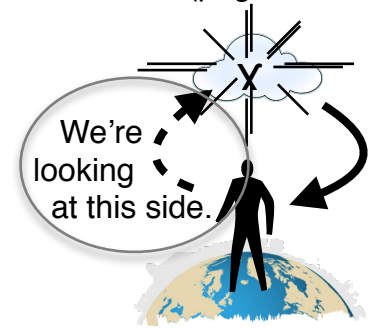


The Content of Salvation which God has Given to the New Testament Believer (page 1 notes)

How did you come to be in Christ?

What does "baptize" mean?

What is "imputation" and why is it important?



The believer is in Christ Jh. 14:20; 1 Cor. 1:30

What does God do so we are in Christ? Eph. 1:3.

How can He do this? Eph, 1:6

Benefits: Identify what God says about us and how it can affect us.

Gal. 2:20-21 -

Rom. 6:2-3, 6, 8, 11 -

Rom. 6:11-

Col. 2:11, 12 -

Gal. 2:19; Rom. 7:6 -

Gal. 6:14 -

Eph. 2:5, 6 -

Col. 2:12, 13; 3:1 -

Rom. 6:4, 11 -

Eph. 2:6 -

Eph. 2:15 -

1 Cor. 12:12-13; Rom. 12:3-5; Gal. 3:27-28 -

Gal. 3:26 -

Rom. 6:18-22 -

Gal. 5:1-4 -

Rom. 8:1 -

Php. 1:1; 4:21; 1 Cor. 1:30 -

2 Cor. 5:21 -

The believer is in the Father 1 Thess. 1:1; 2 Thess. 1:1; Jh. 17:21

Benefit

Jh. 17:21-23 -

The believer is in the Spirit Rom. 8:9

Benefits

Eph. 1:13; 4:30 -

2 Cor. 1:21-22. -

The Content of Salvation which God has Given to the New Testament Believer (page 1 notes)

How does God come to be in us?

John 3:3-6

What is regeneration? Tit. 3:5



Is regeneration imputed or real?

God the Father indwells Eph. 4:6; 1 Jh. 4:12; 3:24; 2 Cor. 6:16; Jh. 14:24

Benefits: Identify benefits of God in us and how it can affect how we live.

1 John 5:1-

1 Jh. 3:9 -

2 Pet. 1:3-4 -

God the Son indwells Jh. 14:20; 1 Jh. 5:11-12; Rom. 8:10; Gal. 2:20; Col. 1:27

Benefits: Identify benefits of the Son in us and how it can affect how we live.

1 Jh. 5:11-12; 2:24-25; 5:20; Jh. 17:3 -

Eph. 5:14 -

1 Cor. 2:16; Rom. 12:2; Eph. 4:23 -

God the Spirit indwells Jh. 14:16, 17; Rom. 5:5; 8:9-11; 2 Tim. 1:14; 1 Cor. 6:19-20

Benefits: Identify benefits of the Spirit in us and how it can affect how we live.

Gal. 5:22-23 -

Eph. 5:18-21; 1:22-23 -

Rom. 8:4-6, 14; Gal. 5:16, 17 -

2 Cor. 3:6; Eph. 3:16 -

2 Cor. 3:17-18 -

Eph. 3:16-19 -

The Work of Christ and its Application to the Believer

(page 2 notes)

What two deaths did Christ experience?

Where and when did He experience each? 1 Pet. 3:18

Identify Christ's Three Works

Christ's death provided a _____

How did Christ accomplish this and how do we know? Eph. 1:7 -

This is two-fold in nature.

He _____ to secure the believer's _____. 1 Tim. 2:6; Heb. 9:15

Define each word

lutron -

Lutroō -

Lutrōsis -

Apolutrōsis -

He _____ to make the believer God's _____.

This is indicated by the Greek words *agoradzō* and *peripoieō*.

He _____ us, so we are God's special possession. 1 Cor. 6:20; 7:20-23; Acts 20:28; Eph. 1:14; 1 Pet. 2:9

How does God apply Christ's work to us?

Identify how God applies Christ's redemption to the believer in Christ.

He released us from our _____.

Eph. 1:7

He released us from our _____. Col. 1:14

He declares us _____ through a

_____. Rom. 3:24 Because Christ

paid for our _____ and _____, so God can

call us _____.

He has made us a special possession, placing us as

_____ in His temple/body/the

Church. 1 Pet. 2:5-10

See also Rom. 5:15-16; 6:23; 3:23-24

The Work of Christ and its Application to the Believer

(page 2 notes)

Christ's death provided a

The word [*hilaskomai, hilasmos*] was used of _____ . Romans 3:25

How did Christ accomplish this?

He is the _____
where God is _____.

God's righteousness required that the lawless acts [sin] be addressed. cf. Heb. 8:12

He became _____
to _____ God regarding
the people's sins. Heb. 2:17

He is the _____. 1 Jh. 2:2
What did He give us because He satisfied
Himself? _____ 1 Jh. 4:9-10

Christ's death provided

This means He caused a _____
resulting in peace between two parties.
How did Christ accomplish this how do we know?
Col. 1:20, 22

He made -

Eph. 2:14-16

He made -

2 Cor. 5:18-20

He was the basis of God -

God applies satisfaction by both _____ of the Spirit and _____ .

The believer is _____ in Christ
where God is _____. Rom. 3:25

The believer is _____ in Christ's
spiritual death, therefore God has addressed the
problem of _____ Rom. 6:10-11.

Having satisfied Himself, God _____
the believer's _____
by giving him _____.

1 Jh. 4:9-10; 5:11. God doesn't give life until He
counts us to have died with Christ.

**God applies reconciliation by the Spirit
putting the believer _____.**

Believers are no longer _____
of God but at _____ with God.
Rom. 5:1, 10

Believers are now _____ in Christ.
Eph. 2:15

God does not count _____
of people against them. 2 Cor. 5:19

The Normal Christian Life

(page 3 notes)

What is one goal of God for the Church? Eph. 2:7

What two things/activities should characterize our normal Christian life?

Jh. 13:34-35, note especially verse 35.

What does this look like? Jh. 13:4-5, 12-17

How else can this be described? Jh. 15:12-13

What does this look like? 1 Jh. 3:16-18

1 Cor. 10:31

What does this look like in this context?

What does it look like according to Jh. 14:13?

What does it look like according to 1 Cor. 6:20 (see Rom. 12:1-8).

God has established relationships with us by grace and each affects how we live.

Identify the relationship to each person of the Godhead and how it should affect our life?

With the Father 1 Jh. 5:1; Eph 5:1-2	With the Spirit Gal. 5:25, 22, 16	With Christ 1 Jh. 5:11-12; 3:14
We are	We	We have
So we are to	So we can and we can have	We know

How does God motivate us to live in this way?

2 Pet. 3:18 -

Rom. 6:14 -

Tit. 2:11-14 -

How does Scripture define this idea? How might we define it?

Rom. 11:6 -

Rom. 5:20 -

When does God deal with us by grace? Eph. 2:8-9 -

Tit. 2:11-13- 1 Pet. 1:13

The Christian use of the mind and its relationship to the Christian life (page 4 notes)

God tells us that we Christians can intentionally live to the glory of God. This will combine what God says about us in Christ and what we have because God is in us.

The Greek noun *phrēn* and the verb *phroneō* involve

Col. 3:1-2: If it is true that we are risen with Christ, then we should -
and then

Rom. 6:2-4: We were put

6:11: so we should

8:4-5: Walking is identified or associated with
It is akin to having an attitude.

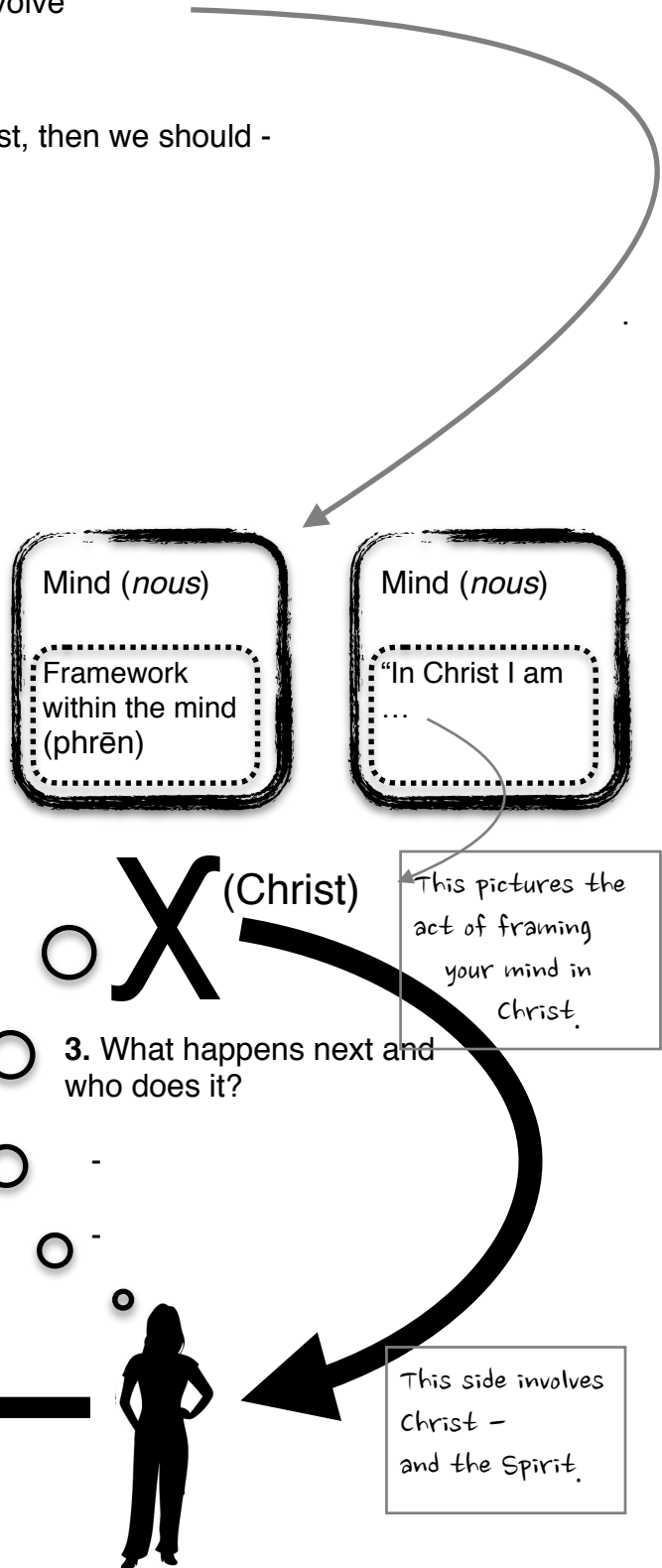
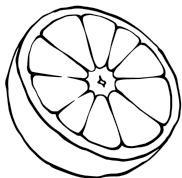
What does this look like?

1. Identify some of the things God says about believers (us) in Christ.

-
-
-
-

2. What do we do with these truths?

4. What does he produce in us?



The Christian and the fruit in the Christian life

(page 4 notes)

God tells us that we Christians can have and use the fruit from the Spirit.

From Galatians 5:22-23 define each part of the fruit and how we might use it.



Love: (1 Jh. 3:16-18; Gal. 6:1-3; Php. 2:1; Rom. 13:9-10; 14:15)

Joy: (Jas. 1:2; Col. 1:24; 1 Pet. 4:13; Philipians 1:4, 5, 18).

Peace: (Rom. 5:1; Jh. 16:33; Col. 3:15).

Patience (Longsuffering): (1 Cor. 13:4; Eph. 4:2; 1 Thess. 5:14).

Kindness: (Eph. 4:32; Col. 3:12; 2 Cor. 6:3-6).

Goodness: (Rom. 12:21; 1 Thess. 5:15; Eph. 4:28-29).

Faith: (Gal. 5:6; Jas. 2:14-17; Tit. 1:1-2).

Meekness (Gentleness) (1 Cor. 4:21; Gal. 6:1; 2 Tim. 2:25).

Self control: (1 Cor. 9:24-25; 7:7-8; 2 Pet. 1:8-10; 2:18-19).



You can be spiritual and can know it!

(page 5 notes)

According to Galatians 6:1, who is to help whom?

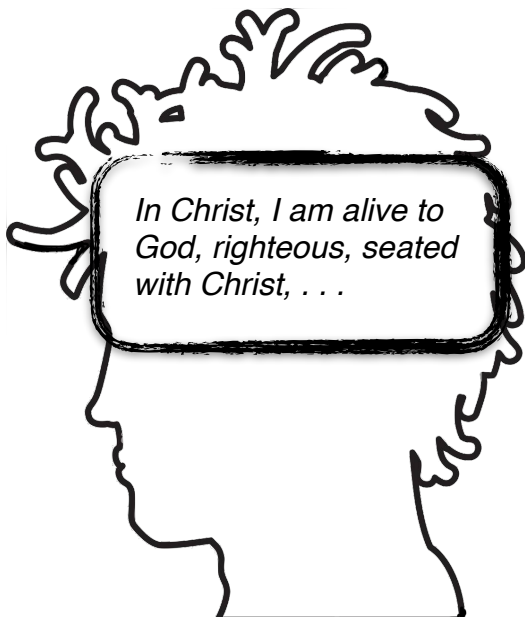
What two things does this verse imply?

