in keeping with God's will?

8. Prayer

Prayer is an expression of one's spiritual life.

Prayer consists of several forms of communicating with God.

14. Soul

15. world

18. Knowing and determining God's will recognizing Gods will.

Dispensations

We believe that God has given different rules by which He governs all or some of mankind throughout history. Each dispensation involves a specific rule or principle by which the daily lifestyles of a group of people is governed. None of the dispensations are means of initial salvation. While seven dispensations can be observed in Scripture, three are specifically identified: Law [from Sinai to Pentecost]; Grace [from Pentecost to the Rapture of the Church]; [See the section of Future Events] Fulness of times [from Christ's Second coming for 1,000 years]. The present dispensation or principle is Grace and it governs the daily lives of those people who make up the Church. This present dispensation or governing principle also involves faith. Distinguishing the various dispensations aids the believer in knowing what Scriptures govern his daily life. Ephesians 3:2; Galatians 4:4-5; Ephesians 1:10; 1 Timothy 1:4; Titus 1:9-2:1

- I. Dispensations are the rules or principles by which God governs specific groups of people and through which He makes certain benefits available to them.
 - A. A dispensation`
- II. Dispensations
- III. Dispensations are not a means of salvation.

- A. The age identified.
1. More than one age exists (Matthew 12:32).
 2. This present age (course) has the character of this world (Ephesians 2:2).
 3. The age is characterized by those who are philosophical, academic and debate truth in an attempt to arrive at truth, but they never do arrive at truth (1 Corinthians 1:20ff).
 - a) The message of Christ's cross is moronic to those who are perishing (unbelievers) (v. 18).
 - b) God will destroy the wisdom of the wise (v. 19).
 - (1) The world's wisdom tends to philosophy trying to account for that which God has not addressed, the "Why's" men frequently ask. At the heart of philosophy is the question, "How do we know that anything is true?" By such questioning, one will not arrive at truth. God revealed the truth in the good news of Christ, and that good news cannot be understood by philosophical questioning.
 - (2) God praises wisdom He provides.
 - (3) God destroys the wisdom from the world and age.
 - (4) The world has never known God through its wisdom (v. 21).
 - (5) God saves those who believe through the moronic nature of proclaiming the cross.
 - c) Academic study will not bring one to the good news (v. 20).
 - d) Debates over ideas will not bring one to the good news (v. 20).
 - e) The message 'Christ crucified' is not well received in the world.
 - (1) The Jews find it a roadblock.
 - (2) The Greeks find it moronic.
 - (3) The called ones (whether Jew or Greek) find it God's power and wisdom (v. 24).
 - (4) This is why believers have overcome or become victorious over the world, we have believed that which they find unacceptable (1 John 5:4-5).
 4. The age has a wisdom which is contrasted to God's wisdom (2:6-8).
 - a) God's wisdom is for those believers who are maturing (v. 6).
 - b) God's wisdom renders ineffective the wisdom of this age (v. 7).
 - c) God's wisdom renders ineffective the wisdom of the rulers of this age (v. 7).
 - d) God's wisdom is in a mystery (v. 8).
 - e) God's wisdom explains the things God has prepared for us (v. 9).
 5. The present age is evil (Galatians 1:4).
 - a) "Evil" is *poneros*, an evil which spreads.
 - b) God chose us out of the present evil age.
 - c) The present evil age is contrasted to life which is Christ, life by the Spirit, a life which shows forth eternal life (2:20; 3:2-3; 6:8).
 - d) In the context of Galatians, the present evil age involves a life by the flesh (3:2-3; 5:19-21; 6:8).
 6. The believer can live in and respond properly to this present age.
 - a) Believers do not have to be conformed to the age (Romans 12:1-2).
 - (1) Conformity to the age involves operating by the legal principles of the age, standards by which others can gauge another's "spirituality" or acceptability. The spiritual believer is able to evaluate all things, but is not evaluated by anyone (1 Corinthians 2:15). No one is able to identify spirituality, because it does not consist of just works or attitudes, but of motives which others cannot see.
 - (2) Transformation, or living outwardly what we are within is the proper response to world's lure to conform, to attempt to make one's self measurable by the world's standards.
 - (a) Transformation involves the use of our changed mind.
 - (b) The believer uses his/her mind to think accurately about truth and values. In the following context the emphasis (like 1 John) is upon loving and serving the body of Christ, a quality not valued by the world system.
 - b) Believers are to have and experience **ABUNDANT LIFE**, and a life conformed to the age is not abundant (John 10:10).
 - c) Believers can live godly (Titus 2:12).
 - (1) Being in this age does not keep us from being godly.
 - (2) Godliness stands in strong contrast to the qualities of this age.
 - d) Believers can be at ease into the age (1 John 2:17).
 - (1) They must be doing God's will.
 - (2) They are to love their brothers.
 - (3) They are at ease because while the age changes, they are doing that which never changes with the whims of society or culture.
 - e) Believers can know they are crucified to the world system and it to him (Galatians 6:14). This is because law is a system which operates within the world system.
 - f) Believers can know that we have been rescued out of this present evil age (Galatians 1:4).
 - 7.