What is a spiritual person? The word "spiritual" is an adjective meaning

What are two possible means for spirit?

How is the Law spiritual (Rom. 7:14)?

Read Galatians 5:16-18, 22-6:1. What does a Christian do to be spiritual in this text, and what characterizes them as spiritual?



Christians can be spiritual if we (Rom. 8:4-5).

Walking is the things from the Spirit or the flesh.

How can we describe this?

Identify two possible mind sets indicated in Romans 8:4-7 and the result of each.

From -

From -

Where does the Spirit want us to set our minds (8:2)?

Where are we to seek things (Col. 3:1)?

What "in Christ" facts does Paul cite, in 2:20?

in 3:1?

What is the Spirit doing in 1 Corinthians 2:12-13?

So what characterizes us as spiritual here (1 Cor. 2:15; 3:1-3)?

What is the Spirit teaching in this context (1 Cor. 2:9)?

What can characterize believers as spiritual (Eph. 5:18-19)?

What are "spiritual" songs?

YOU CAN BE SPIRITUAL! PRAISE ALONE TO GOD!

Sin is activity done in opposition to God and His plan.

(page 6 notes)

The Old Testament word "sin" [*kata*] meant

In the Old Testament, Israel could sin

This is because God gave Israel

with over

(e.g. Lev. 4:2, 13).
commands.

So an Israeli might sin but not know

The New Testament word "sin" [*hamartia*] also means

But as New Testament believers, we

Sin is (1 Jh. 3:4). Lawlessness is

This changes the definition from missing a mark, to

James 4:17 states that we sin when

The course of sin: how do we end up sinning?

James 1:12-15 states that we can under temptation (trial, in many Bibles).

Temptation [vb. *peiradzō*, n. *peirasmos*] is

Temptation is not . Christ

(Heb. 4:15; 2:18).

God does not

(Jas. 1:13).

We are tempted when we are

by our **own**

(Jas. 1:14).

A lusts [*epithumia*] is

Christ

(Lk. 22:15).

Our sin *nature*

(Rom. 6:12).

A lust is not

We are tempted when, like an animal taking interest in bait, we begin to

If we , it does not become temptation.

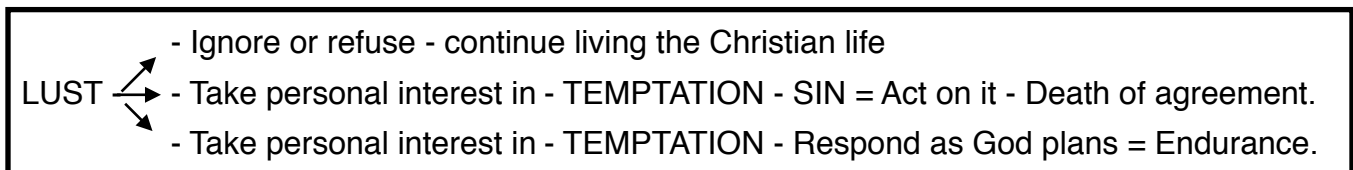
We sin when that craving comes together (conceives) and gives birth to sin (Jas. 1:15).

We choose

We move into the realm of death (not a loss of salvation).

God's boundary for us is (Tit. 2:11-12)

Grace has replaced



Our primary area of conflict as Christians is our Sin Nature/Flesh

The Sin Nature Identified

We have a conflict within ourselves. Paul called it

(Rom. 6:1).

We often call it . It is the sin that

(Rom. 7:17, 20).

Identify some of the natural craving God created Adam with

When Adam sinned those cravings were

How people fulfill these cravings now?

The sin nature is our

(Rom. 7:18).

Paul's conflict with his sin nature began

(Rom. 7:9).

The Cravings/Lusts/Works from the Flesh used by the Sin Nature

Galatians 5:19-21 provides a list of the kinds of cravings belonging to the flesh.- v. 21 things like these

Define the following works of the flesh.

sexual immorality -

impurity/uncleanness -

sensuality-

idolatry-

sorcery/superstition-

enmity-

strife-

jealousy- properly: zeal-

fits of anger-

rivalries- properly: selfish ambition-

dissensions-

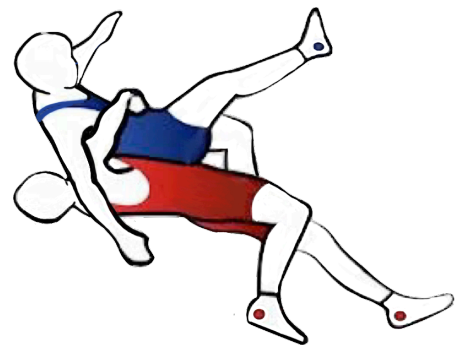
divisions,- properly: heresies-

envy-

murder-

drunkenness-

orgies-



God's Provision for freedom regarding the Flesh/Sin Nature

Identify how each text relates us to Christ. Rom. 6:2-4 -

Col. 2:12-13-

Gal. 2:20 -

Romans 6:11 instructs us to do what?

How is this described in Ephesians 4:22, 23 and Colossians 3:9-10?

What is the old man?

What is the new man?

How do we put to death the practices of the body and our members?(Rom. 8:13; Col. 3:5)

After we have counted ourselves dead to the sin nature and alive to God in Christ, what are we to do? (Rom. 6:13).

Galatians 5:16 calls all this is

If we walk by the Spirit, we will not

He doesn't say that we won't

Walking means we are by the Spirit (Gal. 5:18).

Where does the Spirit lead us? (Rom. 8:2, 4-5)

"If by the Spirit you put to death the deeds of the body..." (Rom. 8:13). How is this described in 8:14?



What is our proper motivation for logically counting this true and the proper motivation for not presenting our members to the sin nature but presenting them to God? (Rom 6:14)

WE DO NOT THE FLESH/SIN NATURE!

THE SPIRIT DEALS WITH THE SIN NATURE AS WE

IN CHRIST!

WE CAN REST IN HIM- Hebrews 4:9-11, 16

Satan is a formidable foe. He is not to be taken lightly nor treated lightly (Jude 9).

1. He goes about like a roaring lion seeking whom to devour (1 Pet. 5:8). "Devour" means He the brothers before God's face day and night (Rev. 12:10).
 2. He is a being, not the (Ezk. 28:13-14). He wished to change his God-given position and deceived himself into thinking he could be (Isa. 14:12-14). He is Satan – (Rev. 12:9), and the Devil – (Rev. 12:9). (1 Tim. 2:14; 2 Cor. 11:3).
 3. **He deceives completely.** He He knows how our minds work, by He knows what attack our situation (2 Cor. 2:11; Acts 5:3).
 4. He manipulates circumstances as a basis (2 Cor. 12:7; Job 1:14-19; 2:7).
 5. He takes advantage of circumstances as a basis for (1 Tim. 3:6; 1 Tim. 5:11-15).
- He tempts with specific schemes related primarily to deceit (the lie) and pride.**

TEMPTATIONS OF DECEPTION

TEMPTATIONS OF FEAR

TEMPTATIONS OF PRIDE

Busybody - 1 Timothy 5:13-15 -



Laziness in spiritual things - 1 Timothy 5:11-15 (v. 12).



Disappointment & Discouragement - 2 Corinthians 12:7-8 [Job 3:1-3; 19:6-12] -



Pride - 1 Timothy 3:6; James 4:6-7 -



Lying - Acts 5:4-6 (John 8:44) -



Stealing - Ephesians 4:27-28 -



Cowardice - 2 Timothy 1:7 [Lk. 22:31-34] Heb. 2:15 -



Independence from God - James 4:13-17 (Isaiah 14:14) -



2 Timothy 3:13).

Doubt - Job 1, 2; Acts 18:9; Romans 14:22-23 -



Rotten speech - Ephesians 4:29 (Matthew 26:69-74) -



Gossiping - 1 Timothy 5:13-15 -



Ungracious attitude [bitterness] - 2 Corinthians 2:10-11; James 3:14-15 -



The Fiery Darts of the Evil One

We resist Satan when he tempts us (Jas. 4:7). **We resist by the faith** (1 Pet. 5:8). **We resist him in the evil day by putting on the whole Armor from God** (Eph. 6:13).

We are to be made strong in the Lord (Eph. 6:10). "Lord" emphasizes that He is our master as well as our position (Eph. 1:6; 2:5-6). This is _____ from the Spirit (cf. Eph. 3:16).

Once we are strong in the Lord, we resist Satan by putting on the whole Armor of God.

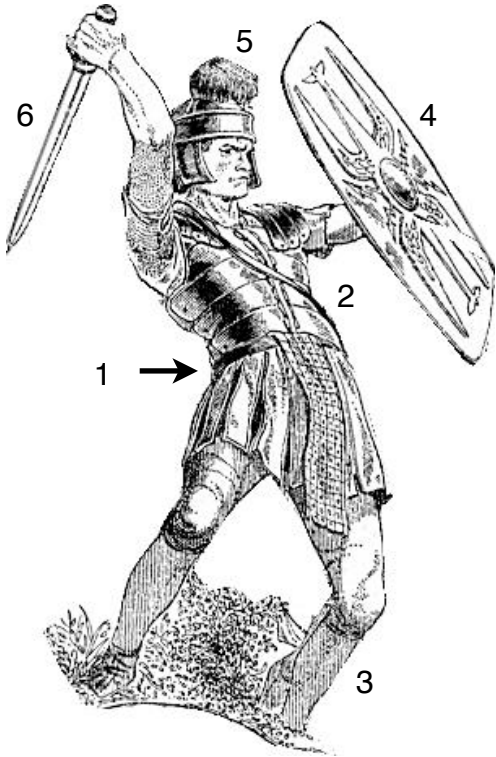
The Armor is a picture to remind us of six specific areas of _____ about Christ and ourselves which God provides to counter Satan's attack. Satan's temptations are mental (may be based on circumstances) and our defense against his temptations is also mental.

1. Girdle consisting of truth 6:14 - We need to remember

(Eph. 4:21). *Deals with lying and gossiping*

2. Breastplate consisting of the righteousness 6:14 - Satan wants us to focus on _____ righteousness and plan our own activities. We need to recognize _____.

(4:24; 1 Cor. 1:30) and we can only act righteously through that position (Php. 3:9). Acting any other way will be unrighteous. *Deals with independence and pride*



3. Shoes consisting of preparedness for the Gospel of peace

6:15 - Satan wants us preoccupied with Christ is our _____ (2:14-15). He is the basis of peace in _____ (4:3). We remember *Deals with bitterness, laziness, stealing.*

4. The shield consisting of the faith 6:16 - Satan tempts us to _____ to God, or presume it is based on our conduct. Christ is our access (2:18). That access is promised through (3:12)—ALWAYS GO TO GOD: WORSHIP AND ASK! *Deals with doubt and independence from God.*

5. The helmet consisting of the salvation 6:17 - Satan tempts us to think God has not _____

_____ : discouragement and disappointment. He may tempt us to focus on our _____. Our salvation is by _____ (2:5, 8) and Christ is _____. *Deals with disappointment, discouragement, cowardice, unforgiving spirit, and pride*

6. The sword from the Spirit consisting of an utterance from God Satan does not want the believer to correctly use, understand or relate to _____. He tempts us to doubt that _____ or _____ will become what God has _____. The sword is the individual _____ of God (Gk. *rhama*). Remember that Christ speaks an utterance to cleanse the Church (5:26) so that we will be what God says about us in Christ (1:3-4). Christ intercedes for us.

We then communicate (pray) with God 6:18

We worship –
He is

We make requests [supplication] to God regarding others. Supplication means we may not know the exact need or for whom we are communicating, "...all the saints".

THE WORLD SYSTEM OR KOSMOS REFERS TO AN ORGANIZED SYSTEM.¹

THE WORLD SYSTEM IS ORGANIZED AND DIRECTED BY SATAN TO UNITE HUMANITY UNDER HIS RULE AND AGAINST GOD.

He is the _____ of the system (Jh. 12:31).
 He could offer _____ of the world to Christ (Matt. 4:8-9).
 Christ's kingdom is not from (_____) this world (Jh. 18:36).
 He organizes this system through his _____ as _____ (Eph. 6:12).
 He holds or _____ the the world (the people; 1 Jh. 5:19).



THE WORLD SYSTEM BEGAN WITH THE DEATH OF CAIN (LUKE 11:50-51).

Genesis 4:16-24 describe the development of human society (a key part of the world system). This system develops as Cain and his descendants operated _____ from God's presence (v. 16). The world involves _____ (v. 17). God planted a _____, man builds _____.



Government

The world introduced _____ (v. 19).
 The world involves the commercial raising of livestock (v. 20). This may have been for _____.
 The world involves the _____ (_____) (v. 21).
 The world involves _____ (v. 22a). This is an attempt to ease _____.
 The world emphasizes _____ (v. 22b).
 The world involves _____ (vv. 23-24).

THE WORLD SYSTEM IS CONTRARY TO GOD'S GRACE (TITUS 2:11-12).

Grace focuses upon God's work and His provisions for/to us.
 Worldly lusts involve the misuse of God's provisions.



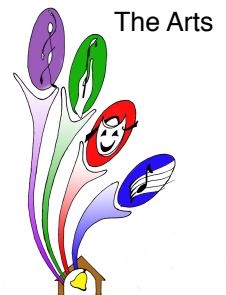
Our Minds

It appeals to cravings of our _____ (1 Jh. 2:17).
 It appeals to cravings or our _____ (1 Jh. 2:17).
 It appeals to our desire to _____ about this physical life (1 Jh. 2:17).
 These three are also how we think we can do _____.

It overwhelms us with _____ and _____ of life (Mk. 4:19; Lk. 8:14).
 The result is that we don't _____.

It focuses us on things of this world that are _____ so that we act as though they are _____ and are the **be-all, end-all**. These are not unrighteous, but none are forever and we should always keep that in perspective (1 Corinthians 7:29-31). The time is short and the scenery which makes up the world system is already passing away.

- -
 -
- Purchasing things is OK, but -
- Making use of the world system is OK, but -



THE BELIEVER IS NOT TO BE FOND OF OR A FRIEND OF THE WORLD SYSTEM (JAS. 4:1-4).

If we determine to be a friend of the world, we constitute ourselves -

¹ Some occurrences of *kosmos* refer to the universe as God's organized creation (Hebrews 4:3), and sometimes to planet earth (Jh. 1:10 the second occurrence in the verse).

The Believer's Response to the World System

God's grace trains us as children to say "no" to worldly lusts (Tit. 2:11-12).

God's grace has freed us _____ (Rom. 6:18; 2 Pet. 1:3-4).

God's grace has made us _____ (Rom. 6:18).

God has declared us righteous by His grace _____ (Tit. 3:7).

God's righteousness for the believer is primarily worked out _____
_____ (1 Jh. 2:27-28; 3:10- this last one by contrast).

God's house rule of grace and faith should result _____ (1 Tim. 1:4-5; Eph. 3:2).

God's grace has joined the believer to Christ in His _____.

The believer has been _____ (Gal. 6:14).

Remember some facts

Christ chose for us to _____ (Jh. 17:15).

Christ asked the Father to _____ in the world (Jh. 17:11).

Christ did not ask the Father _____ (Jh. 17:9).

Christ was _____ by the world and the world _____ us (Jh. 17:14).

We are not _____ (Jh. 17:16).

We will not share _____ of the world because we are not part of the world (1 Jh. 4:17).

Therefore, we live in the world, and are not called to _____ from the world but to live within
the world as a testimony of what God has accomplished.

The world system is _____ (1 Jh. 2:17).

The cravings or interests of this world system are _____ (1 Jh. 2:17).

The one doing God's will (_____) never goes out of style with God and
such a believer is at ease into the age. No matter how the world may change (it is always in flux)
doing God's will is always suitable.

The World System operates by fad to fad to fad to fad.

God works by grace and love, and love does not fail (fall away, ends as a fad) 1 Cor. 13:8

**Our defense against the
world: LOVE GOD'S
FAMILY while
remembering that
everything in the world is
TEMPORARY.**



Believers can use love righteously

The believer is to _____

(1 Jh. 4:20; 5:2). Note that we love God by

_____.

The believer is to love _____

_____ (Jh. 14:23; Eph. 6:24).

The believer is to love _____

(Jh. 13:34-35).

The believing husband is to specially love

_____ (Ep. 5:25).

Believing women are to be _____ of

their _____ (Tit. 2:4).

Believing women are to be _____ of

their _____ (Tit. 2:4).

Can Believers Mature? YES!

God does not birth children so that we might remain immature, in spiritual infancy. God intends for His people to grow. In previous studies we have looked at the believer's spiritual enemies. We might ask why God allows believers to be tempted.



James 1:2-4 provides one reason, _____.

We are to lead _____ to consider temptation as joy.

Temptation [*peiradzo*] is to test _____.

We are to know that the testing of our faith produces _____ or _____.

Testing [*dokimadzo*] is to test _____.

Patience/endurance means _____.

We are to know that patience has a _____ work.

We can conclude that if we wish to mature, we will have to _____
_____. To grow, we need to _____.

Romans 12:1 We are to present our bodies as _____. This sacrifice is the basis of the other spiritual sacrifices, and the basis of many aspects of God's expressed will.

We are to present our bodies for God to _____.

We are not to present our members to the _____ (Rom. 6:13).

This is the same word used in 12:1.

We are present ourselves to _____.

We should recognize that presenting our bodies as living sacrifices assumes we are _____.

Hebrews 5:11-14 Believers are not necessarily mature.

These believers should have been teachers, because they had enough _____ (5:12).

Not all believers are teachers by gifting, but all _____
_____.

These believers needed again to be taught the basics (v. 12).

Milk represents _____.

Drinking milk demonstrates _____.

Drinking milk means one is spiritually a _____.

Solid food (deeper, harder teaching) is for the _____ (5:13).

The mature have their senses of perception _____
to distinguish good from evil (v. 14).

"Exercise" indicates _____ and activity.

Distinguishing good and evil is a matter of maturity.

One might claim that God is good, therefore, "God wants me to be happy, and I'm not happy doing _____. So I know _____ isn't God's will, but God must be OK if I do _____ because God wants me to be happy. Right??"



The Life of the Believer: Maturity 17
 Identifying Maturity and Growth Terms

Four levels of maturity as indicated in 1 John 2:12-14

Little Born Ones (*teknion*) -They know they are _____.

Fathers -They _____.

Young Men -They have victory over _____, they are _____, God's Word is _____.

Young Children (*paidia*)-They know the _____.



This is an upward progression of growth. New believers may know they are forgiven, but do not yet know how to have victory over the Evil one. The Young men have matured, but have not yet come to know Christ in their experience. In each case the verbs (forgiven, know, overcome/victory) are Perfect tense indicating an act or activity in the past that continues. The believer's sins were forgiven and remain forgiven. The Fathers have come to know Him and continue to do so. The Young men did not have victory one time but continue to have victory (regularly). This describes a progression of growth.

Let's consider these in detail.

Little Born Ones - They know forgiveness because God promises _____ in the _____ (Acts 10:39-40, 43; 13:28-30, 38-39). The Perfect tense _____.

Fathers - Their knowledge of Christ is what Paul _____ (Php. 3:10).

To know Christ is _____ (Jh. 14:7).

To know Christ is to experientially use _____ (Jh. 17:3).

To know Christ means we _____ (1 Jh. 2:3)

and we do so _____ (Php. 1:9).

Knowing Christ and God does not involve _____ (1 Cor. 1:21).

Knowing Christ does not involve His _____ (2 Cor. 5:16).

The Young Children - They know the Father. The Spirit causes us to cry out "_____" (Rom. 8:14; Gal. 4:6).

The Young Men - They know how to _____ (Eph. 6:10-18).

This requires that they have _____.

This requires that they know how to be _____.

Their strength enables _____ (Php. 4:13).

Their strength is necessary for love to the _____ (Eph. 3:16, 18-19).

The Word is at ease in them.

This is the word about _____ (1 Jh. 1:1, 10).

This is the word about _____ (1 Jh. 2:7).

These Levels summarized

We learn we are _____.

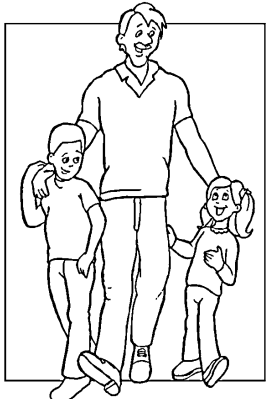
We learn to _____.

We learn to _____.

We learn to be at _____.

We learn to live this out and we get _____.

_____.



Degrees of Maturity are illustrated by Jesus' words of the Vine and Branches in John 15.

Christ is the true vine (v. 1).

The Father is the _____ (15:1).

The _____ are the branches (15:5).

Some branches bear _____ (15:2).

Two options for the Father's work fit, the first is better.

The Father _____ them (_____).

The Father _____. This would be _____ of a believer, because the Father disciplines, He doesn't judge (Heb. 12:6; Jh. 5:22). This passage is about _____, not how one gets saved or whether one is saved.

Some branches bear fruit (15:2).

The Father prunes these branches so they _____.

Pruning is part of maturity: God _____ those things which distract us from bearing the fruit He desires (cf 1 Jh. 2:15ff).

**What does it take to grow, to mature?**

We learn to successfully bear up under temptation (Jas. 1:2-4, see p. Can Believers Mature? Yes!).

We learn that God will carry us to maturity (Heb. 6:1).

"Go on to" is the verb "_____" in a passive form. We let God _____.

Being carried to maturity involves our souls being _____ where Jesus has entered as our high priest (Heb. 6:18-20).

Being carried to maturity is the opposite of _____ (Heb. 7:19).

Law keeping does not produce any maturity.

Being carried to maturity involves _____ God

through our high priest Jesus (Heb. 7:23-25).

We grow **by grace** (2 Pet. 3:18). This is part of being carried on to maturity. Growing by grace means we look at

God's _____ as salvation rather than an

excuse of being disobedient (2 Pet. 3:15).

We should be diligent to be found in _____ (3:14).

We should be diligent to be found _____ (3:14).

We should be diligent to be found _____ (3:14).

Are these three consistent with "being borne along?" Yes, because maturity and being spiritual are _____, not _____.

Each is in keeping with the benefits of God's grace.

We have peace in connection with God's grace (Rom. 5:1).

We are _____ and _____ by His grace (Eph. 1:4; 5:27).

Growing by grace means we _____ the benefits of God's grace to us.

Growing by grace means we let go of our personal efforts to be _____.

Growing by grace does not mean we use grace as an _____.

We grow by the application of truth in our logical thinking process (1 Pet. 2:2).

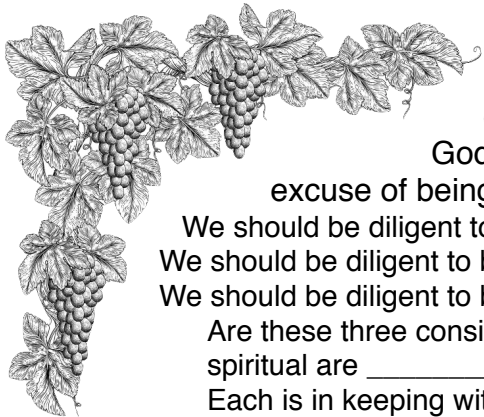
They were to crave the _____ which has no deceit.²

They may grow _____ of salvation.

They had already experienced the Lord's _____ (2:3).

They were encouraged to focus on _____ (1:13).

They were to approach Him as He is a living stone and they are living stone built upon Him for a spiritual [relate to it with your mind] house and a holy priesthood to _____ (2:4-5). This is setting your mind on _____.



² English Bibles translate "logical" by "word" or "spiritual" and the word without deceit "pure."
First Baptist Church - Royal City, WA

Maturity can be expressed by the Greek word family *telos*, which means to come or reach to the end for which one is intended: e.g. a baby is intended to grow into a mature adult.

Christ gave _____ so that we could all move toward the goal of being a mature man (Ephesians 4:13).

We operate by _____ from the apostles and prophets (2:20).

GIFTS

We operate in light of _____ told by evangelists.

We operate as we are _____ by _____.

Paul taught and warned men about Christ so they could be presented mature in Christ (Colossians 1:28).

Believers need to know who Christ is. You can be saved without knowing all God has revealed about Christ.

GET TO KNOW CHRIST

He has a _____ (1:13). We are in that kingdom.

He provides _____ (1:14).

He provides _____ (1:14).

He is the _____ (1:15).

He is the firstborn (_____) _____ (1:15).

He is the _____ (1:16).

He created _____ (1:16).

He is the _____ (_____) (1:18).

He _____ us by means of His _____ (1:22).

He _____ us, providing the hope of _____

_____ which God imputes to us (i.e. the glory) (1:27).

Believers are warned because some even teach truths that are contrary to who Christ is, such as, He is created, He is inferior, He is a god but not the God.

John taught that we are matured in love (1 John 4:18).

Mature love _____. Fear is not how God intends us to mature.

Fear involves _____, and God does not punish us into _____.

ABIDE IN LOVE

We are to _____ (4:12)

We are to be _____ in God's love (4:16). This is relate to appreciating God's grace. Being at ease in God's love means you don't _____

_____. You simply appreciate how great His love is.

Paul taught that Christ matured through obedience under suffering (Hebrews 2:10; 5:9).

This implies that we too mature as we learn to obey under suffering.

We mature by _____ to the Father through Christ, as opposed to _____ (Hebrews 7:25, 19; 10:1).

OBEY & SUFFER

We draw near for help in _____ (2:18).

We are already mature by Christ's _____ (10:14). This is our position.

We have an example for suffering in Christ (1 Peter 19-23; cf Heb 7:25).

Suffer like Christ, not for the _____ (1 Peter 4:1, 13-19).

Suffer as _____ (1 Peter 4:16).

God will make us _____ after _____ (1 Peter 5:10).

You don't have to look for suffering, live as a believer, and it will find you.

Rules of Application from Rules for the Application of Scripture (a paper) by David K. Spurbeck

1. There is only one application and one interpretation of a passage of Scripture itself gives more than one application or interpretation.
2. True application of Scripture is not subjective but is objective.
3. All application must be based upon the consistent literal interpretation of Scripture.
4. True application does not violate the context of a passage taking a verse or a portion while disregarding the contribution of Scripture.
5. Application is limited to its intended recipients unless Scripture applies the passage in some other way.
6. If there is a peculiar situation in a church, location, custom, social more, condition or person which limits the application, the passage can only be applied to the specific persons to which it is addressed.
7. Application can only be made if a grace believer meets the criteria to be a recipient of the passage for his personal practice.
8. Similarity is not identity in matters of application as well as interpretation.
9. All application must be based upon the accurate understanding of the meaning of words and grammar of the original languages of the biblical text.
10. The Holy Spirit's work of illumination will only clarify the single application.
11. One person's life cannot be applied to another person's life.
12. Efforts to find an application for a specific life situation frequently disregard the single application that God gives for Scripture.
13. The projection of more than one application of a passage of Scripture is groundless speculation which can only undermine the Christian's confidence that he knows and understands God's revelation to him and to others.
14. Principles for living are only to be based upon the single application of the passage of Scripture.
15. Too often the application of a passage of Scripture is erroneous because of a non-literal interpretation of the passage.
16. Accurate application will not produce contradictions in biblical revelation addressed to grace believers.
17. One must not make an application for a passage of Scripture, but must find the application of that passage.
18. One must test life principles presented to the believer by pastors, teachers and writers for validity in both interpretation and application.

Allegory vrs. ApplicationAllegory

1. Revert to another meaning
2. Total license possible
3. For limitless recipients
4. Built on human imagination
5. Totally subjective
6. Mental bounds limit
7. Open distribution to anyone
8. Loose interpretation

Application

1. Retain actual meaning
2. Textual limits accepted
3. For literal recipients
4. Built on verbal inspiration
5. Totally objective
6. Biblical bounds limit
7. Original designation
8. Consistent literal interpretation

How do I know what Scriptures are for me?

You don't have to go to seminary to know what Scriptures are intended for your practice and which Scriptures are not. You only need some simple and obvious principles. You do need to learn how to read Scripture discerningly.

“Then, Jesus said to him, ‘What you are doing, do quickly.’” (John 13:27). “And he departed and hung himself.” (Matthew 27:5). “... You go and do likewise.” (Luke 10:37). This string of texts illustrate what happens when we do not pay attention to context and the intended audience.

1. Read it, read it, read it! - Most questions will be answered by reading the larger context. You will be able to identify the following
2. Who is the audience of the text?
 - a) The call to bless the Lord in Psalm 103:20; 148:2 may bare similarities to charges for us to bless God, but it is said to angels, not mankind.
 - b) The warning in Jonah 3:4 was for Nineveh, not for any or every city.
 - c) The call of the angel in Revelation 19:17 is to birds, not people.
 - d) When Moses spoke the Law, he was speaking to Israel (Deuteronomy 5:1).
 - e) When Jesus spoke about the kingdom, He was speaking to Israel (Matthew 15:24).
 - f) When Paul wrote his letters, he was writing to, “the church in ...”
 - (1) The Church is made of those formerly Jews or Gentiles (Ephesians 2:11-12, 15).
 - (2) Paul distinguished the Jews from the Church (1 Corinthians 10:32).
 - (3) Of eighteen references to Israel in Paul's letters, seventeen are clearly national Israel. Only one can be construed to refer to a different type of Israel (Galatians 6:16).
3. Is the text specific to the individual/s addressed, or does it extend to a larger audience?
 - a) God's instruction for Moses to remove his sandals, was specific to Moses (Exodus 3:5).
 - b) God's instructions to Ezekiel about how he was to respond to his wife's death was for Ezekiel alone as an example of Judah would respond to the destruction of the temple (Ezekiel 24:15-24).
 - c) God's instructions to Jeremiah regarding the waistband was specific to Jeremiah as an illustration of Israel and Judah's condition (Jeremiah 13:1-11).
 - d) Joseph's words were not for his family present at his death, but for his distant family who would travel to Israel (Genesis 50:24-25; Exodus 13:17-19).
 - e) God's instructions regarding a sabbath (cessation) was for Israel but also for the following generations of Israelis (Exodus 31:12-17).
 - f) Paul's words to Timothy regarding the cloak, books and parchments were specific to Timothy (2 Timothy 4:13).
4. You must determine who you are?
 - (1) Are you an angel, citizen of Nineveh, or a bird? (Many other examples could be given)
 - (2) Are you Israel?
 - (3) Are you a member of the Church? (Note, not **a** church, but **the** Church: all NT believers).
 - (a) This means you were put into Christ by the Spirit (1 Corinthians 12:13).
 - (b) This means you were regenerated by the work of the Spirit (Titus 3:5).
 - (c) This means you are sealed by the Spirit (Ephesians 1:13; 4:30).
 - (d) This means the Spirit permanently indwells you (Romans 8:9, 11).
5. What is the audience's need?
 - a) Malachi 3:8-12 was applicable to the people of Judah who were under the Law and required to bring tithe and offerings, and were experiencing agricultural loss. To apply this to people of the Church, requires that we change the tithe and offerings from what they were, and change the physical blessings God would send from heaven on their agricultural circumstance.
 - b) Ephesians 5:22 is applicable to wives, not to husbands, children, or unmarried people.
 - c) Ephesians 5:24 is applicable to husbands, not to wives, children, or unmarried people.



- d) 1 Corinthians 5:4-5 is applicable to a church who has an immoral fellow believer among them who will not change his conduct.
 - e) 2 Thessalonians 3:14 is applicable to a church who has a lazy and insubordinate fellow believer.
 - f) 1 John 2:15 is applicable to those who are loving the world (“stop” is emphasis of imperative).
 - g) So, even if we are the same type people, we also have to be in the same need or circumstance before we can legitimately apply that text.
6. Recognize that some texts are intended for us, but with modification because the cultural norm has changed in how something is done.
- a) Paul’s four charges to greet others with a “holy kiss” means that we warmly greet fellow believers. We fulfill his charge with a culturally appropriate greeting, perhaps a handshake (Romans 16:16).
 - b) Paul’s charge for masters to deal with their slaves in righteousness and equality *may be* applied by a believer who employs others (Colossians 4:1). We don’t have slaves in our culture.
 - c) Paul’s charge to “go outside the camp” was a call for Jewish believers to leave Judaism (Hebrews 13:13). It has no real application today, but may have implications for believers coming out of “Christian” Churches which do not properly teach salvation or Christian living.
 - d) The widow’s qualification of “having washed the saints’ feet” describes sincere basic hospitality to believers, and is not fulfilled by literal foot-washing in most modern contexts (1 Timothy 5:10).
7. Recognize that normally a scripture will have one application (if any) which is indicated in the context.
- a) Your job is not to come up with an application of a text. Coming up with multiple applications involves the reinterpretation of the passage to support other applications.
 - b) Your job is to determine what the text means and then if it has an appropriate application for you.
8. Recognize all Scripture has value, whether you apply it to your life or not (2 Timothy 3:16-17).
- a) It was all breathe by God: He spoke it!
 - b) Some of it tells us truth which we accept but do not live (e.g.: Noah’s ark, tower of Babel, Babylonian captivity, return to Judea and rebuilding of temple and Jerusalem).
 - c) Some of it tells us about activities and attitudes which are wrong (must be specific to us). It was unrighteous for Israel to eat or touch unclean things; for us nothing is unclean (Romans 14:14).
 - d) Some of it tells us how to correct wrong actions and attitudes.
 - (1) Leviticus 4:2-12 told Israel how to correct a sin by means of a sin offering.
 - (2) 1 John 1:9 tells us to confess our sins to God.
 - (3) Romans 8:4-5, 13 tell us how to put to death the works of the flesh/body by the Spirit.
 - (4) Titus 2:12 tells us to deny (say no to) the world and 1 John 2:15 to stop loving the world.
 - e) Some of it tells us how to live righteously.
 - (1) We are to love one another (John 13:34).
 - (2) We are to live by faith and not by law (2 Corinthians 5:7; Romans 1:17; Galatians 3:11-12).



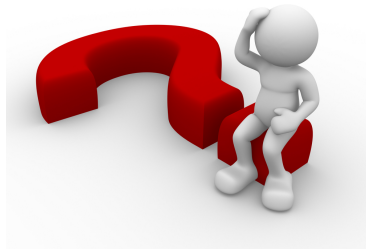
God's Will - an Overview

How do I know what is God's will for me?

Are there special words that point out God's will?

The Greek word *theléma* tells us what God wants or desires. This word will help us know some things which are God's will for us.

The Greek word *boulé* tells us what God has chosen or determined. This word will help us what to expect in God's plan for me and others.



Is there a general idea or ideas which frame God's will for us?

We are people who live by grace not law (Romans 6:14).

We are people who live by faith not law (2 Corinthians 5:7; Galatians 3:11-12).

We are people charged with loving fellow believers in the manner Christ loved us (John 13:34). We learn to lay down our lives for other believers (1 John 3:16-18).

Is there a simple overview of God's will for me that reflects these three principles? This list involves matters which God specifically identifies as His will.

Rejoice always (1 Thessalonians 5:16).

Give thanks in everything (1 Thessalonians 5:17).

Worship without ever think "I'm done worshipping" (1 Thessalonians 5:18).

Present your body a living sacrifice (Romans 12:1).

Be transformed (inside showing outwardly) by your renewed mind (Romans 12:2).

Use your spiritual gift for the benefit of others saints (Romans 12:3-8).

Give yourself to the service of other saints (2 Corinthians 8:5).

Be set apart to God in your conduct (1 Thessalonians 4:3).

Serve others as a slave (Ephesians 6:6, 7).

Experientially know the riches of the glory of the Christ in you (Colossians 1:27).

Ask for yourself and others according to God's will (1 John 5:15; John 15:7-8).

Make good use of the time (Ephesians 5:17).

Be filled by the Spirit so you can function as part of the body (Ephesians 5:17-18).

Love the Father by loving the family (1 John 2:15-17; 4:21).

Before we look at each of these specifically, let's consider how they play a role in knowing "God's will."

Each of the above listed statements indicates in the context that it is a matter of God's revealed will.

However, each of these provides a framework for approaching matters not specifically revealed: what

job should I take, where should I live, whom should I marry, how many kids should we have, should I participate in this leisure activity, should I take this vacation. This list could become very long. But these are the questions people ask, and yet they seldom make any connection between the list which God specifically reveals and what they are interested in discerning for their lives.



Often times God's will involves the simple matter of contentment. Not apathy, but being content where God has put you, and what He has provided. Don't equate this with laziness, but excessive and aggressive activity is not always God's will either.

Contentment: Philippians 4:11-13 *αὐταρκῆς* (1x) comes from *arkeō* [ἀρκέω]

2 Corinthians 12:9 God's grace is sufficient, it is enough

1 Timothy 6:8 - food and covering is enough

Hebrews 13:5 - the present things are enough

So, is your interest in God's will a result of being discontent and wishing/wanting something else?

Can you rejoice in your present situation? Joy is the ability to appreciate God's purpose, even if the situation does not cause happiness. Rejoicing always is God's will (1 Thessalonians 5:16-18).

Are you worshipping (praying) God? Are you so focused on the decision and circumstances that you have forgotten to focus upon God? Worshipping without concluding is God's will (1 Thessalonians 5:17-18).

Are you thankful in all things? Thankfulness is the recognition that God's grace is good. Thankfulness is a result of the Spirit's filling and is God's will (Ephesians 5:18-19; 1 Thessalonians 5:18).

If any of these are not true, you are already out of God's revealed will and are in no shape to make a decision about other matters of life.

You are to serve others in the body of Christ: presenting your body a living sacrifice, ministering your gift for their benefit, serving them as though you were a slave.

Will your decision prevent you from doing this by consuming too much of your time, by taking you someplace where you cannot serve (no believers)?

You are to love other believers as Christ loves us. Also, make good use of your time.

Will your decision prevent you from the time to love other saints?

Will your decision allocate your resources so they are not available to address others' needs?

Is your decision a result of loving the world or its things rather than loving the Father and others?

Is your choice/s affected by plain statements in God's Word?

You are free to marry in the Lord, i.e. another believer (1 Corinthians 7:).

-Are you more interested in being married than in doing God's will?

Your ministry activities are not to be done in union with unbelievers (2 Corinthians 6).

-Are you more concerned with accomplishing "something" than doing God's will?

You are to throw your worries and cares upon Him (Philippians 4:6,7; 1 Peter 5:7).

-Are you making a decision out of worry or fear?

Is your decision made in your interest or as an act of love for others in the body of Christ? E.G. is a new job about making more money at the expense of time with believers, perhaps family? Will a job change require you to move some place where you are unable to assemble with believers? Is your option limited to a church or churches which have some major doctrinal differences (teach you to live by law, teach amillennialism, teach that salvation can be lost or Lordship salvation, that the church has replaced Israel)?

This question can also be asked about building, expanding, pursuing hobbies or personal interests.

God's Will #1 Present you body a living Sacrifice. Romans 12:1

The Reason for the presentation - "therefore"

God's infinite character.

The depth consisting of riches of God's wisdom. 11:33

The depth consisting of riches of God's knowledge. 11:33

The one who is the source of all things. 11:36

The one through whom all things are. 11:36

The one for whom all things are. 11:36

The one deserving of glory into the ages. 11:36

God's infinite tender compassion: His *oiktirmos* not His *eleos* [mercy].

He has sweet compassionate pity for us. 12:1

James 5:11 - as for Job's hopeless situation

2 Corinthians 1:3 - as for those suffering

If God has shown such compassion, we should present our bodies.

The Presentation of the believer's body.

We present the body for which He paid. 1 Corinthians 6:19-20

It is His temple.

It is a means of glorifying Him.

We present the body by which He can be magnified. Philippians 1:20

We present the body to accomplish righteousness. Romans 6.

We present them to God as alive from the dead. 6:13

We present them to obedience. 6:16

6:12 -

6:17 -

We present them as instruments for righteousness. 6:19

We don't establish our own righteousness. 10:3

Christ is the end of law for righteousness. 10:4

Law righteousness is a life of doing to live. 10:5

Faith righteousness does not attempt what only God can do. 10:6

We present them as the basis of righteous conduct and service in the body. 12:3ff.

We present the body as a living sacrifice.

It is contrasted to the dead sacrifices of the Old Testament.

It is necessary to live unto righteousness.

We present the body as part of our logical priestly service.

It is logical service. It makes sense in light of what God has done. cf. 1 Peter 2:2

It is priestly service. *Latreuo* is service to/for God, i.e. you present it to God.

Romans 9:4 - Israel had the law and priestly service.

Hebrews 9:1 - The first tabernacle has a priestly service.

Hebrews 9:6 - The priests went into the first part of the tabernacle to perform their priestly service. See also the verb in Hebrew 9:9, 13:10

We present it once for all! This is indicated by the Aorist Imperative. You may repeat this many times during your life, but you don't ever intend to remove it.

We present it as the basis of accomplishing many other aspects of God's will: you use your body to serve.



©

God's Will # 2 Be Transformed - This is the second part of Paul's exhortation in verse 1.
The Charge to not conform.

The word conform indicates an outward pressure upon our facade.

The Greek word $\sigma\upsilon\sigma\chi\eta\mu\alpha\tau\iota\zeta\omega$ - [$\sigma\upsilon\sigma\chi\eta\mu\alpha\tau\iota\sigma\theta\alpha\iota$]- Pres. Pass. Inf.

The -ιζω ending indicates active becoming.

The Passive voice indicates that another force is acting upon them.

The root $\sigma\chi\eta\mu\alpha$ upon which this word is built refers to outer appearance. Our English word scenery derives from this term. This is contrasted to "transform."

The prefixed preposition $\sigma\upsilon\nu$ indicates a close unity.

The legal age is the the mold of this conforming.

This is the age, which began at Sinai and continues through the kingdom. Acts 3:21

This is the age which has been the issue of this letter.

Paul contended with righteousness apart from law. 3:20

Paul contended with life by law. Chapter 7; 8:1-5

Paul demonstrated the problem of law with Israel's state. Chapters 9-11

The charge is to be heeded now.

$\mu\eta$ - indicates the cessation of on going activity or avoidance of beginning, depending upon the current status of the audience.

The Charge to be transformed.

The word transform indicates an indward change to our outer expression.

The Greek word $\mu\epsilon\tau\alpha\mu\omicron\rho\phi\omega$ - [$\mu\epsilon\tau\alpha\mu\omicron\rho\phi\omicron\upsilon\sigma\theta\alpha\iota$] - Pres. Pass. Inf.

The -ω ending indicates causation. Therefore, cause to be transformed

The Passive voice indicates that another is to act upon them.

The root $\mu\omicron\rho\phi\omega$ upon which this word is built refers to form, not merely outward shape or scenery.

The prefixed preposition $\mu\epsilon\tau\alpha$ indicates a closeness or similarity to which one is formed.

Its uses in other passages

It describes Christ's "transfiguration" in Matthew 17:2; Mark 9:2 when Christ's outward form was changed to match what He inwardly was.

It describes the Holy Spirit's work of transforming us in 2 Corinthians 3:18. The transformation here in Romans 12:2 is carried out by the Holy Spirit as indicated in 2 Corinthians.

He causes us to act as mirrors reflecting Christ's glory.

He causes us to be changed from one quality of glory to another.

The renewed mind is the means of this transformation.

Renewedness is an instrumental noun [not a verb or participle].

It has already been accomplished.

$\alpha\nu\alpha\kappa\alpha\iota\nu\omega\sigma\acute{\iota}\varsigma$ - built on the stem $\kappa\alpha\iota\nu\eta$ is the act of making fresh, or new in kind. A synonym $\alpha\nu\alpha\nu\epsilon\omega$ is found in Ephesians 4:23



emphasizing to make new in time. Kind is not the emphasis of the later but is the emphasis of the former. Therefore, our new in kind of mind is the means of our being new [renewed] in time.

The -σις ending emphasizes action or quality. The mind has undergone the action of being renewed and thus has the quality of having been renewed.

cp Titus 3:5 - The Spirit "saved us by a washing . . . renewal"

1 Corinthians 2:16; 6:17 - The Spirit joined us to Christ, causing us to share in Christ's kind of mind, causing our mind to be renewed.

The mind [νοος] is the experiential mind; the mind which interacts with experiences.

It is now the means, the thing used to accomplish this transformation.

Mind describes [as a Genitive] the specific aspect of our person which is used to bring about this transformation.

The mind has been renewed.

The mind is used. Therefore, experiential thought is exercised by the mind. The individual must use his mind, direct it at truth which he relates to his experience, thus placing him in the position by which the Holy Spirit is able to cause this transformation.

The will of God is approved.

The objective is approval of God's will.

Objective is indicated by the Infinitive preceded by εις το

Approval is δοκιμαζω - to put to the test with the intention of finding out what is good. We are encouraged to discover God's will to be good, pleasing and mature.

The will of God.

His desirous will

Will is θελημα that which God desires, not His determination [βουλη].

Will is what God desires for the individual.

His desirous will described

It is good meaning that it makes for a sense of well being and happiness.

It is well pleasing. God is well pleased by the believer being transformed [using what God has given him].

It is perfect or complete. It isn't partial or needs something added to it.

There are other things which God desires for the believers but this revealed aspect of His will is complete

God's Will #3**Use your spiritual gift.**

The nature of spiritual gifts



The description of these gifts

Spiritual describes them as characteristic of the Holy Spirit. 1 Corinthians 12:1

Grace gifts describes them as undeserved gifts from God. Romans 12:1

charismata = charis [grace] + ma [result] = a result or product of grace

1 Peter 4:10 uses charisma

Gift describes is as a thing given. Ephesians 4:8 [note connection with grace v. 7]

The number of gifts given to an individual

He is placed as one part of the body as God desired. 1 Corinthians 12:18

He is not all the gifts. 1 Corinthians 12:29-30

The Greek negative *me* [μη] expects the answer "no". [see David Alan Black *It's Still Greek To Me* p. 98].

He has received a gift. 1 Peter 4:10

Gift is singular.

The pronoun "it" is singular.

He has received salvation.

He is capable of doing many things due to salvation.

He has but one gift but is able to do a variety of things on occasion.

cf Acts 19:1-6 They all spoke in tongues though tongues was a gift.

He with the rest of the assembly is to seek the exercise of the greater gifts. 1 Corinthians 12:31

"You" is plural not singular, therefore, referring to the responsibility of the whole assembly.

"Seeking" does not mean they are attempting to acquire for themselves but desiring the exercise in their assembly.



The source of the gifts

A gift is given in accord with the place the Father desired a believer to be put. 1 Corinthians 12:18, 28.

A gift is given as the Holy Spirit determined. 1 Corinthians 12:11

A gift was given by the Lord of the body. Ephesians 4:8

The different views of the gifts 1 Corinthians 12:4-6

The gifts are diverse but one Spirit. v. 4 - He gave it.

The ministries are diverse but one Lord. v. 5 - He wants it used.

The energizings are diverse but one God. v. 6 - He empowers for its use.

The will of God and gifts

Paul as an example - an apostle through God's desirous will. 1 Corinthians 1:1; 2 Corinthians 1:1; Ephesians 1:1; Colossians 1:1; 2 Timothy 1:1

Each of us has been placed where God desired us to be. 1 Corinthians 12:18

Each of us is to minister the gift we have received. Ephesians 4:10

God's Will #3 part 2 - The Spiritual Gifts - What are the Gifts operating presently?

Administration - 1 Corinthians 12:28 - Literally - to steer

Secular examples - Acts 27:11, Revelation 18:17

Biblical idea - One who keeps the Church on course, in the channel of God's will, by avoiding the obstacles which might deter the local church.

Evangelism - Ephesians 4:11 -

Acts 21:8 - Phillip was an evangelist, taking the gospel to the unsaved, even to those he did not know. He then leads them into the church and the basics.

Acts 8:5, 6, 12 - His ministry in Samaria.

Acts 8:26-38 - His ministry to the Ethiopian.

Acts 8:39-40 - His continued ministry.

2 Timothy 4:5 - Timothy was to do the work of an evangelist by not fearing the unsaved and speaking the gospel so that the elect might obtain salvation 2:10.

Exhortation - Romans 12:8 - One who encourages believers with what they have learned or challenges believers to act upon that which they have learned.

2 Corinthians 1:4, 6 - Comfort for those under adverse pressure. 1 Thessalonians 3:7

2 Corinthians 5:20 - Encouragement to practice reconciliation.

Philippians 4:2 - Encouragement to be of the same frame of mind.

Hebrews 10:25 - Encouragement to continue gathering.

Faith - 1 Corinthians 12:9 - One who is especially enabled to believe God's promises for the benefit of the local church. He sees the special relevance of God's promises for the Church.

Giving - Romans 12:8 - One who is able to meet the material needs of other believers.

He does so with simplicity, he does not need to make a show of his giving.

Helps- 1 Corinthians 12:28 - One who is able to assist those weak in the faith to grow.

Acts 20:35 - He assists the weak [spiritually].

1 Timothy 6:2 - A believing slave assists a believing master in producing a good work.

Mercy - Romans 12:8 - One who shows mercy to those suffering.

He shows mercy with cheerfulness, cheering the suffering.

He points out God's happiness and provisions for the believer's happiness.

Organization - Romans 12:8 - One who recognizes others' spiritual gifts and matches those gifts to the needs in the assembly. "That one needs encouraging."

Romans 16:1-2 - Phoebe organized others putting them in their proper place.

1 Thessalonians 5:12 - Some organize others in the Lord.

Pastor-teacher - Ephesians 4:11 - One who shepherds a local assembly.

Acts 20:28-31 - He feeds them God's Word, emphasizing N.T. truth.

1 Peter 5:1-3 - He leads by His example of living God's truth.

Acts 20:28-31 - He watches and warns of spiritual dangers.

Service - Romans 12:7 - One who assist believers in the physical needs.

Acts 9:39 - Dorcas made garments for the believers.

Teacher - Romans 12:7 - One who teaches doctrine which is believed but not practiced.

God's Will #4

2 Corinthians 8:5 - The Macedonians gave themselves through God's Will

The Macedonian's giving.

v. 2 - They gave in sincerity [*απλοτητι aplotēti*] sincere, single mindedness. The word means not braided, not bound with anything else, therefore, what you see is what you get.

v. 3 - They gave beyond their ability and they gave freely, not pressed. *αυθαιρετος autheiros-* choosing for one's self [*αυτος autos + αιρω aireō*].

v. 4 - They begged Paul to allow them to share in this matter of giving.

v. 5 - They gave even beyond what Paul had hoped.

They gave themselves first.

The Macedonian's history.

Philippi - Paul arrived first in Philippi when coming into Macedonia Acts 16:9, 10, 12

Lydia - Acts 16:15 She invited Paul and his companions to enter and remain in her house. Therefore, she exhibited hospitality.

The Philippians had a big part in sending support to Paul when he traveled into Greece, Corinth and Athens. Philippians 4:15, 16.

Thessalonica - Paul gave the Thessalonians an example. 1 Thessalonians 2

v. 8 - They gave their own lives. They put the needs of the Thessalonians first.

v. 9 - They labored night and day [*μοχθος mochthos*] heavy sweat and toil work.

v. 10 - They behaved themselves holy, righteously and blamelessly.

v. 11 - They act as a father to his own children.

2 Thessalonians 3:9 - Paul and his companions left themselves as an example about how to work rather than mooch off others.

The Charge to do God's will by giving one's self.

1 Thessalonians 3:12; 4:9 - Abound in love

1 Peter 4:9 - Be hospitable to one another without grumbling.

Galatians 6:2 - Bear one another's burdens.

Ephesians 4:28 - Don't steal but work to provide for one another.

Ephesians 4:32 - Become kind ones to one another.

Hebrews 10:24 - Provoke one another to love and good works.

God's Will #5

Live Set Apart to God. 1 Thessalonians 4:3

Paul requested the Thessalonians to conduct their lives as he had taught them.

He encouraged them in the Lord. 4:1

They should walk as they knew it was necessary.

Walk [περιπαταω peripateō] describes the ordering or organization of one's daily life as one walks about in life.

They should please God as they knew it was necessary.

Note that it is possible to please God.

Romans 8:8 - When one operates in the flesh, he can not please God.

Pleasing to God is operating in God's will by God's power in one's position in Christ in the Lord.

They should abound even more in their walk.

They knew objectively the charge given them through the Lord. 4:2

He stated God's desirous will for them. 4:3

They should be sanctified.

Sanctification, sanctify and holy [as well as variations] are all translations of the same Hebrew and Greek word roots [Hebrew - *qodesh*/ Greek - *hagios* / *hagiodzo*]. It means to set apart. Set apart to God, such as setting good dishes apart for special occasions, which automatically sets them apart from the abuse of everyday living which might chip them.

Positionally the believer is sanctified in Christ. 1 Corinthians 1:30; set apart to God. 2 Thessalonians 2:13

The believer is live out sanctification in accord with his relationship to God His father. 1 Peter 1:14, 15 - Note the opposite of sanctification is acting in the former strong cravings [lusts] in ignorance. These things are those to which God gave up the human race when they persisted in rejecting him and choosing to pursue them. cp Romans 1:21, 28

They should abstain from fornication.

Each should know how to possess his vessel. 4:4

vessel - either the individual's own body - 2 Corinthians 4:7 or one's spouse - 1 Corinthians 7:2

possess - *ptaomai* - to acquire by money or acquire mastery over a thing, hence to possess or control.

Since the normal meaning of *ptaomai* is to acquire it is most consistent to understand that Paul is stating that one should abstain from fornication and acquire his own spouse. That was God's intention for marriage.

ptaomai is Present tense, this is an on going activity. Not only acquiring a spouse initially but then living with that spouse as one's own vessel. Note that the husband is to treat his wife as his own body Ephesians 5:28, 29.

In sanctification - He is set apart to that spouse.

In honor - He honors that spouse by abstaining from fornication.

Not in passions characterized by lusts [strong cravings] 4:5

The Gentiles who don't know God live like this.

Each should not transgress his brother. 4:6

huperbaino means to go beyond a clear boundary.

In the context this is between spouses.

He cheats by not being set apart to his spouse.

He cheats by engaging in strong cravings outside of marriage.

Each should not covet/cheat in any matter his brother. 4:6

To covet is to strongly desire what others have to want more. It means to get or want more.

He acquires a spouse and should not crave more than his spouse.

His brother is any other believer, especially in this context a believer of the opposite sex.

God will avenge concerning such actions. 4:6

"All such things" refers to the cheating and coveting.

Paul had solemnly testified concerning this.

God hasn't called the believer upon the basis of uncleanness. 4:7

Uncleanness is unclean sexual thoughts.

Uncleanness is a work of the flesh. Galatians 5:19

The *e*pi preposition indicates the basis of our calling, set and founded upon unclean actions.

God has called us in sanctification. 4:7

en translated "to" refers to the sphere of our life in Christ, where we have been set apart to God.

Our character of life ought to match our position in Christ.

We are set apart in Christ, we can live set apart to God.

He, who set aside a brother. 4:8

Setting aside or displacing is the result of not treating another brother as one in Christ. He cheats and covets, thus setting him aside.

He is really setting aside God. God placed us into Christ and formed the body of which we are a part.

God is the One who gives the Holy Spirit.

"Holy" is set apart with the article following

"Spirit" to emphasize the nature of the Spirit and

His relationship to the issue of holiness in this passage.

The believers know about brotherly fondness. 4:9

Brotherly fondness, how to treat other believers is not affected by this charge.

One can be lovingly kind and treat brothers appropriately.

Therefore, God's will is for the believer:

to be set apart to Him.

to abstain from fornication

to have his own spouse and live with his spouse as God designed

God's Will #6

Rejoice Always, Pray unceasingly, Be Thankful for and in everything - 1 Thessalonians 5:18

The Context includes several charges relating to various works of the Holy Spirit. 5:16-22

Rejoice always v. 16 - Joy is a part of the fruit from the Spirit. Galatians 5:22

Worship without ceasing v. 17 - Jude 1:20 - We can worship by the Spirit.

In everything give thanks - v. 18 -

Stop quenching the Spirit v. 19 - To quench is to stop Him from accomplishing His will.

Stop despising prophecies v. 20 - Prophecy is a gift from the Spirit.

Prove all things v. 21 - You have to have discernment from the Spirit to prove all things.

The "this" in verse 18.

touto is a near demonstrative pronoun. It is neuter and singular.

Ephesians 2:8 uses *touto* to refer to a group of ideas which make up salvation.

1 Timothy 2:1-3 uses *touto* to refer to four types of communication made in place of different kinds of men.

touto refers to all three of the imperatives which precede this summation: joy, worship, thanksgiving. All three of these are God's will for the believer

These are always God's desirous will for us.

God hasn't determined that we will give thanks.

God has revealed that it is what He desires for us.

God has more in His will, therefore, He does not use the definite article.

In Christ Jesus

This is our position in the heavenlies by grace. Ephesians 1:6

This is the sphere in which we are to operate when do these.

We are to rejoice in the Lord. Philippians 3:1; 4:4 You remember who you are and what you have in Christ and direct this joy at those blessings.

The Exegesis of verses 16-18.

Rejoice always. v. 16

Joy is part of the fruit from the Spirit. Galatians 5:22

It is supernaturally provided by the Spirit but the believer is responsible to direct it at the various situations. It will not direct itself. That is why Paul uses an imperative.

It is a mental appreciation for God and His work in your life, through circumstances and benefits.

The believer is to rejoice when facing temptation, because he can know that resisting temptation is an opportunity to grow. James 1:2-4

The believer is to rejoice in hope. Hope of what God will accomplish. Romans 12:12

Paul rejoiced that the Corinthians had come to the place of changing their minds regarding their previous actions and attitudes. 2 Corinthians 7:9

The believer can rejoice when he suffers with the Christ. 1 Peter 4:13

John rejoiced that those he had evangelized now walked in the truth. 2 John 4; 3 John 3

Always - *παντοτε* - at all [*παν*] that time [*τοτε*].

Pray unceasingly. v. 17

Worship [*προσευχε*] is communication directed at God regarding His character.

It has replaced the Old Testament Greek word προσκυνεω meaning to bow down. Matthew 2:11

It is not used in John 4:23-24 because προσευχη was not the dominant word at that time.

The new emphasis of worship given by Christ involves spirit and truth. spirit - the human spirit, the rational thinking part of the mind has been renewed. Ephesians 4:23.

The spirit has been joined to the Lord. 1 Corinthians 6:17

Truth - the worship is to involve truth. We don't make up things about God. The examples of New Testament worship no longer picture God with metaphors, such as "strong arm".

Romans 11:33 - speaks of God's wisdom having depth. It doesn't describe it as a flowing brook - Proverbs 18:4

Jude 24-25 - God is able to guard us from falling. It doesn't describe God delivering us by His outstretched arm - Deuteronomy 26:8

1 Timothy 1:17 - He is the king of eternities, the incorruptible, the invisible, the only wise God. The New Testament does not describe Him as having wings or being a shield and buckler - Psalm 91:4

Because of this change, προσκυνεω would have been inappropriate to designate worship as it emphasizes a physical bodily action. Since προσευχομαι doesn't have such an emphasis but rather one's conscious thought towards God it replaced the former. The Old Testament emphasized various positions: Hands raised - 1 Kings 8:22; Psalm 28:2; 63:4; 134:2; Kneelings - Daniel 6:10; Sitting - 2 Samuel 7:18; Bowed head - Genesis 24:26; On one's face - Genesis 17:3; Eyes down - Luke 18:13; Eyes lifted up - John 17:1.

1 Timothy 2:8 - indicates personal holiness in worship - Isaiah 1:15

It is to be done without ceasing. αδαιλειπτω indicates not an act which continues every second of every minute of every ... Rather it emphasizes a continuing repeated activity which is never considered to conclude.

2 Timothy 1:3 - Paul did not remember Timothy every moment, but continued to remember him and did not consider any act of remembrance to have concluded all further activity. see also Romans 1:9; 1

Thessalonians 1:2, 3; 2:13

Therefore, the act of worship is never to be considered complete. It is never to be treated as something that can be done and gotten out of the way not to be bothered with again, it is always an ongoing activity. Since it involves communication with God, as in human relationships we are not to consider one visit as having been sufficient.

Give thanks in everything. v. 18

In everything - encompasses both circumstances and time, therefore, this would agree with Ephesians 5:20 and Colossians 3:17 - For all things at all times.

Give thanks is a Present Imperative - "Go on" or "begin..." depending on the circumstance of the reader.

The Imperative is an intense urging by one person to do the will of another person.

Thanks is *eucharistia*=*eu+charis* [good+grace]. It is the recognition of good grace.

In the secular world, "grace" was a favor that may have been deserved or undeserved. This is very much like the Old Testament use of this word. The New Testament writers, especially Paul have emphasized the undeserved aspect of this word.

In the secular world, good grace was a recognition that someone had done a good favor, or provided a good undeserved benefit.

Biblically, good grace is a recognition of God's provision which is undeserved.

Examples of thanksgiving -

Thanks for salvation -

Colossians 1:12 - That God has made us fit to be partakers of the saints in light.

1 Corinthians 1:4 - That God gave some grace in the form of spiritual gifts.

Colossians 3:15 - That we were called in one body.

2 Corinthians 4:15 - That we have this glorious treasure in clay pots and can manifest it in life.

Growth -

Because the faith and love of believers grows. 2 Thessalonians 1:2; Philemon 1:4-5; Ephesians 1:15-16; Colossians 1:3-4

Because of fellowship in the gospel - Philippians 1:3, 5

Because believers are rooted and built up in Christ and established in the faith. Colossians 2:7

Daily provision from God -

For food - Romans 14:6; 1 Corinthians 10:30; 2 Corinthians 9:11-12; 1 Timothy 2:1; 4:3-4

For extraordinary work -

For Priscilla and Aquilla and their actions on behalf of Paul and others. Romans 16:4

God's Will # 7 Serve as a Slave Ephesian 6:6

The Context of Ephesians 6:6

The Filling by the Spirit in Ephesians 5:18 is the background to a series of instructions.

The Results of filling in 5:19-21 are expressed in a series of participles.

The results are the background to a series of instructions which can not be fulfilled without first being filled.

Wives submit to their own husbands. 5:22

Husbands love your wives. 5:25

Children obey you parents in the Lord. 6:1

Fathers do not provoke the wrath of your children. 6:4

Slaves obey your masters. 6:5

Masters relate properly to your slaves. 6:9

The Specifics of the instructions to slaves. Ephesians 6:5-8

Slaves are to obey their masters. v. 5

accompanied with fear

accompanied with trembling

in simplicity [απλοτητι - not braided or mixed together] from your heart - as to Christ -

act as those you are doing your slaving service to Christ. v. 5

not measured by slaving to the eyes [οφθαλμοδουλιας-to slave to or for the eyes, only concerned about what is seen] - acting as those who are simply trying to please men, who can only see with the eyes the outer work. v. 6

[Note: the above two form a contrast]

as slaves of Christ. v. 6

Slaves are to be doing the desirous will of God. v. 6

out of the soul - while the spirit is saved, the soul can be controlled so that one can do

God's will even with one's senses and emotions in line. cp Hebrews 10:39

with good intentions [ενοια-agree, good mind] - He is not to have bad or frustrated intentions towards the his master.

as to the Lord - He is ultimately the master

not as to men - even this earthly master is not the one to whom one ultimately will answer.

knowing each will receive [κομιζω - to carry away as a possession] from the Lord

based upon what he has done [εαν τι- whatever].

whether slave

or free

Therefore the instruction in the last sentence involved all believers not just slaves.

The specifics of the instructions to masters [lords]. v. 9

Masters are to do the same facing slaves.

The same what? - don't serve the eyes, have good intentions, serve to the Lord not to men.

Letting go of threatening [ανημι - to let go, leave back, give up απειλη-threatening - Acts 4:17, 29; 9:1]. The Master certainly had authority to threaten from a human perspective, but the believing master should give up threatening.

Knowing as a fact that the Lord of them and you is in heaven and He has no respect of persons. It doesn't matter to him whether you are slave or free, for you are all one in Christ! (cp Galatians 3:28).

The idea of slaving in the will of God applies not only to slaves but to masters. All believers are to see themselves as slaves of God.

What is the basis of the believer being a slave of God?

1 Corinthians 6:20; 7:23 "You were bought with a price"

Glorify God by means of the body of you.

Do not become slaves of men.

7:22 - The one being called a slave is the Lord's liberated man.

If he is a slave, don't worry about it. 7:21

If you are able to become free then make use of that freedom.

7:22 - The one being called a freeman is the Christ's slave.

What does the believer do as a slave of Christ?

Romans 6:6 - He does not serve the sin nature as a slave. He has been delivered from its dominion. To operate as a slave to the sin nature is to forget that Christ has liberated us and He is our new slave master.

Romans 7:6 - He serves Christ as a slave in newness of spirit. In the realm of his spirit he has been joined to Christ which makes it possible to truly operate as a slave of Christ.

Romans 12:9-11 - He serves the Lord as a slave by using his gift combined with unhyprocritical love and fondness for other believes. He knows that his gift must be used for the benefit of other believer which demands that he lay down his life.

Romans 14:18 - He serve the Lord by putting aside his privileges to do what is best for other believers, even believers weak in the spiritual life who might have spiritual problems with certain activities.

Romans 16:18 - He serves the Lord by not serving his own belly, seeking things for himself with deceit in the form of kind words and blessings which warm people to one's ideas which are contrary to what had already been taught for their practice

Galatians 5:13 - He is called to freedom but he is not to use freedom as an opportunity to use the flesh. He is to serve others through means of love. This is picked up in 6:1 after a parenthesis explaining the contrast between the flesh and Spirit. You serve by being spiritual to adjust trespassing brothers and bearing burdens and doing good to all as you have opportunity.

Philippians 2:22 - Timothy had served as a slave with Paul because of the gospel. The gospel had changed Timothy's life. He now served as a slave with Paul, even "tutoring seminary courses" (2 T. 2) by committing to faithful that which had been committed to him.

1 Thessalonians 1:9 - The Thessalonians had formerly served idols but had turned to serve the living and true God. This was by the above list works, labor from love, work from faith, patience from hope.

God's Will #8 - To Experientially know the riches of the glory of the Indwelling Christ.

The Mystery of Christ in you the hope of glory. Colossians 1:27

This mystery provides essential background to the mystery of God the Father and the Christ found in 2:2.

Review of the Mystery of God the Father and the Christ. Colossians 2:2

The believer has a position in God the Father.

The believer has this position because he is in the Christ.

The Christ is Jesus Christ knit together with His body. They are all seen as one new man.

The believer's life is hidden with Christ in God. Colossians 3:4

The believer is to seek out these things rather than the things upon this earth, such as philosophy, self generated worship and humility. Colossians 3:1; 2:8

The believer is to set his/her frame of mind to this position in the Christ and in the Father.

Colossians 3:2

The background of the mystery

Paul rejoiced that he was filling up the lack in the sufferings of the Christ. v. 24. What others in the body of Christ didn't suffer, Paul suffered even more thus making up for that lack.

Suffering didn't stop Paul from accomplishing what God had determined for him.

Suffering manifested a relationship to others in the body of Christ.

Suffering will be related to this mystery.

Paul was a minister [one who serves] with reference to the body of Christ. v. 25

His ministry was measured by [Gk. *kata*] the dispensation from God. v. 25 - We have studied this dispensation, the one of grace. Paul was in charge of serving this message of God's grace as the principle by which our lives are governed. As in Ephesians 3:2, it was given to Paul for the believers.

His service of this message, that God is now using the principle of grace to govern our lives, filled up a deficiency in the Word of God. v. 25. From God's point of view, His Word was lacking something until this message was declared. This again demonstrates that this principle of grace by which we operate is not an Old Testament truth. Had it been previously revealed - before Paul's time - the Word would not be lacking anything. His service included other mysteries, one of which is the mystery he is about to explain. v. 26

Note, that Paul again defines a mystery as a previously hidden [kept secret from the ages] truth but now made plain.

This mystery was kept secret from spirit beings, thus Paul writes, "from the ages."

This mystery was kept secret from mankind, thus Paul writes, "from the generations."

This mystery is not for everyone. It is made plain to His saints.

This mystery as defined here is not the dispensation of Grace.

The mystery is Christ in you the hope of glory. v. 27

Christ in you was previously revealed, approximately thirty years prior to this letter. John 14:20.

Therefore, the indwelling of the person of Christ is not the mystery.

The mystery involves a previously unrevealed benefit of Christ's indwelling - glory.

Glory defined

Glory translates the Greek word *doxa* which comes from the word *dokeo* meaning to have an opinion, to think or suppose.

Glory is an opinion. In this case it is God's opinion. Because God is always righteous, good, and all-knowing, God's opinion, unlike ours is always accurate. Glory can be expressed by different means.

Works can manifest glory. John 17:4-5

Light can manifest glory. Revelation 21:23

An outward form expresses something of glory, an opinion regarding that creation. 1 Corinthians 15:40-41; 1 Peter 1:24

Words which tell of true character can be glory. Revelation 4:8-9

Glory in this context is God's opinion of what we shall become.

The riches of this mystery consist of glory, that is, God's opinion of these saints. The hope of glory is not merely hope for the life after the Rapture, but hope of what the believer may be tomorrow or even today, if he would lay hold on this truth.

Christ's indwelling of the believer makes it possible for the believer to become what God's opinion of him is. This is where this mystery ties into the mystery of God the Father and the Christ.

The Father and Son have an opinion of who the believer is positionally in them.

That position exists because God logically reckons it to be true.

God has provided the believer the means of living up to the opinion, or living out that opinion. Simply, the believer does not have to resign himself to being "a sinner with a God reckoned position." God has provided him the ability to make his position a reality, not constantly, but whenever the believer avails himself of this truth.

Christ provide's two benefits through means of his indwelling.

The believer has eternal life. 1 John 5:11-12. This life is the energy to live in the manner which God has planned.

The believer has Christ's kind of mind. 1 Corinthians 2:16. The believer does not have to relate to these wonderful truths with his human mind, but with the renewed mind. cp Romans 12:2; Ephesians 4:23

The believer uses the renewed mind to reflectively think upon his position in Christ, this allows him to live out the eternal life.

If the Colossians would buy into the nonsense being taught by the false teachers regarding philosophy, self generated worship, humility, and the worship of angels, they would never enjoy the benefit of this mystery. Such philosophy would encourage them to practice rigid discipline which is not God's means of producing this glory or maturing the saint.

The false teachers were perpetuating false ideas about Jesus Christ Himself. For this reason Paul announced Him and taught Him so that believers would understand Him accurately v. 28 and he counters with the following facts.

All created things exist because He created them. 1:16. He is not a created being but God the Creator.

He became a man and all that is true of God, the fullness, dwelt in Him bodily. 1:9

If Christ were less than God, He could not impart God's kind of life to them and His indwelling could not be the basis of this glory.

If Christ were more than man, then His work upon the cross would have been meaningless because He wasn't a man dying for man.

The mystery relates to this present dispensation as Paul wrote in Ephesians 3:9ff. Because we are under a administration of grace, it is possible for us to manifest some of Christ's glory.

This mystery was hidden from the ages, because for the first time in history, spirit beings are able to see God's character -life - manifest through people. They saw this manifest in the person of Jesus Christ. No humans had previously possessed that which was necessary to manifest God's glory and no humans were governed by God's grace. This mystery has a relationship to the ages as well as generations.

In the context of Colossians, angels were being elevated in status, yet here we find that this very glory manifested by us had been hidden from those spirit beings.

We can manifest a quality of God's glory in flesh that angels are incapable of manifesting and are only able to observe.

Romans 5:2 - When the believer faces adverse circumstances, he can be strengthened in His position graced in Christ and remain patient, maintaining proper character. Hope is the manifest opinion through the life of the believer.

Romans 8:18 - We are awaiting our full glorification which will consist of our being liberated from the constraints of this soulish body. In Christ we have been glorified. v. 21

1 Corinthians 2:7 - Part of God's plan for us was that we might show forth this glory.

2 Corinthians 3:7, 8, 9, 10, 11, 18 - This glory is made possible by the Spirit who has worked regeneration in us and made us letters which express Christ. This glory we have is of greater measure than that seen under the Law. In practice, we reflect that glory by the Spirit's work, transfiguring us from one quality of glory to another quality. v. 18

Romans 9:23; Ephesians 1:18; 3:16 - The riches consisting [or coming from] of His glory. These riches are the bestowal of salvation upon believers with the potential to see God's glory manifest through them, in contrast to the vessels of dishonor, as part of Christ's inheritance consisting of the saints, by an empowerment for the ability to love within the body of Christ.

Colossians 3:4 -When He appears we will appear with Him in glory. Share His brilliance.

2 Thessalonians 2:13-14 - He chose us unto salvation for a quality of glory.

2 Peter 1:3 - He called us to His own glory, His own opinion.

God's Will #9 - Ask for yourself according to God's will. 1 John 5:14-15

Ask is one form of communication with God.

Communication with God consists of worship, praise, thanks, asking, intercession, supplication, and confession.

Worship is often translated "pray" or "prayer" but is not the general term for communication (1 Timothy 2:1), because it is not the first term in the list.

The verb *epikaleō* [επικαλεω] is the general idea of communication meaning "calling upon" with the idea of speaking Christ's name.

Ask translates *αιτεω* [αιτεω] "to ask". R.C. Trench distinguishes *αιτεω* from *ερωταω* [ερωταω] "Αιτεω ... is more submissive and suppliant, indeed the constant word for the seeking of the inferior from the superior." Then on *ερωταω* he notes "it implies that he who asks stands on a certain footing of equality with him from whom the boon is asked, as king with king (Luke xiv.32), or, if not of equality, on such a footing of familiarity as lends authority to the request." [*Synonyms*, 136].

This word described a common communication in the previous dispensation. Matthew 7:7-11; Luke 11:9-13. Then these individuals could ask. The asking was for the Spirit. Matthew 18:19 speaks to two who agreed within the boundaries of the kingdom. Martha believed that whatever Jesus would ask God, God would give to Him (John 11:22).

The change of communication

It is in the Upper Room that Christ indicates that this type of communication would change. It would still be asking but it would be asking in a different manner.

While Christ mentions this asking earlier in this room and He mentions asking "in my name" it is in John 16:23-24 that He lays the basis for a real change. They would not ask Him as equals (v. 23); He states this using *ερωταω*. Since they could not ask Him in that manner, they could ask the Father in His name. In this latter phrase He uses *αιτεω*. Then in verse 24 He points out that they had not asked in His name to this point. Then He uses an Imperative, "Ask, and you will receive in order that your joy may be filled up." Then in verse 26 He states that they will ask for themselves in His name. He uses the Middle voice for the verb indicate action done with personal interest or in which one's own action is emphasized.

John 14:13-14 - Whatever they would ask [Active] Him, He would do it!

John 15:7 - Asking is done by one at ease in Christ. He may ask whatever he desires.

John 15:16 - Such asking here is done by one in whom his fruit remains at ease. That fruit in the context is "love" (vv. 8-13). If they remained at ease in Christ, then they would be producing this fruit and that is love.

Specific instances of asking communication

Ephesians 3:13 *διο* [wherefore] indicates a logical basis in verse 12, of boldness and access in the sphere of confidence. Boldness and access are combined in a grammatical construction which indicates they share something closely in common [*την παρρησιαν και προσαγωην*]. With this as Paul's basis he asks for himself that the Ephesians not faint. Alfred Marshall supplies "you" as the object of the communication but in context God is the object. Paul asked God with regard to the Ephesians. Paul has a personal interest in the Ephesians not loosing heart. This communication is further described by Paul bending his knee before the Father (v. 14). In the following verses Paul asks for spiritual strength provided by the Spirit so that the Ephesians could live as members of the fulness which is Christ's body (v. 19). With this request made, Paul

worships God, "To the one being able to do superabundantly beyond all which we ask for ourselves or think." (v. 20). God can do even more! This communication set within love (v. 18). Colossians 1:9 Paul worshipped and asked for himself on behalf of the Colossians. He wanted them to fully know in their experience God's will. Compared with Ephesians 5:17-18 this involves knowing that God desires believers to be filled so that they can live as members of the fulness which is Christ's body. The result would be a walk in all things pleasing and being fruitful in every good work. Good works are always involve other believers. The strength and might are also mentioned in verse 11 as Paul mentioned them in Ephesians 3. This matter of asking involves body truth.

James 1:5 - The believer can ask for wisdom, how to apply what he knows when facing a temptation. Verse 6 indicates he must ask in faith and not doubt.

1 John 3:22 - We receive whatever we ask from Him because we keep His commandments. The commandments involve two parts.

v. 23 - One is to believe in the name of His Son Jesus Christ. This is faith in the Son's Deity = Son, Jesus = the Son's humanity that died for our sins, Christ = the Son's resurrected and glorified humanity. Therefore, one must believe that He is God, died for our sins and is risen!

v. 23 - One loves one another as Christ gave us commandment.

The reason John states faith in addition to love is that without believing in His Son Jesus Christ, one can not have the quality of love which the Father commands. Therefore, the antichrists had neither faith nor this love.

This asking is in the context of love. In verses 16-18 John explains the manner in which we use this love. This set the tenor for this asking. Additionally, verse 21 sets this in the context of boldness. Παρρησια is freedom of speech. We have freedom of speech when we communicate in this manner, in the character of our Savior, while loving others.

1 John 5:14-15 - This confidence was mentioned in 3:21 and explained more fully here.

"Whatever we ask, measured by His desirous will, He hears us! And if we know that He hears us, whatever we ask, we know that we have the thing asked which we asked from Him" Ask is used four times in these two verses, three times as verbs and once as a noun. The noun, translated "petitions" in the A.V. has the $\mu\alpha$ ending, indicating the result of an action, "the thing asked, resulting from an asking." The first two verbs are Middle voice, "we ask for ourselves." The final verb, translated "desired" in the A.V. is in the Perfect tense, "We asked with the result it has still be asked [or requested]." How does one ask according to His will? By saying, "... if you will" at the end of a request? No! Christ and John have laid the background. You can align your will with God's by abiding at ease in Christ! One who is abiding at ease in Christ is the one who has believed in the Son Jesus Christ; the one who is loving other believers as Christ commanded.

This love keeps the Middle Voice from becoming selfish. It is not asking selfishly for one's self!

1 John 5:16-17 - John does mention a specific circumstance in which one might ask. If he sees a brother sinning not to death, He can ask and life [physical] will be given him. There is a sin to death, a persistent sin which disregards the head of the body, Jesus Christ, and His body the Church. Concerning this sin, they are not to inquire. John used $\epsilon\rho\tau\alpha\omega$ - to ask as an equal. We have no authority to ask in this manner, either on his behalf or that he might be taken in death for the sin.

Summary - The believer can ask the Father in the character of Christ. He can love with Christ's kind of love while being at ease in Christ. He is then in Christ's character and can ask!

God's Will #10 - Suffering - 1 Peter 4:19

The background is persecution from unbelievers and the right and wrong reasons for suffering.

The Context

v. 12 - Don't be surprised [Pres. Pass. Ind.] by the fire that was testing them. *πειραζω* is a test which expects a negative result, an attempt to illicit a negative response, i.e. sin or trespass. Peter referred to this as a testing of one's faith by fire (1:7). They should have expected this kind of suffering.

v. 13 - Rejoice [Pres. Act. Impv.] that you share in the sufferings of the Christ. Joy is part of the Fruit from the Spirit and the mental appreciation of God's work. They were to appreciate their opportunity to suffering in this manner, a suffering which is common in the Christ, starting with the head and extending throughout the members. Peter and John had personally done this after being threatened (Acts 5:41).

v. 14 - You are happy ones if you are reproached [ridiculed, strongly insulted] by Christ's name. This name is Christ's character made visible through the believer. If the believer is insulted because he lives out Christ's character, he is a happy one.

Because the Spirit of glory (1:7, 11) - The Spirit was sent to glorify Christ and does so in part by giving us the ability to live out Christ likeness.

Because the Spirit from God - Sent by God to carry out this work

He is refreshed upon you.

This is a special promise for the believer who suffers because of the name of Christ.

The name of Christ (His character) is produced by the Spirit (cf. Galatians 5:22-24).

This promise was important because Peter's readers thought it was strange that they were suffering, in fact some were attempting to hide, be silent or retaliate because of this suffering. Some thought, "Why am I suffering? I'm doing the right thing." For those who suffer for the right reason (Christ's character), they could be encouraged that they were like a source of refreshment to the Spirit, a drink of cool water in a wasteland of complaints.

v. 15 - Don't suffer as a murder, thief, evil doer, overseer of other's things. It is possible that a believer will not live as he should. As a result he will suffer for those activities rather than for the proper ones.

v. 16 - Don't be ashamed if you suffer as anointed ones. "Christian" describes believers as anointed ones, relating them to the work of the Holy Spirit. When the believer lives by the Spirit, he is living as an anointed one, see above.

You are to let God be glorified by this name (character) see v. 14.

v. 17 - For it is time for judgment to begin - by our lives contrasting theirs.

v. 18 - In comparison to we who are barely saved, where would the disobedient unsaved stand.

v. 19 - You commit [Aor. Mid. Impv.] your soul [life? or seat of senses and emotions?] It is their souls that are struggling with the suffering and their souls that they need to let God take care of. Hence in 5:7, they are told to cast their cares upon him. Cares would be a mental aspect of the soul or emotions.

You are to suffering measured by Gods' desirous will. You do God's desirous will which includes the aspects in the previous studies. You are to suffer for that not for doing that which is contrary to God's will.

Aspects of God's Will

1. Present your body as a living sacrifice Romans 12:1 - Perhaps it is God's will that we suffer.

2 Timothy 3:12 - If you choose to live godly you will suffering.

Acts 14:22 - We enter the kingdom through suffering.

2. Be transformed rather than conformed Romans 12:2 - This is directly applicable, because it is this very transformation which brings about persecution as we manifest the name of Christ.

3. Use your spiritual gift - Romans 12:3-8 - 1 Peter 3:10 - You minister your gift in the midst of suffering rather than paying back evil (v. 9). You are to turn away from evil (vv. 11-14). You are less likely to suffer for doing good but if you do, you are not to fear.
4. Give yourself to the Lord and to others. 2 Corinthians 8:5 - The Macedonians even in poverty gave. Persecution is no excuse for holding back. We often use poverty or persecution as excuses.
5. Serve the Lord as a slave - Ephesians 6:6,7 - They were to do this even if the master wasn't believing, good or forbearing but a crooked master - 1 Peter 2:18. This is grace (v. 19).
6. Be Holy and abstain from fornication - 1 Thessalonians 4:3 - This would be an evildoer.
7. Rejoice always, Be Thankful **for** and **in** everything, worship without ceasing - 1 Thessalonians 5:16-18 - Rather than disgruntled rejoice and be thankful even in suffering and continue to worship God.
8. You can ask for yourself according to God's will as you abide in Christ, even while suffering. 1 John 5:15
9. You can know experientially the riches of Christ in you. This would be part of the reason the believer experiences suffering. Colossians 1:27.

All these are aspects of God's will and are the measure of how the believer is to suffer because of Christ's name.

God's Will #11 - Keep On Doing God's Will - Hebrews 10:36

These believers had done well in the early days of their spiritual lives.

They had been patient while suffering a great struggle ($\alpha\theta\lambda\eta\varsigma$ to athletically compete or wrestle). v. 32

They had been made a theatrical presentation by reproaches and pressures. v. 33

They had become sharers in common with those who live in this manner. v. 33

They had suffered together with those in bonds. v. 34

They had accepted the seizure of the personal property with joy. v. 34

These believers needed to not cast away their boldness of speech.

This boldness is based upon one's access to the Father in Christ. Ephesians 3:11-12

This boldness has a great repayment of reward. - The reward involves the promise.

These believers needed patience. v. 36

They could do the will of God.

They could carry away as their possession the promise.

This is the promise of rest in Christ. 4:1

These believers should remember what Christ did for them.

He came to do the Father's desirous will. 10:7

God wasn't pleased with offerings. 10:5-8

A body was prepared for Christ. 10:5-8

He took the first covenant of law out of the way to establish the second.

He set us apart to God by doing the Father's will. 10:10

This sanctification (making holy) is in our position in Christ. 1 Corinthians 1:30

This sanctification is based upon the offering of Christ's body. v. 10

So, what is God's will for these believers?

They are to be transformed by the re-newedness of their minds. Romans 12:2

Use one's spiritual gift for the body. Romans 12:3ff

Give one's self to the Lord and to other believers. 2 Corinthians 8:5

Serve the Lord as a slave. Ephesians 6:6, 7

Rejoice, worship and be thankful. 1 Thessalonians 5:16-18

Experientially know the riches of Christ in you. Colossians 1:27

Suffering according to God's will rather than for doing unrighteousness. 1 Peter 4:19

These believers could do God's will with patience.

Patience is the act of remaining under negative pressure while maintaining character which reflects God's opinion of what we can be because of His work.

They needed to rest in Christ.

They needed to hold firmly to the fact that they needed nothing in addition to what Christ had already done.

He had initiated a new and living way, that is His flesh. Hebrews 10:19-20

He had done all that was necessary for them to be clean in conscience and body (10:2, 9:14; 9:13 - by His own blood).

They needed to do God's will, leave Judaism behind and receive the promised rest in Christ.

Can we do anything which is pleasing to God?

Can we do anything which is pleasing to God, which was not prescribed in the Law?

The word ἀρεσκω - to please, ἀρεσκεια, ἀρεστος - pleasing, ευαρεστος-well pleasing

Hebrews 11:5, 6 - Enoch pleased God. So it was possible.

Romans 8:8 - Those in flesh can not please God. They need to be in Spirit and they need to have their frame of mind from the Spirit not the flesh.

1 Corinthians 7:32 - In advising the unmarried, Paul said that the unmarried were better able to devote themselves to the things of the Lord, how he might please the Lord. He has more time to devote to these things and does not have to devote time to the things of this world system necessary for providing for one's family.

1 Thessalonians 2:4 - When Paul was dealing with the Thessalonians after their salvation and was sharing with them the gospel of the Deity [God], he didn't deal in a manner intended to please men but to please God. Paul was more concerned with accurately communicating in word and deed the good news than with how men felt about it.

1 Thessalonians 4:1-4 - The Grace believer is to walk in a manner that is pleasing to God. In particular, he is to abstain from fornication.

2 Timothy 2:4 - Because Timothy is enduring a Satanic attack, Paul refers to him as warring or soldiering in a war. When you are in that battle you don't please yourself but the one who conscripted him into service.

Hebrews 13:16 - sacrifice of doing good and sharing in common materially.

1 John 3:22 - The things pleasing to God are distinguished from keeping His commandments.

Then those things which are well pleasing or good pleasing to God

Romans 12:1, 2 - Presenting our bodies as living sacrifices, and doing His will.

Romans 14:18 - The one that seeks to please other believers rather than himself - He serves the Christ.

2 Corinthians 5:9 - Paul's desire to be found pleasing to Him. In particular, Paul's responsibility of being an ambassador

Ephesians 5:8-10 - We as children of light are to manifest fruit, which fruit proves the quality of what is pleasing to the Lord.

Philippians 4:18 - The sacrifice of material goods, sent to Paul.

Colossians 3:20 - children obeying their parents in the Lord.

Hebrews 13:21 - God makes the believer mature in every good work. He works the things which are well pleasing - Philippians 2:13

So, how do we know what to do next?
 What job? Where to move? Who to marry?

Contentment:

Philippians 4:11-13 αυταρκης (1x)

< αρκεω

2 Corinthians 12:9 God's grace

1 Timothy 6:8 - food and covering

Hebrews 13:5 - the present things

Hebrews 13:

So, how will your choices affect plain statements in God's Word?

Will your decision affect your ability to serve others in the body of Christ?

Is your decision made in your interest or as an act of love for others in the body of Christ? E.G. is a new job about making more money at the expense of time with believers, perhaps family? Will a job change require you to move some place where you are unable to assemble with believers? Is your option limited to a church or churches which have some major doctrinal differences (teach you to live by law, teach amillennialism, teach that salvation can be lost or Lordship salvation, that the church has replaced Israel)?

This question can also be asked about building, expanding, pursuing hobbies or personal interests.

Is your decision in keeping with making good use of the time?

Is your decision a response to loving the world and/or its things?

Is your decision a reflection of not understanding how the world and the people of the world differ from believers?

Will your decision make it hard to meet material needs of others?